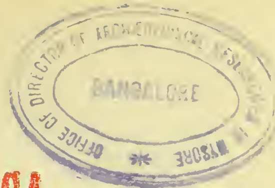
# MYSORE ARCHÆOLOGICAL SERIES

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# EPIGRAPHIA CARNATICA

## VOL. VIII

## INSCRIPTIONS IN THE SHIMOGA DISTRICT
(PART II)

Published for Government

ಶಿಮೊಗ ಡಿಸ್ಟ್ರಿಕ್ಟಿನಲ್ಲಿರುವ ಶಾಸನಗಳು

( ೨ನೇ ಸಂಚಿಕೆ )

BY

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# VOL. VIII

***Comprising the following Taluqs :—***

| Taluq | | No. of Inscriptions |
|---|---|---|
| Sorab | ... | 571 |
| Sâgar | ... | 165 |
| Nagar | ... | 80 |
| Tirthahalli | ... | 222 |




GAṆḌA BHĒRUṆḌA CEILING, KELADI

## CONTENTS

# PREFACE

The laborious task involved in editing the inscriptions in the western Districts of the Mysore State is brought to a conclusion with this volume. There remain only three volumes relating to the eastern Districts to complete the Series, which is practically exhaustive as regards the immense number of the epigraphic records of the country, and I hope to be fortunate enough to carry out the work to the end.

Of the inscriptions in the present volume a considerable proportion are of the nature of *vîrakal* and *mâstikal*,—the former being memorials of warriors who fell in battle, embellished with bas-reliefs illustrating the scenes commemorated, and the latter consisting of monuments to distinguished women who were burnt with the bodies of their dead husbands. This custom was evidently not confined to one sect, and was extensively revived under the Vijayanagar rule, established in the middle of the 14th century. The inscriptions on *vîrakal*, though brief, often convey important information not elsewhere obtained.

This volume makes valuable additions to our knowledge of the Kadambas, the Râshṭrakûṭas, and the Châḷukyas. It also contains (in **Nr 35**) the earliest of the detailed accounts of the origin of the Gangas. Full information is moreover obtained regarding the S'ântara kings of Pombur-chchha or Humcha.

Of the Kaḷachuryas, the Hoysaḷas, and the Sêunas (or Yâdavas of Dêvagiri) there are numerous inscriptions, throwing fresh light upon the events of their history.

But the most numerous are those of the Vijayanagar period. One in particular (**Tl 129**) is of special importance as fixing absolutely the date of the death of Harihara II. The Viceroys of the Âraga kingdom, which was in the Nagar and Tîrthahalli countries, were often princes of the blood royal, and in any case occupied positions of great power and influence. Connected with South Kanara are the interesting Sâḷuva or Sâḷva kings. **Nr 48** gives a very elaborate account, with numerous historical and literary allusions, of a Jain guru and orator named Vâdi Vidyânanda. Among other of his triumphs, which extended to the Mughal court at Delhi, he claims to have overcome the European faith of the Agent or Viceroy of Seringapatam, who it would thus appear may have been a Roman Catholic Christian.

Almost as numerous, as might be expected, are the inscriptions of the Keladi kings of Ikkêri and Bednur (now Nagar). A great number are grants to Lingâyit maṭhas, and furnish much evidence as to the articles of commerce, the system of custom houses, the valuation of village lands, the rates of assessment, and other cognate subjects.

*Nandi Droog, Easter* 1904.

# LIST OF ILLUSTRATIONS.

# INTRODUCTION

This volume concludes the inscriptions of the Shimoga District. There are 1038, found in the western half, which, with the 658 of the eastern half, published in Vol. VII, make up the large total of 1696 for the District. These here, cover the period from the 5th to the 19th century, and complete the history of the west of the State. Such as can be assigned to specific dynasties or periods are arranged under the following heads :—

| | | | | | |
|---|---|---|---|---|---|
| Pâṇḍava | 2 | A.D. .... | Sêuna (Yâdava) | 60 | 1212—1300 |
| Kadamba | 71 | 400—1307 | Sinda | 5 | 1180—1316 |
| Râshṭrakûṭa | 29 | 797— 991 | Vâṇe | 4 | 1241—1249 |
| Châḷukya | 112 | 680—1212 | Sêtu | 4 | 1278—1320 |
| Ganga | 9 | 1077—1198 | Vijayanagar | 153 | 1342—1666 |
| S'ântara | 46 | 897—1290 | Sâḷuva | 6 | 1488—1560 |
| Sênavara | 1 | 1010 | Keḷadi | 127 | 1524—1743 |
| Kaḷachurya | 30 | 1158—1182 | Mysore | 2 | 1768—1859 |
| Hoysaḷa | 42 | 1090—1334 | | | |

The above inscriptions are reviewed in this Introduction, following as far as possible their chronological order, under the several heads specified, attention being directed to whatever points appear deserving of notice.

In order to save space, the following abbreviations have been used for the names of tâluqs :— **Sb**=Sorab ; **Sa**=Sâgar ; **Nr**=Nagar ; **Tl**=Tîrthahaḷḷi.

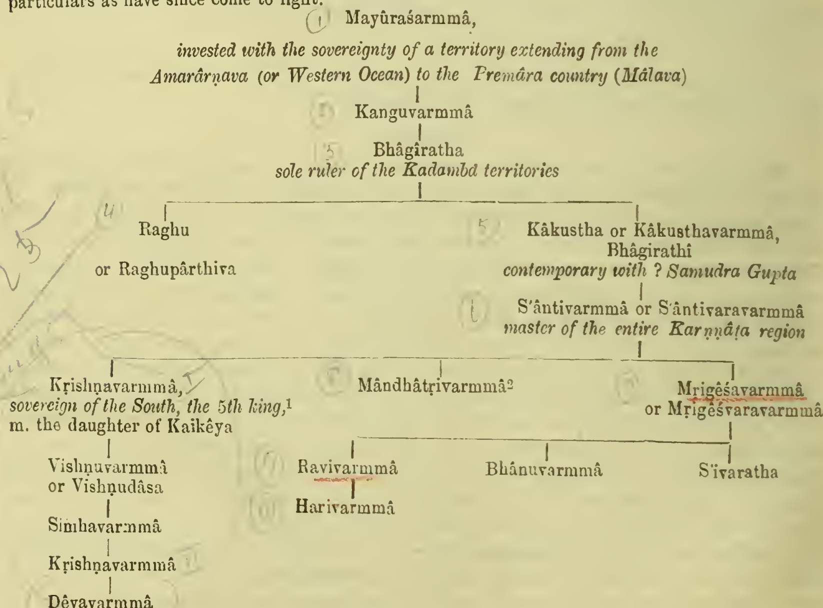
## *Pâṇḍava*

As in the previous volume, No VII, it is necessary to begin with alleged grants on copper plates by the emperor Janamêjaya. Of these there are in this volume two, **Tl 157** and **Sb 183**. The latter is the Kuppagaḍḍe grant, which has been sufficiently noticed in Vol VII along with the similar Gauj and Bêgûr grants, and reasons given for assigning them to the date 1193 A.D. or thereabouts. The other, **Tl 157**, is the grant at the Bhîmankaṭṭe maṭha. It is in Dêvanâgarî characters, but contains the signature *śrî-Vâraha*[1] in comparatively modern Kannaḍa letters. It professes to record a grant made in the 89th year of the Yudhishṭhira era (=3012 B.C.) the year Plavanga, by the emperor Janamêjaya, born in the Kuru-kula and of the Vaiyagrapîpâda-gôtra, seated on the throne in Kishkindhâ-nagarî,—for the worship of the god Sîtâ-Râma, worshipped by Kaivalya-nâtha, disciple of Garuḍavâhana-tîrtha-śrîpâda of the Munivṛinda-maṭha. The grant consisted of lands in the Munivṛinda-kshêtra, where (it says) " our great-grandfather Yudhishṭhira and the others stayed," and was made in the presence of the god Harihara (where also the other Janamêjaya grants are said to have been made), with pouring of water from the Tungabhadrâ. A comparison with many of the Vijayanagar grants from the same quarter shows so palpably that it is copied from them that no lengthy discussion of the matter is needed. The opening words *śrî-Gaṇâdhipatiyê-namaḥ*, the *jayâbhyudaya* prefixed to *Yudhishṭhira-śaka,* just as is commonly done to the modern Sâlivâhana-śaka, the titles of the king, his protection of all the *varṇâśrama-dharmas*, a phrase constantly used of the early Vijayanagar kings,—are all specially characteristic of the Vijayanagar grants from the same neighbourhood. The date is given as one less than ninety in the Yudhishṭhira śaka, the year Plavanga. Now it so happens that the Sâlivâhana-śaka year 1289 expired is Plavanga. This therefore, or 1367 A.D., may be conjectured to be the actual date of the grant. And it was probably made by Bukka-Râya, or perhaps in his reign, by his son Harihara.

[1] So spelt in the original.

## *Kadambas*

We may now pass on to the Kadamba grants. Of the early rulers of that line there are two, **Sb 33** and **523,** both in the so-called box-headed characters. The former consists of the Hire Sakuna plates, said to have been discovered lately at that village while digging in the ground. They record a grant by Kâkustha's dear son's son Mṛigêśvaravarmmâ, in his 8th victorious year, of the Kaduḻakaḻani village to a Brahman named Sômaśarmmâryya. The Kadambas are described as being in vijaya-Vaijayanti or Banavâsi, and as in other similar grants are said to be purified by meditation on Svâmi-Mahâsêna and the group of Mothers, to be of the Mânavya-gôtra and Hâritî-putras, as well as *pratikṛita-svâddhyâya-charchchâ-pâragas.* To these is added " protected by Ambâ." The king's name is also on the seal of the ring on which the plates are strung. A grant in this king's 7th year has already been published by me in the Hitṇahebbâgilu plates (**Hs 18,** Vol IV). His name was there prefixed by *śrî-vijaya-śiva*, as also was that of Mândhâtṛivarmmâ, of evidently the same period, in the Kûḍagere plates (**Sk 29,** Vol. VII), while in the Bennûr plates (**Bl 245,** Vol. V) their brother and predecessor Krishnavarmmâ has *vijaya-s'iva*. In the present inscription there is only the usual *s'rî* before the king's name, which moreover appears in the form Mṛigêśvaravarmmâ instead of Mṛigêśavarmmâ. This corresponds with the two forms S'ântivarmmâ and S'ântivaravarmmâ in which his father's name occurs (see Vol. VI, Intro. p. 4). Though the exact date of these various kings has not been fixed, they unquestionably belong to the 4th and 5th centuries as there shown by me. The succession too is pretty certain. But as unaccountably the table there given contained a mistake, the correct Kadamba genealogy is here repeated, with such particulars as have since come to light.




[1] Taḍangâla Mâdhava, (about 350 A.D.), who was himself the 5th Ganga king, is said to have married the sister of the Kadamba king Krishṇavarmmâ. The Maddagiri plates recently discovered (to appear in the Tumkur volume), of his grandson Durvvinîta's 4th year (about 482 A.D.), in comparing the king with the ancient Mândhâtri, by a curious mistake put Mândhâtṛivarmmâ instead. These coincidences tend to confirm the accuracy of the period above assigned to the Kadambas, as well as that of the contemporary Gaṅgas.

[2] May have been after Mṛigês'avarmmâ, who is said (*Ind. Ant.* VI, 24) to have uprooted the lofty Gaṅgas, and been a destroying fire to the Pallavas.

The second old Kadamba inscription (Sb 523) is on stone and much defaced. It appears to record the death of Mrigêśavarmma's son Ravivarmmâ, who also had a name ending in Malla, and that of the queen his wife, who probably became a *sati* and was burnt with his body. Ravivarmmâ in other inscriptions[1] is said to have slain Vishnuvarmmâ (perhaps his cousin above) and other kings, conquered the whole earth (or land), uprooted Chaṇḍadaṇḍa the lord of Kânchî (therefore a Pallava), and established himself at Palâśikâ (now Halsi).

The Kadambas were subdued by the Chalukyas in the 6th century and lost their independence. But after an interval we find them from inscriptions in the present volume, chiefly in the Sorab taluq, in the position of governors of the Banavâsi Twelve Thousand province, which was their ancestral kingdom, down to as late as the 14th century. Thus, in 971 there was S'ântivarmmâ, in 975 Tailaha-Dêva, in 1018 Goravarasa, in 1029 Kundamarasa, 1070 to 1100 Kîrttivarmmâ or Kîrtti-Dêva, 1103 Tailapa-Dêva, 1105 to 1116 Kîrtti-Dêva, 1127 to 1129 Tailapa-Dêva, 1143 Malli-Dêva, 1147 Kâva-Dêva, 1151 to 1178 Kîrtti-Dêva, also 1160 to 1171 Sôyi-Dêva, 1178 Tailaha-Dêva, 1187 Koṇḍemarasa, 1188 to 1211 Kâva or Kâma-Dêva, 1219 to 1231 Malli-Dêva, 1237 Sôyi-Dêva, 1258 to 1307 Kâva-Dêva. Some of these appear as if independent rulers. **Sb 262** contains an elaborate account of a Jina temple consecrated at Kuppaṭûr by the queen Mâlala-Dêvi in 1077.

## *Râshtrakûtas*

The Râshṭrakûṭa inscriptions are all but one in the Sorab taluq. They begin with five of Prabhûtavarsha-Gôyindara-Ballaha Jagattunga, dating about 797 to 800. In **Sb 10** we have Râjâdityarasa ruling the Banavâsi country as far as the ocean, and in **Sb 22** he has the titles râjaparamêśvara, indicating that he was of royal blood. He was apparently the Pallava prince also called Nolambarâditya. **Sb 10** informs us that Chitravâhana was ruling the Aḷuvakhêḍa Six Thousand (South Kanara) under him, but became insubordinate. This provoked the anger of Kolli-Pallava-Noḷamba or Noḷambarâditya, who directed a chief named Kâkarasa to attack him, and a desperate fight ensued, in which apparently Chitravâhana was overpowered. The Ganjam plates (**Sr 160**, Vol. IV) inform us regarding this Kolliyarasa, also there called Kali-Nolambâdhirâja, and his son Nija-Râma. They may have been State prisoners in the hands of the Gangas, and liberated by the Râshṭrakûtas, who appointed Kolli as a governor. An earlier Chitravâhana appears in the Sorab plates (**Sb 571**) under the Châlukya king Vinayâditya. Also in **Kp 37** and **38** (Vol. VI). There must have been more than one of that name. They were Âḷuvas.

**Sb 85** brings us to 876, in the reign of Amôghavarsha, when Indara was ruling the Banavâsi Twelve Thousand. Then follow a number of inscriptions of the time of Akâlavarsha-Kannara-Dêva, from 898 to 965. They of course belong to two different kings of this name, but there is nothing to indicate where they are to be divided.[2] They seem mostly to refer to men killed in cattle raids. Then comes one inscription of the time of Koṭṭiga-Dêva, of the same character, and they end with four of Kakka or Kakkala-Dêva. The last one (**Sb 479**) is a record of a singular custom, already noticed in previous volumes, of a man vowing to give his head,—here to the goddess Gundadabbe of Hayve,—in order that the king S'ântivarmmâ might have a son. His vow having proved efficacious, by the birth of a son to the king, he gave himself up to the soldiers to be beheaded, and went to *svarga* or paradise.

## *Châlukyas*

The earliest Châḷukya inscriptions are four of the 7th century, of the reigns of Vikramâditya, Vinayâditya and Vijayâditya. The most important is the Sorab plates (**Sb 571**). of Vinayâditya-Satyâ-

[1] See *Ind. Ant.*, VI, 30.

[2] The reign of Kannara II, according to the received accounts, ended in 913, and that of Kannara III began in 939.

śraya's 11th year, 692 A.D. The Chalukyas are said (like the Kadambas) to be of the Mânavya-gôtra, Hâritîputras, nourished by the Seven Mothers, the mothers of the world, and protected by Kârttikeya. They also had a Boar ensign, given to them by Nârâyaṇa. The first king mentioned is Pulakêśi, whose body was purified by the final ablutions of the horse-sacrifice. (The same is said of some of the Kadambas). His son was Kîrttivarmmâ, who subdued Vanavâsi (that is, the Kadambas), and other foreign territories. His son Vikramâditya, by defeating Harshavarddhana, the warlike lord of all the north, gained another name of Paramêśvara. He also, besides overcoming hostile kings who attacked him with war cries uttered in many different languages, defeated the Pallavas who had caused destruction to the Chalukyas, seized Kânchî (their capital), and forced their king, who had never bowed to any man, to do homage to him. He also lowered the pride of Chôḷa, Pâṇḍya and Kêraḷa. His son was Vinayâditya, who put a stop to the reviving power of Trairâjya Pallava, and pleased his father by bringing all the countries into peace. He, when encamped at Chitrasêḍu in the Toramarâ-vishaya, on the application of the Âlupa king Guṇasâgara's son Chitravâha-mahârâja, made a grant of Sâlivoge, situated to the north-east of Vaijayantî-pura or Banavâsi, to a Brahman named Divâkaraśarmmâ. The śâsana was written by the great minister for peace and war, Râma-punya-vallabha. Some later additions in rough characters apparently record the subsequent transfer of the śâsana to the blacksmith Vasantakumâra.

The next inscription, **Sb 465**, is of interest as showing a Châḷukya named Chaṭṭiga-Dêva ruling in 968. This was in the period when the Râshṭrakûṭas were still in the ascendant. He seems to be the same who in 972 and 973 is said (**Sb 455, 454**) to be ruling the Banavâsi Twelve Thousand under the Râshṭrakûṭa king Kakka or Kakkala-Dêva, and in 986 under the (? Châḷukya) king Teyi-laha, that is Tailapa (**Sb 413**), in 1012 under Vikramâditya (**Sb 471**), and in 1015 under Jaya-simha-Dêva (**Sb 16**).

In **Sa 108** and **109** *bis*, a Gônarasa, younger brother of Bijjarasa, was ruling the Sântaḷige Thousand kingdom, and great praise is given to the head of the Parvvatâvali Kâlâmukha ascetics, Vâdirudra-paṇḍita, whose disciple was Kriyâśakti-paṇḍita.

In the reign of Vikramâditya-Tribhuvanamalla-Dêva, **Nr 35**, dating in 1077, contains the earliest version of the important detailed account of the rise of the Gangas, as already given from the Purale, Kallûrguḍḍa and other stone inscriptions in Vol VII. It will be noticed in the section on the Gangas. In **Sa 109** we have his younger brother Trailôkyamalla (his father's title) Vîra-Nolamba-Pallava-Permmanaḍi Jayasiṅgha-Dêva, the Yuva-râja, ruling the Banavâsi Twelve Thousand and other provinces in 1079. In 1091 the king himself was in Jayanti-pura or Banavâsi (**Sb 549**). In the reign of Sômêśvara-Dêva, we find (**Sb 414**) Hoysaḷa-Dêva, after he had captured Gaṅgavâḍi, Noḷambavâḍi, Talakâḍu, Uchhangi, and the Banavâsi Twelve Thousand, laying siege in 1139 to Hânungal.

A brief genealogy of the Châḷukyas is given in **Sb 277**, dating in about 1165, and then we are informed that the Kalachuryya mahâ-maṇḍalêśvara Bijjaṇa-Dêva had acquired the empire. A description is given of Balipura (Balgâmi), saying that it contained three puras, five maṭhas, three medical dispensaries, and three Brahmapuris.

A short account of the exploits of the early Châḷukyas is also given in **Sb 325**. Polakêśi, it says, marching on Thâṇa, twisted the neck of Mummuri, put his own agent in his place, and without difficulty burnt Kânchî. Hearing that Chôḷa had burnt Kalyâṇa, the king Âhavamalla, taking only a single elephant, went against and slew him. His son Vikramânka brought into subjection the Chôḷika, Lâḷa, Gauḍa, Maleyâḷa, Telunga, Kaḷinga, Vanga, Panchâḷa, Turushka, Gurjjara, Jajâ-huti, Mâḷava, Konkaṇa and other kings.

Ballâla-Dêva's officers appear making a raid in 1183 (Sb 419). There is an interesting account in Sb 179 of a visit paid to Kuppagedde in 1189 by Vâmaśakti-muni, the famous head of the Kôḍiya maṭha in Balgâmi.

## *Gangas*

The most important inscription in connection with the Gangas is Nr 35, of the date 1077. It belongs to the reign of the Chalukya king Tribhuvanamalla, under whom Nanni-S'ântara was ruling. In giving an account of the S'ântaras, in order to set forth the descent of Vîra-mahâdêvi, the wife of one of the kings, a detailed history is given of the Gangas. This is the earliest in date of the similar accounts in the Taṭṭekere inscription of 1085 (Sh 10, Vol. VII), and amplified, in the Purale and Kallûrguḍḍa inscriptions of 1112 and 1122 (Sh 64 and 4). It here begins with Dhananjaya, sun in the sky the Ikshvâku kula, who wounded and took captive the chief lord of Kanyâkubja. His wife was Gândhâri-Dêvî, and their son was Hariśchandra, whose senior queen was Rôhini-Dêvî. They had two sons, Râma and Lakshmaṇa, who had the other names Daḍiga and Mâdhava. Their line was the Ganga line (*tad anvayô Gangânvayaḥ*). Daḍiga opposed the Kaurava army to the Matsya king's army and smote it. His son was Kiriya-Mâdhava, whose son was Harivarmmâ, whose son was Vishnugôpa, whose son was Taḍangâla-Mâdhava. His son was Avinîta, (whose son was) Durvinîta. He captured Kâḍuveṭṭi on the field of battle, and set up his (own) daughter's son in the hereditary kingdom of Jayasimha (Pallava king of Kânchî). From him was Mushkara, whose son was S'rîvikrama, ruling as far as to the bank of the Tâvi. (His son was) Bhûvikrama, whose younger brother was Nripa-Kâma, also named Châgi. His grandson was Srîpurusha, who was the author of a *Gaja-śâstra* or treatise on elephants. He slew Kâḍuveṭṭi, the king of Kânchî, in a great battle at Viḷarde (or Chiḷarde), and capturing his Pallava umbrella, took from him the name Permmânaḍi. His son was S'ivamâra-Dêva or Saigoṭṭa, also known as Vîramârttaṇḍa-Dêva, who was the author of a *Gajâshṭaka* expounding the S'ivamâra-mata. This is said to have been a poem of such power that it would make a dumb man speak. His younger brother was Vijayâditya, whose son was Ereganga, whose son was Râjamalla, whose son was Maruḷa, whose son was Bûtuga, whose son was Ereyapa, the Mahêndrântaka. His son was Narasinga, called Râjamalla, whose younger brother was Kachchiya Ganga, who had a younger brother Bûtuga Permmânaḍi, the husband of (the Râshṭrakûṭa king) Krishna-Râja's sister. He had the title Jagaduttaranga. He fell upon Lalliya (usurper of the Râshṭrakûṭa throne), and restored the whole of the royal insignia to the rightful heir, who it appears had been in concealment. He also captured Chitrakûṭa, the Seven Maḷavas, ? Atale, Râyatamma and Dahale, and formed his conquests into the kingdom of Mâlava-Ganga. His eldest son was Maruḷa-Dêva, who married a daughter of (the Râstrakûṭa king) Krishna-Râja, and obtained from him a superb umbrella, an emblem of the Madanâvatâra (or incarnation of Love). His younger brother was Mârasimha-Dêva, known as Noḷambakulântaka (death to the Noḷamba family), Pallava-malla, and Guttiya-Ganga. His younger brother again was Râjamalla-Dêva, whose younger brother was Nîtimârgga, named Gôvindara. To his younger brother Vâsava and to Kanchala-Dêvi,—whose elder sister's granddaughter was married to (the Châḷukya king) Trailôkyamalla Âhavamalla-Dêva,—was born Gôvindara-Dêva, known as Satyavâkya, Rakkasa-Ganga, and Vîramârttaṇḍa-Dêva. His younger brother Arumuli-Dêva had two daughters, Chaṭṭale and Kanchale, and a son Râja-Vidyâdhara, on whose birth, considering that the succession to the crown was secured, Rakkasa-Ganga-Permmânaḍi had them brought up in his palace with great rejoicing. Chaṭṭale was married to Kâḍuveṭṭi, lord of Kânchî, ruler of the Toṇḍe-nâḍ Forty-eight Thousand, and was crowned as the Kâḍava (or Pallava) queen. Kanchale was married to (the S'ântara king) Vîra-Dêva.

This account of the Gangas is in general agreement with what we learn from other sources, and is supported by the numerous inscriptions that have been discovered of the Gangas in all

parts of Mysore and neighbouring districts. It seems therefore entitled to credit. The reason for its insertion here is not far to seek. After a rule of about nine centuries the Ganga sovereignty had in recent times been overturned by the Chôḷas. On a princess of this distinguished Ganga family being married to the S'ântara king, her sister also being married to the representative of the powerful Pallava kings,—the occasion was specially appropriate for describing their long and glorious descent.[1] The achievements of S'ivamâra and Bûtuga are specially dwelt upon.[2] None of the supernatural interpolations occur here, obviously interjected without much connection with the context in the Puraḷe and Kallûrguḍḍa stones. The details there given of the early history, accounting for the name Ganga, and relating the foundation of the Kaliṅga branch, are here wanting, the narrative passing direct from Hariśchandra to Daḍiga and Mâdhava, the founders of the Gangavâḍi kingdom in Mysore. The aid these received from the Jain priest Simhanandi in their enterprise is also not mentioned in this place, but in the list of gurus given he is named as 'having made the Ganga kingdom'. In other respects the accounts correspond with one another, and the present one is of special interest as being the earliest. The two sets combined are complementary one of the other, and give us a full and credible outline of the history of the Gangas, who played so important a part in the Mysore country and beyond during the first millennium of the Christian era. The oblivion into which they had fallen, and from which they have now been rescued, was no doubt due to their being Jains.

The remaining Ganga inscriptions, with dates from 1129 to 1198, are concerned with a Ganga family ruling over the Jiddulige-nâḍ in the Banavase-nâḍ, with their capital at Uddhare, at first under the Châlukyas, and subsequently under the Hoysalas. The members mentioned (Nr 140) are Bittiga, whose son was Mârasinga-Dêva, whose son was Kirtti-Dêva, whose son again was Mârasinga-Dêva, whose eldest son was Ekkala-Deva. His younger sister's eldest son was Eraga, whose younger brother was Narasinga or Nanniya Ganga, and his son was Ekkala. The second Mârasinga is said (Sb 233) to have plundered Kânchî, and carried off all the money in the country. His son Ekkala made liberal gifts to the learned and poets from many countries (named). He had evidently (Sb 138) adopted the religion of Vishnu.

### *S'ântaras*

This line of rulers, who had as their capital Paṭṭi-Pomburchchha-pura, the modern Hombucha or Humcha in Nagar taluq, have been brought to notice in Vols. VI and VII. Their genealogy to the middle of the 12th century is given in Nr 35, Tl 192 and Sa 159, of 1077, 1103, and 1159, which may be exhibited as follows:—

Râha,

*of the Ugra-vams'a, lord of the northern Madhura (Muttra), fought in Kurukshêtra in the Bhârata (war).— After many successors, there was*

Sahakâra (*m.* Siriyâ-Dêvi)

*he became a cannibal,*

|

Jinadatta,

*came to the South, settled in Pomburchcha or Paṭṭi-Pomburchcha-pura (Humcha) as his capital, and ruled the Sântalige Thousand, having gained the monkey flag and lion crest. He took the name S'ântara, and the Ugrânvaya became the S'ântarânvaya.—*

*After many had ruled, there were*

S'rikêśi ______ Jayakêśi

|

Raṇakêśi

---

[1] Nr. 39 and 40, of the same date as this inscription, show that Chaṭṭala-Dêvi gloried in being the daughter (or rather granddaughter) of Râkshasa or Rakkasa-Ganga.

[2] Nanni S'ântara is said in Nr. 36 to have been more highly honoured than even Bûtuga-Permmâḍi by the emperor who came half way to meet him and placed him at his side on his throne.

*After many had ruled, there was*

Hiraṇyagarbha (*m.* Lakshmî-Dêvi, dr. of the Banavâsi king Kâma-Dêva)

Vikrama-S'ântara, Kandukâchâryya, Dâna-vinôda

*formed the Sântalige Thousand into a separate kingdom,*

Châgi-S'ântara (*m.* Enjala-Dêvi, dr. of the Âlva Ranañjaya)

Vîra-S'ântara (*m.* Jâkala-Dêvi, dr. of Adeyûr S'ântivarmmâ)

Kannara-S'ântara — Kâva-Dêva (*m.* Chandala Dêvi, dr. of Bîra Bayalnâtha)

Tyâgi-S'ântara (*m.* Nâgala-Dêvî, dr. of the Kadamba Harivarmmâ)

Nanni-S'ântara (*m.* Siriyâ-Dêvi, dr. of Arikêsari of Palasige)

Râya-S'ântara (*m.* Akkâ-Dêvî)

Chikka-Vîra-S'ântara (*m.* Bijjala-Dêvî)

Ammana-Dêva (*m.* Hôchala(Hoysala)-Dêvî)

Bîrabbarasi, Bîrala-Dêvî, (*m.* to Bankiyâlva) — Tailapa-Dêva (*m.* 1. Mânkabbarasi, younger sister of Bankiyâlva. 2. Keleyabbarasi, dr. of the Ganga king Pâlaya Dêva)

by 2

Bîra-Dêva, Bîruga, Vîra-S'ântara — Singi-Dêva — Barmma-Dêva

(*m.* 1. Bijjala-Dêvi, dr. of Noḷamba Nârasinga Dêva.
2. Achala-(or Bûchala)-Dêvî, dr. of Âḷva
3. Vîra-mâdêvî, younger sister of Chaṭṭala-Dêvî, dr. of Rakkasa-Ganga[1] )

by 3

Taila, Bhujabala-S'ântara, — Goggiga, Gôvindara-Dêva, Nanni-S'ântara — Odduga, Oddamarasa, Vikrama-S'ântara (*m.* Chandala-Dêvî, of the Pâṇḍya-kula) — Barmma, Bamma-Dêva

Taila, Tailuga, Râya-Tailaha, Tribhuvanamalla-S'ântara (*m.* Akkhâ-Dêvî, younger sister of Nanni-S'ântara) — Gôvinda, Râya-S'ântara — Boppuga

Kâma-Dêva (*m.* Bijjala-Dêvî of the Pâṇḍya-kula) — Simha — Ammaṇa

Jagadêva — Singi-Dêva — Aliyâ-Dêvî (*m.* to Honneyarasa, or Honna Ponna, protector of Konkaṇa, light of the Kadamba-kula, born in the Ganga vamśa)

Jayakêśi-Dêva

[1] Properly granddaughter. Chaṭṭala-Dêvî was married to Kâḍuveṭṭi, Kâḍava or Pallava king of Kânchî, and had a son Goggi. Probably he died, and she became a widow, on which she claims (Tl 192) her late sister's sons as her own.

This pedigree gives us in 1159 an unbroken succession of fifteen generations from Hiranyagarbha Vikrama-S'ântara, before whose accession there are interruptions in the genealogy. Jinadatta, the founder of the line in the South, may therefore be safely assigned to the 8th century. **Nr 48** cuts the earlier narrative short by identifying Jinadatta with Râha, the progenitor of the family in the north. But the description of his progress and the derivation there given of the name S'ântara or, to make it accord, Sântara, is sufficient to show that it need not be taken seriously. The boundaries of the Sântalige Thousand kingdom, which corresponded generally with the present Tirthahalli taluq and neighbouring parts, are given in **Nr 35** as—south, the Sûla river ; west, Tavanasi ; north, Bandige. No eastern boundary is named. Trailôkyamalla Vîra-S'ântara or Bhujabala-S'ântara is said (**Nr 47,59**) in 1062 and 1066 to have freed the kingdom from those who had no claim to it, or from troublesome claimants.

The most elaborate of the S'ântara inscriptions in this volume are connected with Chattala-Dêvî, the granddaughter of Rakkasa-Ganga, who was married to the Kâdava (or Pallava king) Kâduvetti. She seems to have lost her son Goggi and become a widow, on which she attached herself to the four sons of her younger sister, who was married to the S'ântara king but was dead, speaks of them as her own, and in association with them erects Jina temples at Pomburchchha. The principal of these was the Pancha-kûta or Pancha-vasadi, known as Urvvî-tilakam, glory of the world (**Nr 35,36,40**). They laid the foundation-stone pronouncing the name of S'rîvijaya-dêva, her guru. From what remains it was evidently a notable building, and the inscriptions connected with it are beautifully engraved. **Tl 192** records the erection of another basadi opposite to it.

Occasion is taken as usual to give a long account of the succession of the line of gurus from Varddhamâna. In his time was Gautama-ganadhara ; after whom was Kondakundâchâryya, who moved about four inches above the ground (a sign of perfection in yôga). Some time having passed, there was Bhadrabâhu, after whom the Kali-kâla came in, and the different ganas were formed. Out of them arose the Kali-kâla-ganadhara, the author of śâstras, Samantabhadra. In the line of his disciples was S'ivakôti ; then Varadatta ; then Âryya-dêva, author of the *Tatvârttha-sûtra.* After him came Simhanandi, who made the Ganga kingdom (*Ganga-râjyamam mâdida Simhanandy-âchârya*). After him was Ekasandhi Sumati ; and then the distinguished Akalanka, known as Vâdisimha. Then followed Vajranandi ; Pûjyapâda ; S'ripâla ; Abhinandana ; Kaviparamêshti ; Traividya ; Anantaviryya, who wrote the *vritti* to the *Akalanka-sûtra* ; Kumârasêna ; Mauni-dêva ; Vimalachandra ; and his disciple Kanakasêna, known as Vâdirâja, who was guru to the king Râchamalla. His disciples were Dayâpâla, who made the *rûpa-siadhi* in his *Prakriya* to the *S'abdânusâsana,* and Pushpasêna. Then followed Vâdirâja, who had the title *Sarvajña-kalpam,* and was known as *shat-tarkka-Shanmukha* and *jagadêkamlla-vâdi.* Then is mentioned (apparently Hêmasèna's disciple) S'rîvijaya, who was guru to Rakkasa-Ganga, Chattala-Dêvi, Bira-Dêva, and Nanni-Sântara. He and his seven disciples (named) consecrated the basadi. A similar list, with some variations, is given in **Nr 36**. Divâkaranandi is mentioned in **Nr 57** as having made a *vritti* in Kannada to the *Tatvârttha-sûtra,* so that the stupid and children might gain a knowledge of it as well as the learned.

There is a droll account in **Nr 40** of the army of Odduga or Vikrama-Sântara. When hasting to the war forgetting the fire in their bellies, they fed on carcases and were suffering from indigestion, for which they consulted the army doctors, who informed them that elephant was the remedy. They accordingly swallowed elephant, and recovered their digestion, on which the doctors laughed. In **Sa 80** we are informed that Tailapa or Tribhuvanamalla-Sântara rewarded his general Ereyamma for a victory by binding on him a gold crown inscribed with the title *Râjya-samuddharanam,* and giving him 200 *gadyâna* from the royal treasury, with bracelets (*kaysere*) for his children.

From 1216 onwards we have Pâṇḍya-Dêva, Bîra-Dêvarasa and his son Bommarasa. They claim to be lords of Pomburchchha (Sa 27, 134), and are sometimes said to be ruling the Sântalige kingdom (Sa 150). But instead of the Ugra-vamśa they appear to be of the Adiyara-vamśa (Sa 125) and ruling from Kalise, or sometimes from Hosagunda. Bommarasa is by a very unusual but appropriate simile said (Sa 138) to be like a pearl from the oyster his mother's womb. Their most constant titles are *satya-ratnâkara* (ocean of truth), and worshipper of the feet of the god Billêśvara. We know that the S'ântaras, who were Jains, at a later period embraced the Lingâyit form of the S'aiva faith, and became eventually known as the Bhairasa Wodeyars, ruling both above and below the Ghats. These were some of the earliest S'aiva princes of the family. They also have the titles (as in Sa 150) male shears to the Toṇḍa maṇḍalikas, hunter of Konkaṇiga, promoter of the Tulu kingdom.

## *Senavaras*

A Sênavarasa is mentioned (Sb 381) as ruling the Banavase Twelve Thousand in about 1010, under the Châlukya emperor Vikramâditya Satyâśraya.

## *Kalachuryas*

The Kaḷachurya inscriptions in this volume are mostly of the nature of *vîrakal*, or memorials to chiefs who fell in battle. Many are connected with attacks on Gutti, that is Chandragutti, and others refer to fights with Hoysaḷa officers.

In one or two (as in Sb 277 and 328) a brief genealogy is first given of the Châḷukyas, and while they were ruling," at that time " it is said, Bijjana, having by his valour acquired their empire, was ruling the kingdom. He assumes no higher title than mahâ-maṇḍalêśvara, and adds " boon lord of Kâlanjara-pura, having the crest of a golden bull, and the sounds of the *turyya* and *nirghôshana*, a sun to the lotus the Kaḷachuryya-kula, Sanivâra-siddhi, Giridurgga-malla,[1] Nissankamalla. Sb 328 begins with terms of the Jain cosmogony. How beautiful, it says, are the three transitory worlds, without any illusions of a creator. The outer and middle worlds, it says, are in the forms of a *vaitrâsana* (or cane couch), *jhallari* (cymbals), and *muruja* (a kind of drum), surrounded by three kinds of air,[2] and perfect in the six elements [2].

Sb 345 is of the time of Râya-Murâri Sôvi-Dêva. Special praise is given to a guru named Bhânukîrtti. On hearing his name, all malevolent gods left their thrones and fled astounded, while the yakshas, râkshasas, gandharvvas, bhûtas, serpents, vêtâlas, and other sudden devourers, trembling, asked " what are your orders."—such was the potency of his command. On the wonder-working crowd of snakes, evil planets, śâkinis, vampires, goblins, ghosts, raṇṭtanga, bhêntara, devils and fiends showing themselves in the world, he set up yantras, repeated mantras, or gave other tantras (and exorcised them).[3]

Sb 139 illustrates the character of the times. The emperor sent two of his generals with an army to collect the fixed rent of Banavâse-nâḍ, and while they were encamped at Uddhare on the bank of the Tungabhadrâ, he sent a royal order granting certain dues to Kirakula-Nâyaka, who in return proposed to entertain the distinguished chieftains present with manœuvres lasting over the whole day. The forces marched east, and were surrounding the camp on the north, south and west, when a collision occurred, and the sham fight became a real one. Some cavalry officer (*sâhaṇi*), mounted on a jewel of a horse, saluted the whole army, and charging the enveloping cavalry, performed prodigies of valour and gained the world of gods.

[1] These two titles were assumed by the Hoysala king vîra-Ballâla II. [2] Explained in the note to translation.

[3] No translation can be found for some of the terms expressive of evil spirits.

## *Hoysalas*

The majority of the Hoysala inscriptions here are of the time of Ballâla II and Ballâla III, and mostly of the *vîrakal* class. There is one of the time of Vishnuvarddhana (**Sb 348**) in which we find the king at Bankâpur, where we know that he died. But **Sb 28** gives us a piece of information not met with elsewhere in the hundreds of inscriptions which recount the story of the origin and rise of the Hoysaḷas. It states that the name of the muni who, on the appearance of the tiger, called out *poy Sala* (the earlier form of *hoy Sala*) was Sudatta. It was he who brought the goddess Padmâvati into his power, and obtained from her a kingdom for his rescuer Sala.

In **Sb 140** we have many verses in praise of Ballâḷa's valour, ending with the statement that this emperor of the South made good his title of unassisted hero when with only one body on one elephant he by himself destroyed the forces of the hostile Sêvuna king containing countless elephants, horses and great warriors.

**Sa 96** relates to Ballâla III, and mentions a number of chiefs who came in 1299 demanding the surrender of his elephant. **Sa 45** claims a victory in 1300 for the Kadamba Châlukya king Kâva-Dêva's minister over the forces of Ballâla-Dêva, who the year before had captured Hosagunda, taken Kôṭi-Nâyaka prisoner, and carried off his elephant, perhaps the one above mentioned. The stone-mason who prepared **Nr 27** gives himself the curious titles of—a fish-hook to the throats of those who sound their own praises, a drill for the heads of the envious.

In 1305 we find (**Sa 156**) the tiger king, worshipper of the feet of the god Gummaṭanâtha, marching against the Yâdava or Sêuna emperor, on which the latter issued an order for battle, saying,—You must take the king of the Karṇṇâṭakas, and seize and give me that tiger's cub.

## *Seunas (or Yadavas)*

The majority of the Sêuna inscriptions are in Sorab taluq, and of the time of Simhaṇa-Dêva The genealogy is briefly given in **Sb 276** as follows :— Vellugi-Dêva's son was Bhillama, to whom was born Jaitugi, who begot Simhaṇa. He subdued all enemies so that none were left, and captured all manner of hill and water forts so that none were left to fight against. Among his titles are (**Sb 135**) boon lord of Dvârâvatî-pura [1] wrestler with Mâḷavi, an elephant-goad to Gurjjara-Râya, plucker up of the lotus the head of Telunga-Râya and planter of him again, a rutting elephant in destroying the lotus garden Ballâḷa-Râya When he set out on an expedition of victory, neither grass nor water remained, except in the mouths of his enemies and in the eyes of their wives.

**Sb 391** contains a list of the priests and sects of Brahmans in Nâgarakhaṇḍa, in presence of whom, Drônapâla-Dêva, the mahârâja's son, of supreme piety, settled in the Prabhâsa-kshêtra of the Saurâshṭra country,—having bathed at the eclipse of the moon, put on clean and pure garments, having performed the *panchâmṛita* bath to the god, presented offerings of all manner of flowers and cooked food, and presented *ârati* of camphor,—granted a village for the god Sômanâtha, by the hand of the great treasurer Ṭhakkura Kannara-Dêva. In **Sb 387** is the settlement of a dispute by the ordeal of holding the consecrated food. **Sb 319** states that Simhana-Dêva's officers came with an army of 30000 horse and captured the hill-fort of Gutti (that is, Chandragutti) in 1239. **Sb 425** states that two nâḍ-prabhus had collected the fixed rent in 1242, but objected to the officer appointed by Simhana-Dêva to receive it, on which they were attacked and their town besieged. **Sb 217** shows in the same way a Ṭhakkura, not contented with the *umbali* allowed, neglecting his duty and strengthening himself. He was also attacked.

[1] In Kaṭhiawar, the birthplace of the Yâdavas. With the Hoysalas, who were also Yâdavas, it refers to Dôrasamudra.

The last inscriptions are of the time of Râmachandra-Râya, down to 1295. **Sa 86** shows the manner in which champions were selected to turn the fate of a battle by sacrificing their lives, the chief giving them betel-leaf along with the order, which was regarded as a special honour.

### *Sindas*

The Sindas, who style themselves Sinda-Gôvinda and Pâtâla-chakravartti, and were of the Bhujagêndra-vamśa (the snake or Nâga race) have been brought to notice in Vol. VII. They are here represented by Iśvara-Dêva in 1180, and 1193, and by some others in 1276, 1289 and 1316.

### *Vane*

There are four inscriptions at Kupaṭûr (**Sb 270-3**) with dates from 1241 to 1249, relating to the Vâṇe family, who belonged to Deṇagâve in Vâṇa-khêḍa (in Kathiawar). The first mentioned is Sôma-Dêva-Vâṇe, whose son was Ravi-Dêva-Vâṇe, with the title Sandaṇi-simha, and Sarbbêśvara-dêva was his guru. His queen was Mallubâyi, and they had the sons Sôyi-Dêva, Ekkama-Dêva, and Vikka or Vikrama-Dêva-Vâṇe. The latter, with his wife Ellaha-Dêvi, made grants to the Ekkôṭi-chakravartti Rudraśakti-dêva, son of Sarbbêśvara-dêva, for the god Kôtîśvara, and for a *chhatra* for daily feeding ten Brahmans.

### *Setu*

There are a few inscriptions relating to rulers of the Sêtu kingdom, which was in the south west of the Sâgar tâluq. In **Nr 9** and **11** Vîra-Hemmâḷi (or Kumâra) Immaḍi-Ballaha-Dêvarasa is mentioned in 1278 and 1280. He is said to have gone to Dôrasamudra to make war upon the Hoysala king Nârasimha III. In 1304 there was Dêkarasa (**Nr 12**). In 1320 Kôṭi-Nâyaka sent one of his officers to serve under Ballâla-Dêva (**Nr 19**).

### *Vijayanagar*

The earliest Vijayanagar inscription (**Sb 263**) contains the interesting statement that the district (*vishaya*) named Nâgakhaṇḍa (generally Nâgarakhaṇḍa, corresponding more or less with the Shikârpur taluq) was (formerly) protected "by the wise Chandra Gupta, an abode of the usages of eminent Kshatriyas".

The genealogy of the kings is given in **Tl 201**, **Nr 65** and **64**. In the Yâdava family arose Sangama. His sons, by Kâmambikâ, were Harihara, Kampa, Bukka, Mârapa, and Mudapa, of whom the most famous was the middle one, Bukka-Râya. As he danced about on the battle field, the faces of the Turushkas shrivelled up, the Konkaṇa king S'anka was filled with fear, the Andhras went into caves in the frontier hills, the Gurjaras were paralysed, the Kâmbôjas lost their courage, the Kaḷingas were broken. His wife was Gaurâmbikâ, by whom he had the son Harihara, famed for his bestowal of the sixteen great gifts. His wife was Mêlâmbikâ, and their son was Pratâpa-Dêva-Râya, who, by Dêmâmbikâ, had a son Vijaya. His wife was Nârâyaṇi-Dêvî, who bore the son Prauḍha-Pratâpa-Dêva-Râya. The kings of Anga, Kannôja Kambôja, Vanga and Nêpâla (says **Tl 200**) were his servants, bearing his umbrella, châmara, stick or goblet. His queen was Ponnalâ-Dêvî, by whom, through the favour of the god Mallikârjuna of S'rîgiri, he had a son Mallikârjuna, who succeeded to the throne as Immaḍi-Prauḍha-Dêva-Râya. The next king was Virûpâksha, who in **Sa 60** is called glory of the Îśvara-kula. But the kings descended from Îśvara superseded those of the Sangama dynasty to which Virûpâksha really belonged.

Of the later dynasty we have the genealogy in **Nr 64**. From Timma, famous among the Tuluva kings as Krishna was among the Yadus, was born, by Bukkamâ, the son Îśvara, whose wife

was Dêvakî, and their son was Narasa. He crossed over the river Kâvêrî when in full flood, and seizing his enemy alive, took possession of his kingdom, and made S'rîrangapattana (Seringapatam) his own. Conquering Chêra, Chôḷa, and Pâṇḍya, the king of Madhurâ, the fierce Turushka, the Gajapati king and others, he imposed his commands on all kings from the Gangâ to Lankâ and from the eastern to the western mountains. He many times over made all the sixteen great gifts in Râmêśvara and other chief sacred places. By Tippâji he had the son Nṛisimha, who equalled his father in liberality, and made many gifts in the various sacred places (named). The Anga, Vanga, Kaḷinga, and other kings addressed him with such words as—Look on us, great king! Victory! Long life!

An important date fixed by the inscriptions is that of the death of Harihara II,—Sunday, the 31st of August 1401 (**Tl 59**). On this day the great king Harihara, it says, obtained *nirvvâṇa*.[1] In commemoration of his thus becoming *mukta*, or released from existence, Viṭṭhaṇṇa-Voḍeyar, his governor of the Âraga kingdom, established the agrahâra of Muktahariharapura, still so called. This date corresponds with the one given in S'ravaṇa Beḷgoḷa No. 126, except that the week day there is Monday[2] The death of Dêva-Râya II was said in S'ravaṇa Beḷgoḷa No. 125 to have taken place on Tuesday, the 24th of May 1446[3]. This is supported to some extent by **Sb 18**, which states that in consequence of Dêva-Râya-mahârâya having come to his setting (or end) and become a mahârâjika or demi-god, the Pṛithuvî-Seṭṭi of Chandragutti came secretly to Koḍakaṇi, and in the presence of the god Râma, gained the feet of the god (or died) in February 1449.

Most of the Vijayanagar inscriptions in this volume are concerned with the Âraga kingdom, or as it is sometimes called, the Male-râjya or hill kingdom, of which Âraga (in the north of Tîrthahaḷḷi taluq) was the capital. This is said in **Tl 166** to be situated in the Avanya-dêśa, to the east of Bhuvana-giri (Kavale-durga). In **Nr 34** the Âraga-Gutti kingdom is said to be bounded by the Konkaṇa and Hoysaṇa kingdoms.

The early viceroys were princes of the royal family. Thus in 1347 we find (**Sb 375**) the king Mârapa (Sangama's fourth son) established in Gômanta-śaila or Chandragupti (*Chandragutti*, commonly called Gutti, in the west of Sorab taluq), which is described as the chief capital (*pradhâna râjadhâni*) of the Banavâsi Twelve Thousand. Defeating the Kadamba king, he went on to see Gôkarṇa, where he bathed in the sea, and honouring the god Mahâbala, granted an agrahâra named Mârapapuri to Brahmans who were emigrants from the Ândhra country. Returning to Chandragutti, he, in conjunction with his great minister Mâdhava, whose guru was Kriyâśakti, compiled the *Saivâgama-sâra-sangraha*, after comparing the three vêdas and the purâṇas. In 1362 we find (**Tl 37**) Bukka-Râya's son Udayagiri Virûpaṇṇa-Voḍeyar ruling the Âraga kingdom. He is also called Virupâksha-Râya (**Tl 167**). The date of this shows that he was in power for at least 18 years. In 1403 we have the first notice (**Tl 133**) of the governor Viṭhaṇṇa-Oḍeyar, a Brahma-Kshatriya son of Brahma or Bamma-Râja and Virupâmbikâ, descended in the line of Sankappa Râyappa, and having Kriyâśakti for his guru. The Âraga kingdom consisted of Eighteen kampaṇas (or districts) and three cities (*paṭṭaṇa*). This powerful ruler continued to govern the kingdom also for about 18 years. For in 1421 we meet (**Tl 144**) with S'rîgirinâtha as the governor. He was apparently a brother. In 1442 Dêva-Râya's minister Irugappa-Voḍeyar was ruling Gôve (or Goa) and Chandragutti (**Sb 489**).

[1] (S'aka-varusha 1326 sandu vartamâna)

Târaṇa-varshê varshê mâsi Nabhasyê tithau das'amyâṃ cha
vârê Saurê Pitṛi-bhê nirvvâṇaṃ prâpa Hariharâdhîs'ah ‖

[2] It is strange that Mr. R. Sewell, in his *Forgotten Empire*, gives 1398 as the latest known date for Harihara II.

[3] See *Ind Ant.* XXV, 346, where Dr. Kielhorn has given a translation in appropriate dismal terms.

Inscriptions of interest are **Tl 197**, in which the method is described in which a dispute as to the boundaries of the land belonging to a Jain temple was decided. **Nr 29** contains some stringent orders sent from the king, on account of great disturbances and famine being caused by the raids of a lawless chief, that "the Bêda must be brought to proper order." **Nr 67** and **68** contain lists of insignia granted to gurus of the Râmachandrapura matha.

### *Saluvas (or Salvas).*

There are a few insciriptions of the Sâluva kings of Sangîtapura, the Sanskrit form of Hâduvalli, situated in South Kanara. The name of this family is met with in connection with important historical events. Thus Sâluva Tikkama was the general of the Sêuna kings Mahadêva and Râmachandra, who invaded the Hoysala kingdom in 1276 and 1280 and claims to have plundered Dôrasamudra. Then again Sâluva Nrisimha was the founder of one of the dynasties of Vijayanagar.

The inscriptions mention first (**Sa 164**) Indra, whose son, by Sankarâmbâ, was Sangi-Râja. His sons were Sâluvêndra, and Ind agarasa or Immadi-Sâluvêndra. Their dates are 1488 to 1498. Then we have (**Nr 46**) Sâluva Krishna-Dêva, son of Padmâmbâ, the sister of Dêva-Râya, probably the Sâluva Dêva-Râya there mentioned, where also a Sâluva Malli-Râya comes before him. Their capital Sangîtapura was in the Taulava-dêsa, and they are described as of the Kâsyapa-gôtra and Sôma-kula (or Lunar race), and were Jains.

In **Sa 163** Sâluvêndra makes a grant to his minister Padma or Padmana, who seems to have been related to him. In the third part of the same, Indagarasa-Vodeyar makes a grant of a village to Padumanna-Setti, who erected there a Jina temple. In **Sa 164** he makes a grant for the Bidirûr basti.

But **Nr 46** is the most interesting and important of the Sâluva incriptions. It contains no grant, but is entirely occupied with the praises of Vidyânanda-svâmi or Vâdi-Vidyânanda, and contains a great number of historical allusions. His eloquence is likened to that of the Bhâshya composed by the great *brati* (Akalanka) who had no connection with woman, and to that of Bâna's prose-expressed poem (the Kâdambarî). The various courts at which he refuted distinguished opponents are specified. In that of the Nañjarâyapattana (or Changâlva) king Nanja-Dêva he stopped the breath of Nandana-Malli-bhatta ; he destroyed (*alida*) the Frankish or European faith (*Pêringiya-mata*), which can only refer to the Christian religion, of the agent (or viceroy—*kâryya*) of S'rîranga-nagara (Seringapatam), in a learned assembly, having brought Sâradâ (Sarasvatî) into his power ; in the court of the S'ântavêndra king Kêsari Vikrama he gave out a poem which was noised throughout the world ; in that of Guru-nripâla he composed an able Karnnâta work ; in that of Sâluva Dêva-Râya he refuted the disputants of all other creeds ; in that of the Nagari kings he delighted the learned with his eloquence ; in that of the king Narasimha of Bilige, and that of the Kârakala king Bhairava, and in the Jain assemblies of Bidire, he expounded the Jina doctrine ; in the court of Krishna-Râya (of Vijayanagar) he wiped out the professsors of other creeds ; in Kopana[1] and other sacred places, and at the feet of Gommatêsa of Belugula,[2] he held great festivals, and supported the munis of Gerasoppe.

A list here follows of the Jaina hierarchy from which he was descended. Those mentioned are Varddhamâna, Gautama, Bhadrabâhu, chief of the *chaturdasapûrvis*, worshipped by Visâkha and the other *dasapûrvis*. Then comes Umâsvâti, author of the *Tatvârttha-sûtra*. In the Nandi-sangha of the Kondakundânvaya were many great ones. Among these was Siddhântakîrtti, whose feet were worshipped by Jinadatta-Râya ; Akalanka, who made the *Bhâshya* to the *Dêvâgama-stôtra* of Samantabhadra ; Vidyânanda, who illustrated the whole of the *Âpta-mîmâmsa*

[1] In the south-west of the Nizam's Dominions.
[2] S'ravana Belgola in the Hassan District.

creed, author of the *S'lôkavârttikâlankâra*; Mâṇikyanandi; Prabhâchandra, distinguished for his *Mârttâṇḍa* .. .....; Pûjyapâda, author of the *Nyâyakumuda-chandrôdaya*, of a *Nyâsa* on the sûtras of Sâkaṭâyana, and the Nyâsa called *Jainêndra*, and the Nyâsa called *S'abdâvatâram* on the sûtras of Pâṇini, and the *Vaidya-sâstra*, and a *ṭîka* to the *Tatvârtha*; Varddhamâna-munîndra, by whose spell Hoysaḷa subdued the tiger,[1] and whose successors were gurus to the Hoysaḷa kings; Vâsupûjya; S'rîpâla, reverenced by Ballâḷa-Râya; Pâtrakêsari; Nêmichandra, author of *Trilôkasâra* and other works, reverenced by Châmuṇḍa-Râya; Mâdhava-chandra; Abhayachandra, who extracted a solemn oath from Kêśavâryya; Jayakîrtti; Jinachandra; Indranandi, learned in the *Samhita-s'âstra* delivered by Jinêndra; Vasantakîrtti; Viśâlakîrtti; S'ubhakîrtti; Padmanandi; Mâghanandi; Simhanandi; Chandraprabha; Vasunandi; Mâgha-chandra; Vîranandi; Dhananjaya; Vâdirâja, the *shaṭ-tarkka* orator; Dharmmabhûshana, reverenced by Dêva-Râya, disciple of Varddhamâna; Simhakîrtti, son of Vidyânanda; Mêrunandi; Varddhamâna; Prabhâchandra; Amarakîrtti; Viśâlakirtti; Nêmichandra. Then comes Simha-kîrtti, the great logician, who at the court of the handsome Mahamuda Suritrâna, the ruler of the city of Dilli (Delhi), to which is attached the Vangâḷya country (or Bengal), speedily defeated the Bauddha and other disputants; Viśâlakirtti, learned in the *Paramâgama*, head of the Balâtkâra-gaṇa, who was reverenced by Sikandara Suritrâna, at the court of the Vidyânagara king Virûpâksha-Râya won a certificate of victory over opponent speakers, and at Âraga, the city of Dêvappa-daṇḍa-nâtha, expounded the Jaina dharma and was reverenced by the Brahmans. His son was Vidyânanda-svâmi, honoured by Sâḷuva Malli-Râya, and his son was Devêndrakîrtti, reverenced by Krishṇa-Râya's brother Achyuta-Râya. Vidyânanda was reverenced by Sâḷuva Krishṇa-Dêva, and made the *Budhês'abhavana-vyâkhyâna*. His colleague was Nêmichandra, who consecrated the Pârśvanâtha vasati at Pomburchchha with three storeys. Vidyânanda's son Viśâlakirtti's colleague was Amara-kîrtti, and from Viśâlakirtti sprang Dêvêndrakîrtti, who was reverenced by the Bhairava king Pâṇḍya. His son was Varddhamâna, who composed this śâsana, which was approved by Dêvêndra-kîrtti.

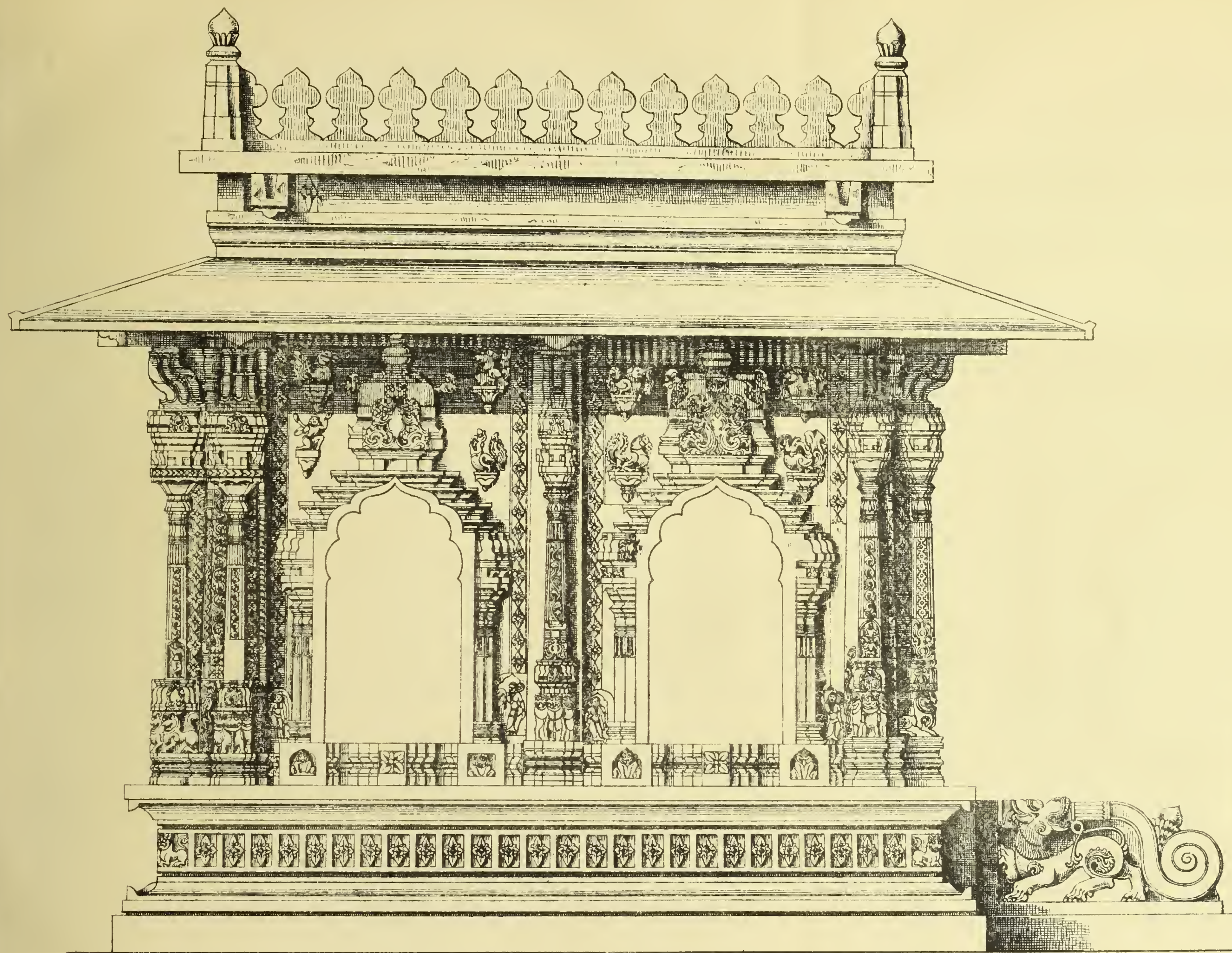
Sa 55 is also an interesting Jain inscription at the deserted hill fort of Gôvarddhangiri. It belongs to the time of Dêva-Râya, and gives an account of the kings of his line, and a description of Kshêmapura or Gerasoppe, after which the celebrated Gersoppa Falls are named. First is mentioned the king Bhairava, whose younger brothers were Bhairava, Amba, and Sâlva-malla, who though the last, was the greatest. His sister's son[2] was Dêva-Râya, whose guru was Paṇḍita-râya. This king performed the rare and great ceremony of the head-anointing of Gummata. His sister's sons[2], who were his Yuvarâjas, were Sâḷva-malla and Bhairava, and he was ruling the Tuḷu, Konkaṇa, Haive and other countries.

Then follows a long account of a family of S'rêshṭis or merchants, who seem to claim royal descent from the Kadambas. One of the family, Yôjana-śrêshti, built a splendid chaityâlaya of two storeys in Kshêmapura, setting up the images of Nêmîśvara in the lower and Gummaṭa-nâtha in the upper one. The former is no doubt the one so highly praised in the opening verses of the inscription, and the latter probably the one whose head-anointing was performed by Dêva-Râya. Yôjana's grand-son and his wife, on a visit to Gôvarddhanagiri, took a vow to erect the *mâna-stambha* on which the inscription is engraved in front of the Nemîśvara chaityâlaya there, and had one made of polished bell-metal. Meanwhile twin daughters were born to them, and to commemorate this event they had a golden *kalas'a* fixed at the summit of the pillar of the same height as that of the twins.

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[1] See above, p. 10.

[2] The succession was evidently in the female line, according to the *aliya-santâna* of the West Coast.



AGHORESVARA TEMPLE, IKKERI

BULL MANTAPA

SCALE 12 6 1 2 3 4 5 FEET.

## *Keḷadi*

An account of the Keḷadi kings has been given in Vols. VI and VII. Keḷadi was their place of origin, but the capital was afterwards removed to Ikkêri, and eventually to Bednur (now Nagar). **Tl 156** gives a summary of the genealogy in Sanskrit, to 1667.

From 1550 to 1566 we find Sadâśiva-Râya-Nâyaka ruling the Âraga kingdom, under the orders of Sadâśiva-Râya of Vijayanagar. From 1571 to 1582 his grandson Râmarâja-Nâyaka was in power. Venkaṭappa-Nâyaka, younger brother of the last, appears from 1606 to 1629. **Sa 123** records a grant in 1606 of certain transit dues on all loaded pack animals, for the maṭha of Champakâsadasi-mahattu at Ânandapura (now Anantapura), made by all the great Seṭṭis of the nâd. A list is given of the *thâṇas* or custom houses at which these were payable. They are 42 in number and serve as a guide to the extent of the kingdom at that time above the Ghats. Venkaṭapati-Râya was now on the Vijayanagar throne in Penugoṇḍa, and **Tl 166** describes Venkaṭâdri-Nâyaka, as he is here called, as ruling at Âraga, which was in the Avanya-dêśa. **Tl 97** says his wife was Virupaṇṇa-Nâyaka's daughter, without naming her. With **Tl 56** begin the numerous inscriptions granting exemption from transit duties for bullocks laden with articles for Lingâyit maṭhas. Paddy and râgi alone are here mentioned, but in **Tl 83, 49** and many other inscriptions a variety of articles are specified, namely, bamboo baskets, grain, oil, ghî, jaggory, rice, paddy, râgi, and salt. But in all cases areca-nut, pepper, cocoa-nut kernels, and wood are not exempted, and must pay toll, also tassels and silk. And it is stipulated (as in **Tl 42**) that the articles passed free are not to be sold outside, but to be stored at the maṭha and used for the support of (the professors and students of) the six *darsana*. **Tl 63** is the first of a large number of inscriptions recording the sale of villages to Lingâyit Mahattu maṭhas erected by various persons, sometimes by dancing girls (see **Tl 85** and **71**), and in **Tl 100** and **118** by the Abkâri contractor (*s'arâbudâra*). Lengthy details are generally given of the revenue valuation of the villages, deducting the remissions at various times granted on account of damage by floods from the river (**Tl 44**) or other causes. The purchase money paid to the palace seems to be about 10 years rental value. Lands which had become waste must be cultivated without cutting down the trees where they had newly grown up (**Tl 74**). But grants are also recorded to Muhammadan mosques (**Tl 38, Sa 108**). And in **Sb 266**, from which it appears that the Gauḍa of Kupatur had deserted to the Sîra government, we find that the Mogal assessment was adopted as the basis of valuation. **Tl 44** and **53** refer to invasions (that is by the Muhammadans). **Tl 93**, in granting remission of transit dues on bullock loads for a maṭha, states that certain parts of the country are paying taxes to the Turukas, and are therefore "at present" not amenable to the order.

**Sa 46** explains the decision come to on the complaint of the svâmi of a maṭha who went away to Kalyâṇa, of the misappropriation of the revenue of his lands during his absence. **Tl 43** states that the list of transit duties formerly granted for a maṭha had been destroyed, in consequence of which a fresh authentic list was drawn up. **Tl 57** explains how a mortgage was redeemed.

**Tl 81** shows that abuses had crept in, and that it was necessary to inquire more closely into the qualifications of those appointed as heads of the Mahattu maṭhas, reserving a veto to the king. It was laid down that any one so appointed must be of one mind with the king and his mahattu,—not quarrelsome, but given to hospitality, trustworthy, and having disciples. **Tl 72** requires that the age and colour of bullocks to be passed free for maṭhas should be registered at the several *thâṇas*. A farther grant for the Champakâsarasi-mahattu's maṭha of Ânandapura (see above) is recorded in 1712 (**Sa 111**).

### *Mysore*

There are two inscriptions of the Mysore period. **Sb 355** states that the Beg appointed to Ânêvaṭṭi in 1768 by the Hajarat Navâb, that is Haidar Ali, had a mosque built. **Sb 365** is dated in 1859, and states that the Arab officer of the district granted the *nâḍ-gauḍike.*

Of interest also is the Latin inscription (**Nr 78**) on a bell at one of the temples in Nagar, stating that it was made at Amsterdam in 1713, and therefore Dutch. It is one of those carried away by Ṭîpu Sultân from the Christian churches of Canara and Malabar.

### *Architecture*

The Jain basadis at Humcha must have been fine buildings, especially the Pancha-basadi, described in **Nr 35** and other inscriptions as Urvvî-tilakam, a glory to the world. They are now in ruins. Of other buildings, the Champakâsadasi matha at Anantapura must also probably have been a superior building. There still remain some fine stone elphants, and a splendid tank belonging to it, built round with steps of laterite. The plan of these institutions, of which an instance also occurs in the Basavana-byâna at Nagar, is a Linga temple in the middle of a large tank or pond, surrounded by water (like the golden temple of the Sikhs at Amritsar), which is approached by a stone causeway.

The best preserved of the old buildings of this part of the State is no doubt the Aghôrêśvara temple at Ikkêri, the second capital of the Keḷadi kings. It is a stone building of large and well proportioned dimensions, erected after the style of the Dravidian temples of Vijayanagar. The Nandi pavilion in front is a particularly handsome structure. On the floor in front of the shrine in the temple are effigics of three of the Keḷadi kings, doing obeisance, with the name inscribed above each. One of them, Huchcha (mad) Sômaśêkhara, is represented as manacled and fettered. The distance between the central pillars was adopted as the standard measure for garden land. A rod of this length, equal to 18 feet 6 inches, was the space called *dâya* allowed for one tree, and the *shist* or assessment was fixed on 1000 such *dâya* at various rates.

## *Classified List of the Inscriptions, arranged in chronological order.*

### *Pândava*

| Date A.D. | Name of Ruler. | Taluq No. | Date A.D. | Name of Ruler. | Taluq No. |
|---|---|---|---|---|---|
| ? 1193 | Janamêjaya | Sb 183 | ? 1367 | Janamêjaya | Tl 157 |

### *Kadambas*

| Date A.D. | Name of Ruler. | Taluq No. | Date A.D. | Name of Ruler. | Taluq No. |
|---|---|---|---|---|---|
| c 400 | Mrigêśvaravarmmâ | Sb 33 | ? 1173 | Kîrtti-Dêva | Sa 71 |
| c 420 | Ravivarmmâ | ,, 523 | 1177 | Sôyi-Dêva | Sb 412 |
| 968 | ... | ,, 465 | 1178 | Kîrtti-Dêva | ,, 431 |
| 971 | S'ântivarmmâ | ,, 44 | ? 1178 | Tailaha-Dêva | ,, 325 |
| 975 | Tailaha | ,, 445 | 1183 | Kîrtti-Dêva | ,, 50 |
| ? c 1000 | Kâva-Dêva | Sa 30 | 1187 | Kondemarasa | ,, 47 |
| ? 1018 | Goravarasa | Sb 46 | 1188 | Kava-Dêva | ,, 472 |
| ? 1018 | ,, | ,, 48 | 1189 | ,, | ,, 179 |
| 1029 | Kundamarasa | ,, 213 | ? 1191 | ,, | ,, 439 |
| ? c1070 | Kîrtti-Dêva | ,, 229 | 1193 | ,, | ,, 448 |
| 1071 | ,, (Kîrttivarmmâ) | ,, 317 | ? 1193 | ,, | ,, 393 |
| 1077 | ,, | ,, 262 | 1198 | ,, | ,, 478 |
| c 1100 | ,, ,, | ,, 442 | 1207 | ,, | ,, 171 |
| 1103 | ,, | ,, 503 | 1208 | ,, | ,, 307 |
| 1103 | ,, | ,, 564 | 1211 | ,, | ,, 59 |
| 1104 | ,, | ,, 421 | 1219 | Malli-Dêvarasa | ,, 224 |
| 1112 | ,, | ,, 468 | c 1220 | ,, | ,, 188 |
| 1112 | ,, | ,, 469 | c 1220 | ,, | ,, 228 |
| 1112 | ,, | ,, 470 | 1223 | ,, | ,, 227 |
| 1116 | ,, | ,, 337 | 1224 | ,, | ,, 180 |
| 1127 | Tailapa-Dêva | ,, 141 | 1225 | ,, | ,, 178 |
| 1129 | ,, | ,, 359 | 1228 | ,, | ,, 58 |
| ? 1133 | Kâva-Dêva | ,, 143 | 1231 | ,, | ,, 221 |
| 1139 | Madhukarasa | ,, 414 | 1231 | ,, | ,, 222 |
| 1139 | ,, | ,, 415 | 1237 | Sôyi-Dêva | ,, 384 |
| 1143 | Malli-Dêva | Sa 58 | 1239 | ... naya-Dêva | ,, 319 |
| ? 1145 | Gorava-Dêvarasa | Sb 67 | 1258 | Kâva-Dêva | ,, 517 |
| 1147 | Kâva-Dêva | ,, 79 | 1270 | ,, | ,, 302 |
| 1151 | Kîrtti-Dêva | ,, 464 | ? 1271 | ,, | ,, 371 |
| 1159 | ,, | ,, 416 | 1278 | ,, | ,, 187 |
| c 1160 | Sôyi-Dêva | ,, 346 | c 1280 | ,, | ,, 190 |
| 1162 | Kîrtti-Dêva | ,, 568 | c 1280 | ,, | ,, 297 |
| 1163 | ,, | ,, 177 | 1289 | ,, | ,, 503 |
| ? 1165 | ,, | ,, 567 | 1300 | ,, | Sa 45 |
| 1166 | ,, | ,, 306 | 1307 | ,, | ,, 32 |
| 1171 | Sôvi-Dêva | ,, 345 | | | |

### *Râshtrakûtas*

| Date A.D. | Name of Ruler. | Taluq No. | Date A.D. | Name of Ruler. | Taluq No. |
|---|---|---|---|---|---|
| ? 797 | Gôvindara-Ballaha | Sb 1 | c 800 | Gôvindara-Vallaha | Sb 542 |
| c 800 | Prabhûtavarsha-Gôvindarasa | ,, 9 | 876 | Amôghavarsha-Vallabha | ,, 85 |
| c 800 | ,, Gôindarasa | ,, 10 | c 898 | Akâlavarsha | ,, 546 |
| c 800 | Jagattunga | ,, 22 | c 900 | Kannara-Dêva | Nr 23 |
| | | | c 910 | Akâlavarisha | Sb 91 |

| Date A.D. | Name of Ruler. | Taluq No. |
|---|---|---|
| 912 | Akâlavarsha-Dêva | Sb 88 |
| 938 | Kannara-Dêva | ,, 70 |
| 939 | ,, | ,, 476 |
| 940 | Kannara-Vallaha | ,, 75 |
| 940 | ,, | ,, 77 |
| 941 | ,, | ,, 83 |
| c 950 | Akâlavarsha-Kannara | ,, 246 |
| ? 951 | Kannara-Dêva | ,, 408 |
| 951 | ,, | ,, 570 |
| 954 | ,, | ,, 240 |
| 954 | Akâlavarsha-Dêva, Kannara-Dêva | ,, 474 |
| 955 | Kannara-Dêva | Sb 202 |
| 958 | ,, | ,, 501 |
| ? 960 | ,, | ,, 326 |
| 965 | ,, | ,, 203 |
| 967 | Koṭṭiga-Dêva | ,, 531 |
| 972 | Kakkala-Dêva | ,, 455 |
| 972 | ,, | ,, 457 |
| 973 | Kakka-Dêva | ,, 454 |
| c 991 | Kakkala-Dêva | ,, 479 |

## *Chalukyas*

| Date A.D. | Name of Ruler. | Taluq No. |
|---|---|---|
| c 680 | Vikramâditya | Sa 79 |
| c 690 | Vinayâditya-Satyâśraya | Sb 15 |
| 692 | ,, | ,, 571 |
| c 700 | Vijayâditya-bhatâra | ,, 411 |
| 968 | Chaṭṭiga-Dêva | ,, 465 |
| ? 975 | Tailaha-(Dêva) | ,, 445 |
| 979 | Nûrmmaḍi-Tailapa-Dêva | ,, 530 |
| 985 | Tailapa-Dêva | ,, 529 |
| 986 | Teyilaha | ,, 413 |
| 991 | Âhavamalla-Dêva | ,, 477 |
| 999 | Satyâśraya-Dêva | ,, 234 |
| 1004 | Satyâśraya-Vallabha | ,, 385 |
| 1004 | ,, | ,, 386 |
| c 1010 | Vikramâditya-Satyâśraya | ,, 381 |
| 1012 | ,, | ,, 471 |
| 1015 | Jayasiṃha-Dêva | ,, 16 |
| ? 1018 | Jagadêkamalla | ,, 46 |
| 1018 | ... | ,, 48 |
| 1023 | Jagadêkamalla Jayasinga Dêva | ,, 283 |
| 1025 | Jagadêkamalla-Dêva | Sa 7 |
| 1029 | Jayasiṃha-Dêva | Sb 213 |
| 1032 | Jayasingha-Dêva | ,, 60 |
| 1032 | ,, | ,, 61 |
| 1032 | ,, | ,, 62 |
| 1032 | ,, | ,, 63 |
| 1032 | ,, | ,, 64 |
| 1032 | ,, | ,, 191 |
| ? 1033 | Jayasiṃha-Dêva | ,, 184 |
| ? 1034 | Jagadêkamalla | ,, 72 |
| 1040 | Jagadêkamalla-Dêva | ,, 557 |
| 1042 | ,, | Sa 108 *bis* |
| 1042 | ,, | ,, 109 *bis* |
| 1053 | Âhavamalla-Dêva | Sb 87 |
| 1057 | Trailôkyamalla-Dêva | ,, 500 |
| 1057 | ,, | ,, 438 |
| ? c 1060 | ,, | Sa 130 |
| 1062 | ,, | Nr 47 |
| 1062 | ,, | ,, 58 |
| 1063 | ,, | ,, 118 |
| 1065 | Trailôkyamalla-Dêva | Sb 249 |
| 1066 | ,, | Nr 59 |
| 1070 | ,, | Sb 243 |
| 1070 | Bhuvanaikamalla Somêśvara-Dêva | ,, 276 |
| 1071 | Bhuvanaikamalla-Dêva | ,, 317 |
| 1074 | ,, | ,, 299 |
| 1074 | ,, | ,, 399 |
| 1074 | ,, | Nr 30 |
| 1075 | ,, | Sb 314 |
| 1076 | ,, | ,, 315 |
| 1077 | Tribhuvanamalla-Dêva | ,, 172 |
| 1077 | ,, | Nr 35 |
| 1077 | ,, | ,, 36 |
| 1077 | ,, | ,, 38 |
| 1079 | ,, | Sa 109 |
| 1081 | ,, | Sb 336 |
| 1084 | ,, | ,, 235 |
| 1084 | ,, | ,, 236 |
| 1089 | ,, | ,, 388 |
| 1089 | ,, | Sa 103 |
| 1091 | ,, | Sb 549 |
| 1092 | ,, | ,, 392 |
| 1096 | ,, | Sa 80 |
| c 1100 | ,, | Sb 225 |
| c 1100 | ,, | Tl 169 |
| c 1100 | Vikramâditya-Dêva | Sb 442 |
| 1103 | Tribhuvanamalla-Dêva | ,, 563 |
| 1103 | ,, | ,, 564 |
| 1103 | ,, | Tl 192 |
| 1104 | Tribhuvanamalla | Sb 421 |
| 1112 | Tribhuvanamalla-Permmâḍi-Dêva | ,, 327 |
| 1126 | Tribhuvanamalla-Dêva | ,, 170 |
| 1127 | Bhûlôkamalla-Dêva | ,, 141 |
| ? 1129 | Sômêśvara-Dêva | ,, 49 |
| ? 1129 | Bhûlôkamalla | ,, 310 |
| ? 1129 | ,, | ,, 359 |
| ? 1131 | ,, | ,, 80 |
| 1138 | ,, | ,, 289 |

| Date A.D. | Name of Ruler. | Taluq No. | Date A.D. | Name of Ruler. | Taluq No. |
|---|---|---|---|---|---|
| 1138 | Bhûlôkamalla | Sb 519 | 1156 | Trailôkyamalla-Dêva | Sb 175 |
| 1139 | Sômêśvara-Dêva | " 414 | 1156 | " | " 176 |
| 1139 | " | " 415 | 1157 | " | " 290 |
| 1139 | Jagadêkamalla-Dêva | " 233 | 1157 | " | " 369 |
| abt 1140 | " | " 335 | c 1158 | " | " 324 |
| ? 1141 | " | Sb 253 | 1159 | Tribhuvanamalla-Dêva | Sa 159 |
| 1142 | " | " 422 | 1160 | Bhûlokamalla-Dêva | " 28 |
| 1143 | " | " 125 | 1160 | Trailôkyamalla-Dêva | " 93 |
| 1143 | " | " 252 | c 1165 | " | Sb 277 |
| 1143 | " | Sa 58 | ? 1165 | Tribhuvanamalla-Dêva | " 567 |
| c 1145 | " | Sb 138 | ? 1178 | " | " 325 |
| ? 1145 | " | " 67 | ? 1180 | Trailôkyamalla-Dêva | Sa 131 |
| 1147 | " | Nr 37 | ? 1183 | Sômêśvara-Dêva | Sb 419 |
| 1150 | " | Sb 86 | 1187 | " | " 47 |
| 1151 | " | " 132 | 1189 | Tribhuvanamalla-Somêśvara Dêva | " 179 |
| 1151 | Trailôkyamalla-Dêva | " 464 | | | |
| 1152 | Nûrmmadi-Tailapa-Dêva | " 525 | 1212 | ... | " 309 |
| 1154 | Trailôkyamalla-Dêva | " 510 | 1212 | ... | " 441 |

## *Gangas*

| Date A.D. | Name of Ruler. | Taluq No. | Date A.D. | Name of Ruler. | Taluq No. |
|---|---|---|---|---|---|
| 1077 | Chattala-Dêvi | Nr 35 | 1139 | Ekkalarasa-Dêva | Sb 233 |
| 1077 | " | " 39 | 1145 | " | " 138 |
| 1077 | " | " 40 | 1151 | " | " 132 |
| 1129 | Ekkalarasa-Dêva | Sb 149 | 1198 | Ekkala (II) | " 140 |
| 1132 | " | " 147 | | | |

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| 897 | Tolâpurusha Vikramâditya S'ântara | Nr 60 | ? 1152 | Bommarasa | Sb 19 |
| 977 | Kulava S'ântara | Sa 152 | 1159 | Râya-Tailaha-Dêva | Sa 159 |
| ? 986 | S'ânta-Râya | " 100 | 1160 | Jagadêvarasa | " 28 |
| c 1060 | Vîra-S'ântara | Nr 48 | 1160 | " | " 93 |
| 1062 | " | " 47 | c 1165 | Singi-Dêva | " 112 |
| 1062 | " | " 58 | c 1165 | " | " 113 |
| 1062 | " | " 63 | 1166 | " | " 114 |
| c 1062 | " | " 71 | 1170 | S'ântara-Dêva | " 116 |
| ? 1068 | " | " 70 | 1175 | Jagadêvarasa | " 66 |
| 1066 | Bhujabala-S'ântara | " 59 | ?c 1175 | " | " 155 |
| 1077 | Nanni-S'ântara | " 35 | 1179 | Bîrarasa | Sb 20 |
| 1077 | " | " 36 | ? 1180 | Jagadêva-S'ânti-Dêva | Sa 131 |
| 1077 | " | " 40 | 1189 | Tribhuvanamalla-S'ântara | " 36 |
| c 1077 | " | " 39 | 1189 | " | " 95 |
| c 1077 | Bhujabala-S'ântara | " 38 | 1216 | Jagadêva-Pândya Dêvarasa | " 125 |
| c 1077 | " | " 57 | ? 1241 | Bîra-Dêvarasa | " 27 |
| 1087 | Vikrama-S'ântara | " 40 | 1255 | " | " 150 |
| 1089 | Râya-S'ântara | Sa 103 | 1275 | Bommarasa | " 134 |
| ? 1095 | Jagadêvarasa | " 87 | 1282 | Tammarasa | " 84 |
| ? 1095 | " | " 88 | 1282 | " | " 85 |
| 1096 | Râya-S'ântara | " 80 | 1288 | Kôṭe-Sôme-Nâyaka | Nr 61 |
| 1103 | Tribhuvanamalla-S'ântara | Tl 192 | 1290 | " | Sa 31 |
| 1147 | Vikrama-S'ântara | Nr 37 | 1290 | " | Nr 33 |

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| c 1010 | Sênavarasa | Sb 381 | | | |
| | ***Kalachuryas*** | | | | |
| 1158 | Bijjaṇa-Dêva | Sb 255 | 1168 | Râyamurâri-Sôvi-Dêva | Sb 286 |
| 1159 | ,, | ,, 328 | 1171 | ,, | ,, 345 |
| 1159 | ,, | ,, 99 | 1171 | ,, | ,, 370 |
| 1159 | ,, | ,, 416 | 1171 | ,, | ,, 518 |
| 1159 | ,, | ,, 131 | 1172 | ,, | ,, 389 |
| c 1160 | ,, | ,, 346 | 1172 | ,, | ,, 543 |
| c 1160 | ,, | ,, 430 | 1173 | ,, | ,, 139 |
| 1162 | ,, | ,, 568 | 1175 | ,, | Sa 66 |
| 1163 | ,, | ,, 177 | 1176 | ,, | Sb 32 |
| 1163 | ,, | ,, 193 | 1177 | ,, | ,, 251 |
| 1163 | ,, | ,, 449 | 1177 | ,, | ,, 498 |
| 1163 | ,, | ,, 287 | 1177 | Sankama-Dêva | ,, 174 |
| 1165 | ,, | ,, 6 | 1178 | ,, | ,, 431 |
| 1165 | ,, | ,, 372 | c 1180 | ,, | ,, 401 |
| c 1165 | ,, | ,, 277 | 1182 | ,, | ,, 43 |
| | ***Hoysalas*** | | | | |
| 1090 | Hoysala-Dêva | Tl 198 | ? 1208 | Ballâḷa-Dêva | Sb 307 |
| 1130 | Ekkalarasa | Sb 3 | 1209 | ,, | ,, 377 |
| 1130 | ,, | ,, 5 | 1211 | ,, | ,, 4 |
| 1130 | ,, | ,, 7 | 1211 | ,, | ,, 404 |
| ? 1140 | Hoysala-Dêva | ,, 348 | 1212 | ,, | ,, 376 |
| c 1180 | Ballâḷa-Dêva | ,, 2 | 1212 | ,, | ,, 516 |
| 1183 | ,, | ,, 419 | 1218 | ,, | Sa 15 |
| 1193 | ,, | ,, 30 | 1226 | Narasimha-Dêva | ,, 126 |
| 1193 | ,, | Sa 4 | 1239 | Sômêśvara-Dêva | Sb 492 |
| ? 1196 | ,, | Sb 13 | ? 1242 | ,, | ,, 334 |
| 1196 | ,, | ,, 98 | 1299 | Ballâḷa-Dêva | Sa 96 |
| 1197 | ,, | ,, 514 | 1299 | ,, | ,, 98 |
| 1197 | ,, | ,, 515 | 1300 | ,, | ,, 45 |
| 1198 | ,, | ,, 140 | 1302 | ,, | Nr 27 |
| 1199 | ,, | ,, 402 | 1303 | ,, | Sa 101 |
| ? 1204 | ,, | ,, 148 | 1305 | ,, | ,, 156 |
| ? 1205 | ,, | ,, 332 | 1307 | ,, | ,, 62 |
| ? 1205 | ,, | ,, 333 | ? 1314 | ,, | Sb 162 |
| 1207 | ,, | ,, 171 | 1320 | ,, | Sa 135 |
| ? 1208 | ,, | ,, 28 | ? 1329 | ,, | ,, 104 |
| ? 1208 | ,, | ,, 305 | 1334 | ,, | Sb 494 |
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| 1212 | Singhana-Dêva | Sb 309 | 1216 | Singhana-Dêva | Sb 507 |
| 1212 | ,, | ,, 376 | 1217 | ,, | ,, 135 |
| 1215 | ,, | ,, 276 | ? 1217 | ,, | ,, 339 |
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| 1216 | ,, | ,, 398 | 1218 | ,, | ,, 423 |

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| 1223 | Singhana-Dêva | Sb 308 | 1282 | Ṛâma-Dêva | Sb 57 |
| 1224 | ,, | ,, 293 | 1282 | ,, | ,, 160 |
| 1231 | ,, | ,, 275 | 1282 | Râmachandra-Râya | Sa 86 |
| 1234 | ,, | ,, 403 | 1283 | ,, | Sb 189 |
| 1235 | ,, | ,, 269 | 1283 | ,, | ,, 284 |
| 1237 | ,, | ,, 250 | 1283 | ,, | Sa 63 |
| 1239 | ,, | ,, 319 | 1283 | Râma-Dêva | ,, 406 |
| 1241 | ,, | ,, 387 | ? 1283 | ,, | ,, 417 |
| 1242 | ,, | ,, 321 | 1284 | Râmachandra-Dêva | Sb 31 |
| 1242 | ,, | ,, 425 | 1284 | ,, | ,, 34 |
| 1243 | ,, | ,, 217 | 1286 | Râma-Dêva | ,, 208 |
| 1244 | ,, | ,, 322 | ? 1286 | Râmachandra-Dêva | ,, 352 |
| ? 1248 | ,, | ,, 427 | 1288 | ,, | ,, 93 |
| 1248 | Kanhara-Dêva | ,, 426 | 1288 | Râma-Dêva | ,, 128 |
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| 1254 | ,, | Tl 177 | 1288 | ,, | ,, 247 |
| 1255 | ,, | Sb 136 | 1289 | ,, | ,, 209 |
| c 1265 | Mahadêva-Râya | ,, 285 | 1289 | ,, | ,, 113 |
| 1270 | ,, | Sa 137 | 1290 | ,, | ,, 192 |
| 1272 | Râma-Dêva | Sb 137 | 1291 | ,, | ,, 210 |
| ? 1275 | ,, | ,, 292 | 1292 | Râmachandra-Râya | ,, 198 |
| 1276 | Râmachandra-Râya | Sa 69 | 1294 | ,, | ,, 502 |
| 1276 | ,, | ,, 70 | 1295 | ,, | ,, 101 |
| 1276 | ,, | Sb 295 | 1295 | ,, | ,, 124 |
| 1280 | ,, | ,, 275 | c 1300 | Râma-Dêva | ,, 298 |

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| c 1180 | Iśvara-Dêva | Sb 276 | 1289 | Madhukarayya | Sb 209 |
| 1193 | ,, | Sa 4 | ? 1316 | ... | ,, 291 |
| 1296 | Kâmayya | Sb 295 | | | |

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| 1241 | Vikkama-Dêva | Sb 272 | 1249 | Vikkama-Dêva | Sb 270 |
| 1241 | ,, | ,, 273 | 1249 | ,, | ,, 271 |

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|---|---|---|---|---|---|
| 1278 | Immaḍi-Ballaha Dêvarasa | Nr 9 | ? 1304 | Dêkarasa | Nr 12 |
| 1280 | ,, | ,, 11 | 1320 | Kôṭi-Nâyaka | ,, 19 |

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| Date A.D. | Name of Ruler. | Taluq No. | Date A.D. | Name of Ruler. | Taluq No. |
|---|---|---|---|---|---|
| 1342 | Harihara-Râya | Sb 263 | 1369 | Sôvaṇṇa-Voḍeyar | Tl 132 |
| 1346 | Hariyappa-Voḍeyar | Tl 154 | 1371 | Bukkaṇṇa-Oḍeyar | Sb 17 |
| 1347 | Mârapa | Sb 375 | 1371 | ,, -Voḍeyar | Tl 119 |
| ? 1350 | Harihara-Râya | Tl 17 | 1371 | ,, | ,, 109 |
| 1353 | Hariyappa-Voḍeyar | Sb 110 | 1372 | Bukka-Râya | Sb 199 |
| 1354 | ,, | ,, 104 | 1374 | ,, | ,, 115 |
| 1362 | Virupa-Râya | Tl 20 | 1376 | ,, | ,, 106 |
| 1362 | Virupaṇṇa-Voḍeyar | ,, 37 | 1377 | Harihara-Râya | ,, 16 |
| 1363 | Bukka-Râya | ,, 197 | 1377 | Virupaṇṇa-Oḍeyar | ,, 28 |
| ? 1366 | Abhinava-Bukka-Râya | Sb 102 | 1377 | ,, | ,, 125 |
| 1367 | Virupa-Râya | Nr 34 | 1378 | Harihara-Râya | ,, 200 |

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| 1379 | Harihara-Râya .. | Sb 196 | 1416 | Pratâpa-Dêva-Râya . | Tl 200 |
| 1379 | Virupaṇṇa-Voḍeyar .. | Tl 114 | 1417 | ,, .. | ,, 148 |
| 1380 | Harihara-Raya .. | Sb 152 | 1418 | ,, .. | Sb 119 |
| 1380 | Virupaṇṇa-Voḍeyar .. | Tl 116 | 1418 | ,, .. | Tl 215 |
| 1380 | Virupâksha-Râya . | ,, 167 | 1418 | ,, .. | ,, 216 |
| 1383 | Harihara-Râya .. | Sb 428 | 1419 | Dêva-Râya .. | Sb 513 |
| 1384 | ,, .. | Tl 147 | 1419 | ,, .. | Sa 35 |
| 1387 | ,, . | Sb 512 | 1420 | ,, .. | ,, 7 |
| 1388 | ,, . | ,, 146 | 1420 | ,, .. | Tl 168 |
| 1388 | ,, . | ,, 483 | 1421 | ,, .. | Sb 118 |
| 1389 | ,, . | ,, 116 | 1421 | ,, .. | ,, 120 |
| 1393 | ,, .. | ,, 134 | 1421 | ,, .. | Tl 144 |
| 1393 | ,, .. | ,, 154 | 1423 | ,, .. | Sb 461 |
| 1394 | Harihara-Râya .. | Tl 173 | 1423 | ,, .. | Tl 2 |
| 1395 | ,, .. | Sb 103 | 1423 | ,, .. | ,, 14 |
| 1395 | ,, .. | Tl 201 | 1424 | ,, : | Sb 565 |
| 1396 | Hariyappa-Voḍeyar .. | Sb 121 | 1424 | ,, .. | Tl 170 |
| 1396 | Harihara-Râya .. | Tl 8 | 1424 | ,, .. | ,, 175 |
| 1397 | ,, .. | ,, 146 | 1425 | ,, .. | ,, 163 |
| 1397 | ,, .. | ,, 160 | 1429 | ,, .. | Sb 24 |
| 1398 | ,, .. | Sb 105 | 1430 | ,, .. | Tl 193 |
| 1400 | Hariyappa-Voḍeyar .. | ,, 173 | 1431 | ,, .. | Sa 51 |
| 1401 | Harihara-Râya .. | Tl 31 | 1431 | ,, .. | Tl 1 |
| 1403 | ,, .. | Sb 117 | 1432 | ,, .. | Sb 497 |
| 1403 | ,, .. | Tl 133 | 1432 | ,, .. | Tl 23 |
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| 1404 | Bukka-Râya .. | ,, 11 | 1434 | ,, . | Tl 168 |
| 1404 | Virupâksha-Râya .. | ,, 113 | 1436 | ,, .. | Sb 490 |
| 1404 | Harihara-Râya .. | ,, 196 | 1437 | ,, .. | Tl 175 |
| 1404 | ,, .. | ,, 29 | ? 1441 | ,, .. | Sa 68 |
| 1405 | Bukkaṇṇa-Râya .. | ,, 12 | ? 1442 | Mallikârjuna-Râya .. | Sb 163 |
| 1405 | Harihara-Râya's son, .. | ,, 22 | 1442 | Dêva-Râya .. | ,, 489 |
| 1405 | .. .. | ,, 24 | 1445 | .. .. | ,, 495 |
| 1405 | Bukkaṇṇa-Râya .. | ,, 126 | 1445 | .. .. | Tl 200 |
| 1405 | Harihara-Râya .. | ,, 130 | 1448 | Mallikârjuna-Râya .. | Sb 473 |
| 1405 | Virûpâksha-Râya .. | ,, 196 | 1449 | Dêva-Râya .. | ,, 18 |
| 1406 | .. .. | ,, 176 | c 1450 | Mallikârjuna-Râya .. | ,, 166 |
| 1407 | Pratâpa-Dêva-Râya .. | ,, 122 | 1450 | Dêva-Râya .. | Nr 67 |
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| 1407 | ,, .. | ,, 151 | 1450 | ,, . | ,, 155 |
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| 1408 | ,, .. | ,, 261 | 1455 | Immadi-Prauḍha-Dêvêndra | Nr 65 |
| 1408 | ,, .. | Tl 131 | ? 1460 | Mallikârjuna-Râya .. | Sa 2 |
| 1408 | ,, .. | Nr 29 | 1461 | ,, .. | Sb 562 |
| 1410 | ,, .. | Sb 484 | 1463 | Immaḍi-Dêva-Râya .. | Nr 68 |
| 1410 | ,, .. | Sa 8 | 1463 | ,, . | Tl 218 |
| 1410 | ,, .. | Tl 205 | 1463 | Do Prauḍha-Dêvêndra .. | Nr 69 |
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| 1411 | ,, .. | Tl 206 | 1468 | Virûpâksha-Râya .. | ,, 143 |
| 1412 | ,, .. | Sb 467 | 1470 | Bukka-Râya .. | ,, 127 |
| 1412 | ,, . | Tl 142 | 1472 | Virûpâksha-Râya .. | Sa 60 |
| 1414 | ,, .. | ,, 179 | 1473 | ,, .. | ,, 60 |
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| 1506 | Vîra-Narasimha .. | Nr 64 | 1560 | Sadâsiva-Râya .. | Tl 103 |
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| 1529 | Achyuta-Râya .. | ,, 39 | 1566 | ,, .. | ,, 4 |
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| 1550 | Sadâsiva-Râya .. | Nr 77 | 1573 | Sadâsiva-Râya .. | Tl 19 |
| 1552 | ,, .. | Sb 429 | 1577 | ,, .. | ,, 5 |
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| 1488 | Sâluvêndra .. | Sa 163 | c 1530 | Sâḷuva-Kṛishṇa-Dêva .. | Nr 46 |
| 1489 | Indagarasa .. | ,, ,, | 1560 | Dêva Râya .. | Sa 55 |
| 1491 | Immaḍi Sâluvêndra .. | ,, 164 | 1560 | Sâlva-Malla .. | ,, ,, |
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| 1524 | Sadâśiva-Râya-Nâyaka .. | Sb 35 | 1635 | Vîrabhdra-Nâyaka .. | Tl 84 |
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| 1560 | ,, .. | Tl 103 | 1641 | ,, .. | ,, 43 |
| 1566 | ,, .. | Nr 1 | 1641 | ,, .. | ,, 44 |
| 1571 | Râma-Râja-Nâyaka .. | Sb 55 | 1641 | ,, .. | ,, 45 |
| 1571 | ,, .. | Sa 21 | 1641 | ,, .. | ,, 49 |
| 1575 | ,, .. | Tl 204 | 1641 | ,, .. | ,, 63 |
| 1577 | ,, .. | Sb 475 | 1641 | ,, .. | ,, 88 |
| 1577 | ,, .. | Tl 202 | 1641 | ,, .. | ,, 101 |
| 1577 | ,, .. | ,, 5 | 1641 | ,, .. | ,, 182 |
| 1582 | ,, .. | Sb 232 | 1642 | ,, .. | ,, 41 |
| 1606 | Veṅkaṭappa-Nâyaka .. | Sa 123 | 1642 | ,, .. | ,, 42 |
| 1610 | ,, .. | Tl 166 | 1642 | ,, .. | ,, 54 |
| 1615 | ,, .. | ,, 97 | 1645 | ,, .. | ,, 40 |
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| 1616 | ,, .. | Tl 56 | 1659 | Sivappa-Nâyaka .. | Tl 81 |
| 1621 | ,, | Sa 54 | 1660 | Veṅkaṭappa-Nâyaka .. | Sa 44 |
| 1623 | ,, .. | Tl 83 | 1662 | Bhadrappa-Nâyaka .. | Tl 76 |
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| 1629 | ,, .. | Sb 266 | 1664 | ,, .. | ,, 80 |
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| 1630 | Vîrabhadra-Nâyaka .. | ,, 451 | 1664 | ,, .. | ,, 92 |
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| 1631 | Vîrabhadra-Nâyaka .. | Sa 41 | 1665 | ,, .. | ,, 48 |
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| 1667 | Sômaśêkhara-Nâyaka | .. | Tl 99 | 1688 | Chennammâji | . | Tl 61 |
| 1668 | „ | .. | „ 98 | 1690 | „ | .. | „ 57 |
| 1669 | „ | .. | „ 50 | 1690 | „ | .. | „ 90 |
| 1669 | „ | . | „ 74 | 1694 | „ | .. | „ 46 |
| 1669 | „ | .. | „ 75 | 1696 | Basavappa-Nâyaka | .. | Sa 158 |
| 1671 | „ | . | Sa 20 | 1698 | „ | . | Tl 178 |
| 1671 | „ | .. | „ 39 | 1702 | „ | .. | „ 79 |
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| 1672 | Chennammâji | . | „ 16 | 1702 | „ | .. | „ 110 |
| 1672 | „ | .. | „ 17 | 1702 | „ | . | „ 117 |
| 1672 | „ | . | „ 18 | 1702 | „ | .. | „ 136 |
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| 1672 | „ | .. | „ 118 | 1702 | „ | .. | „ 187 |
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| 1673 | „ | .. | Tl 67 | 1707 | „ | .. | „ 93 |
| 1673 | „ | .. | „ 68 | 1708 | „ | .. | „ 60 |
| 1674 | „ | .. | Sa 53 | 1709 | „ | .. | „ 47 |
| 1674 | „ | .. | Tl 73 | 1709 | „ | .. | „ 95 |
| 1674 | Immadi-Sivappa-Nâyaka | .. | „ 70 | 1709 | „ | . | „ 91 |
| 1674 | Vîrabhadra-Nâyaka | .. | „ 188 | 1711 | „ | .. | „ 72 |
| 1674 | Chennamâji | .. | „ 184 | 1712 | „ | . | Sa 111 |
| 1677 | „ | .. | „ 77 | 1712 | „ | .. | „ 59 |
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# INSCRIPTIONS IN THE SHIMOGA DISTRICT.

## (PART II)

## SORAB TALUQ.

### 1

*At Mâvaḷi (Soraba halli), on a stone east of the Kallêśvara temple.*

svasti prithuvî-vallabham mâharajâdhirâjam paramêsvaram bhâṭṭarakan śrî-Gôyindara-Ballaham prithuvî-râjyam geye Madanâga-ârasar *Vanasi-pannirchchâsiramum âḷe Viṭṭigeṟegaḷa Eḍenâḍa gâmam Mandhaṅgeḷâ kaiyin Kalimmarân eḷedukoṇḍ âḷutt ire kaṇḍu nâḷgâmigarkkaḷum nindu Vasavûra eṟidu koṭṭeyam koḷvalli Korakôḍa Koṇṇindara-keṟe dhâtu sarvvam yittar

†jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ ı
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ||

adan aṟivon Poleyamma .... llaran eṟidu kondu geldu pondi svarggâlayakh êṟidan âvaroḍan aḍardu ssattôn Aṅgarânû ... .. adu dharmma-sâgara-ṇevadiṃ taikkanâvole beḷapud â-keya kaiyyuḷḷidar orvvaṭṭuga maneya bedega sa.. .. ..ṇaleppôr kaṭṭisida .. va Râmara sêtuva mâhantarara oṭṭida beṭṭu muḷigiya koṭṭevu bâri .. daṃ puṭṭida ...... ...... .... ne andidaṟ inn âgaḷ ikkidaḍ orvvaṭṭuga manname sâlaḷḷi puḷa .... sâgaraman ||

### 2

*On a second stone at the same place.*

(*The top portion is broken*).. vûram hâyalu daṇḍa .... yyanu tanna ... . ...... baḷâ ..... bandu Balâḷu-Dêvana .... pôgi âva.......... laram ...t iṟidu konda vîra-bhaṭaram ma......Chaitra-suddha-pañcha ........ vârada..... , Bijja-Gauṇḍana maga Bamma .... nâyaka sura-lôka-prâptan âdanu || (*final verse as in No. 1 above*) .. . ... llôja gaida ||

### 3

*On a third stone at the same place.*

† namas tuṅga-śiraś-chumbi-chandra-châmara-châravê ı
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti śrîmatu Vikrama-[va]rshada 4 Sâdhâraṇa-saṃutsarada Jêshṭa-sudha ı ! ı Â-vârâ ı Pu ı svasti śrîman-mahâ-maṇḍaḷêśvaram Ekalarasa-Dêvaru sukha-saṅkathâ-vinôdadiṃ râjya-geyutt ire || śrîmatu Banavâse-pannirchchhâsirada Jiḍḍuḷige-eppataṟa baḷi bâḍa Mâyileya nâ[ḷ]-prabhu Êcha-Gâûḍana magâ Châûḍa-Gâûḍam śrîman-mahâ-maṇḍaḷêśvaram Siṅgi-Dêv-arasaru bandu Mâyaleyan iṟidu turuvam koṇḍu hôhalli Châûṇḍûr Mâdha turuvam magurchchi sura-lôka-prâptan âda ||

*So in the original. †The orthography of this in the original is very bad.

aṇakam id êno kâḷagadoḷ âr ddore Yakkala .. ka mikka-bal- |
kaṇigaḷan okkilikki Javan uṇḍu kâṟidante per- |
bbeṇada baṇambe per-ggaruḷa tinttiṇi nettara per-vvonalgaḷiṃ |
taṇipidan ântu[.... ]Châ(ṃ)ú-Gauṇḍa pisâcha-kôṭiyaṃ ||

.. keya kalitanadinde |
........ gaṇi . .... lalli sura-lôkadoḷaṃ |
mechchisidaṃ Dêvêndrana |
.... Chauṇḍa-Gauḍa sâgara-dhareyoḷu ||

..... sura-ḷôkadoḷu |
seḍage ........ Chauṇḍa-Gauṇḍa .... subhaṭaṃ |
taḷt iṟidu ....... ôḍida |
............. châmaraṃ berasu ........ hokkaru ||

(*final verse as in No.* 1 *above*) î-vîragalaṃ mâḍida âchâri Malôjaṃ ||

## 4

*On a fourth stone at the same place.*

svasti śrîmatu Saka-varśa 1133 neya Prajôtpatti-saṃvatsarada Bhâdrapada-suddha-puṇṇami-Budhavâradalu sura-lôka-prâptar âdanû || svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-pratâpa-chakravartti śrî-Hoyissaṇa-vîra-Ballâḷa-Dêva-râjyaṃ prav[ṛ]iddham uttarôttara-sthiraṃ jîyâtu ||

namas tuṅga &c. ||

Gavudadalu nelevîḍâgi biṭṭiddandu bandu Yeṟeyaṇa-Daṇṇâykara magaṃ Balla ... Chandayaṃ naḍatandu murtti surtti kudureya pîya-daḷagaḷan eydi poyiddirdda Biḷivûralu Mâyileya Châvuḍa-Gauḍana magaṃ Taiyla-Gâvuḍa taḷt iṟidu meṟadu sura-lôka-prâptan âdaṃ || subhaṭar desegeṭṭaru.. .. .. digir bbhîtigoṇḍaḷu Taiyilla-Gâvuḍana bhuja-baḷakkaṃ bhayagoṇḍar â-shatrugaḷum Taiyillag iddi.. .............. || (*final verse as in No.* 1 *above*) Kupagedeya Râmôjana maga Masaṇôja mâḍida kalu ||

## 5

*On a fifth stone at the same place.*

namas tuṅga &c. ||

svastî śrîmatu Vikrama-varshada .. neya Sâdhâraṇa-saṃvaśchârada Jêshṭa-sudha 1 Âdivâradandu śrîman-mahâ-maṇḍaḷêśvara Ekkalarasa-Dêvaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire Jiḍḍuḷige-yeppattaṟa baḷiya bâḍa Mâyileyan iṟidu turuvaṃ Siṅgi-Dêvaṃ koṇḍu hôhalli Boppaṇana magaṃ Divama-Gauḍa . â-turuvaṃ magurchchi sura-lôka-prâptan âda || antu Chevuḍa-Gâvuḍana hage sura-lôkake vôda | Eḍageṟeyoḷage gadde ka 5 pratipâḷisuvudu adaṃ keḍsida ... pañcha-mahâ-pâtakav aku || (*final verse as in No.* 1 *above*).

## 6

*On a sixth stone at the same place.*

namas tuṅga &c. ||

ant Êcha-Gâûḍana su-putra Chaûḍa-Gâûḍanu prabhutvaṃ geye âtana besa .. rggaṃ Kâḷiga-subhaṭaṃ nammida ||

VÎRAKAL AT MÂVAḶI (SORAB Nº 10)

svasti śrîmatu Kaḷachuriya-kuḷa-kamaḷa-mârttaṇḍa bhuja-baḷa-chakravartti Bijjaṇa-Dêva-varśada 10 neya Pârttiva-saṃvatsarada Âsvayja-suddha-*bahuḷa-êkâdasi-Sômavâradandu śrîmanu mahâ-maṇḍaḷêśvaraṃ Ekkala-Dêv-arasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyutt ire ‖ va ‖ antu sva-jâti-kâraṇa-dind âḷi kramadiṃ Daśaratha-daṇḍanâthanuṃ Kâḷarasanu Hosavaḷḷiya tuṟuvaṃ koṇḍu hôhalli ‖ pari-d eydi tâgi durado! idirchchida vîra-bhaṭaraṃ adaṭina Kâḷigan irad eydi tâgi taḷurtt esuüdu ‖ gaṇḍa-gali saṅgara-raṅgadoḷu keṇḍaman iṇḍugaṭṭidante khaṇḍisida pâre ambinoḷu nija-vairi-bhaṭaraṃ kond-ikkidaṃ palavu hayaṅgaḷa nija-vîradiu âji-raṅgadoḷu ‖ parada-tale biṭṭa kuṇu-verasu raṇadoḷu dese-geṭṭ ôḍuvaraṃ kaṇḍu pôṟ pande endu Kâḷiga-subhaṭaṃ jaḍid-echchaḍe sira-paṟid-aṭṭegaḷ âḍidavu samarâṅgaṇadoḷu ‖

vṛi ‖ puṟpa-vimânamaṃ beḷu-goḍe kaḷasa kannaḍi tôraṇaṃ |
sura-dundubhi châmaraṃ berasu kanneyaru bôrane |
paritandu Kâḷiga-subhaṭaṅg Indra-lôkada sukhamaṃ |
tôṟalukey Amarâvati-puramaṃ pokkaru ‖ †

va ‖ antu Mâyileya huṭṭida huliya-jaṅguḷi Honneya-nâyakaṅgaṃ âtana sati Sômavegaṃ puṭṭida su-putra Kâḷiga-subhaṭaṃ tâgi taḷut iṟidu sura-loka-prâptan âdanu | śrîmatu Sântôjaṃ mâḍida | Hosavaḷḷiya mahâjanav irddu Baḷḷiya bayalalu hâda gade idan orvvan aḷidava pañcha-mâ-pâtakaṃ ‖

## 7

*On a seventh stone at the same place.*

namas tuṅga &c. ‖

svasti śrîmatu Vikrama-varsha | 4 | Sâdhâraṇa-saṃvaścharada Jêshta | su | 1 | Â | d andu | śrîman-mahâ-maṇḍaḷêśvaraṃ Ekkalarasa-Dêvaru suka-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire | Jiḍḍuḷige-yepataṟa baḷiya bâḍa Mâyileyan iṟidu tuṟuva *Sindhi-Dêv-arasaṃ koṇḍalli tâgi Billôjaṃ tuṟuvaṃ ma-gurchchi sura-lôka-prâptan âda | antu Chauḍa-Gauḍana kûḍe birddaḍe Eḍageṟeyoḷage . . . . prati-pâlisuvaru idann aḷidaṅge pañcha- . . . . (*final verse as in No. 1 above*) . . . . . . .

## 8

*On an eighth stone at the same place.*

namaḥ S'ivâya |

namas tuṅga &c. ‖

. . . . . samasta-praśasti-sahitaṃ śrîmanu(manu)-mahâ-maṇḍaḷêśvaraṃ vîra . . . . . . . . . . . . . neya . . Kâḷayu . . . . . Banavâse-panniśchâsiramumaṃ Herdoṟe-muṭṭ âḷtirddu . . . . dêvana . . . . . . . . . . . . bitt-irddalli svasti samasta-praśasti-sahitaṃ śrîmanu . . . . . . . . . . . . . . nâḍu *Jiḍḍâḷige-nâḍa eppattaṟ-oḷagaṇa mûḍadalleya Tottûra (*rest gone*).

## 9

*At the same village, on a stone in Tippa's back-yard.*

svasti Prabhûtavarsha śrî-Gôindarasa prithuvî-râjyaṃ keye Eṟeyammarasar vVanavâsi-nâḍ âḷe Mâi-leya gâman Âridara Poleyamma-gâmigar avariṃ baḷik avara magan râja-puli Kulamuddan gô-sa-hasra-p . dâruṃ padaluṃ kanyâ-dânamuṃ algaḷḷiḷiyuṃ koṭṭu niṟisidam eṇṭu bele mattalu Bâdôvôja mâḍida

*So in the original. †So in the original, but the metre is incorrect.

## 10

*At the same village, on a stone in the back-yard of the basti.*

svasti Prabhûtavarsha śrî-prithivî-vallabha mahârâjâdhirâja paramêśvarâ bhaṭṭâraka śrî-Gôvindarasar chchatus-samudrânta-vasudheyâ dhavalaika-chhatra-chhâyeind âle | Banavâsi-maṇḍalamân â-samud-rânta Râjâdityarâsar âḷe | Âḷuvakhêḍam aṟu-sâsiranumân Chitravâhanan âḷuttum bâykêḷad-ire mu-nidu Kolli-Pallava-Noḷambaṃ Noḷambar-Âdityanan vesasal â-Kâkarâsarum eḷdu Pergguñjiya kôṭeyân rôhisi biṭṭu eraḍum-balada vîra-bhaṭarkkaḷ oḷdu porammaṭṭu bil villaḷ kudure kudureyoḷ kiṭṭi ati-tumu-la-kâḷaga peḷchi balada-kayyaṃ Chitravâhanan otti pugutt andu kâdise kaṇdu Kulamudda nîn î-kayya pokku kâd endu besase presâdam end aydi kiṭṭi kâdi maṟuvakkadavara meymeyyam bâge echch-ôḍisi â-kayyaṃ geldu tânuṃ palavuṃ esuvettu ey vodod appidappol kaṇe-pañjaradoḷ eṟagi Bhîshman viḷdante nela-muṭṭade biḷdônân dêva-gaṇikkeyar ârggham biḍidu band idirggoṇḍ uye vîra-lôkake sandôn || ara-baddagiyara Vâdapuli mâḍidân Parigeya bandugiyar î-ûrgge bandu Âridaroḷ chhalamine nâlk-eḷtina baḷana kiḍisi âṟ-eḷtu mâḍi mattaṃ nilalârâde ôḍida | adan vaḷike Kulamudda-gâmigâge arasar ddaye geydu pûrvvâchârada nâlk-eḷtinoḷ voḷisi geḷdeyan aḷadu daye geydu biṭṭa Kundageseveya Kaliyamma (*others named*) int i-enebaru śrîkaraṇa-sahitaṃ biṭṭâr idaṃ keḍipônuṃ keḍe bâḷvônuṃ pañcha-mahâ-pâtaka-samyuktan akkuṃ Bîraṇâsiyoḷ sâsira-kavileyan kondôna lôkakke sandônum akkum ||

## 11

*At the same village, on a vîrakal near the entrance of the Basavaṇṇa temple.*

namas tuṅga &c. ||

. . . . . . . . . . . . . . varśada 7 . . . . . . . . . 14 Âdivâra . . . . . Jiddulige-eppattaṟa . . . . . . . . . . koḷalu turuva magulchchi Jakki-Seṭṭi kâdi kagi . . . . . . . . prâptan âdaṃ ||

aṇakam id êno kâḷagadoḷ âr dôre . . . . . . mikka bal- |
kaṇigaḷan okkalikki Javan uṇḍu . . . . . . r- |
bbeṇada baṇambe per-ggaruḷa tintiṇi . . . . . . taḷt iṟidu Jak- |
kaṇa . . . . . nade. . . . . . . . piśâcha-kôṭi . . |

sura-gaṇikeyaran olisi sura-ḷôkadoḷam mechchisida . . . . . . . . . . . Jakkaṇana . . . . . . . saṅgaradoḷ . . . . . . . . . . . . . .

## 12

*On a second vîrakal at the same place.*

namas tuṅga &c. ||

svasti śrîmach-Châḷukyamalla-Dêva-varśśada 7 neya Yuva-saṃvatsarada . . . . suddha 14 Âdivârad-andu śrîmanu-Banavase-pannichchâsirada *Jidvaḷigey-eppattaṟa baḷiya bâḍaṃ Mâyileya turuvaṃ Kâḷarasaṃ koḷalu turuvaṃ magurchchi Utta-Gâvuṇḍaṃ kâdi taḷt iṟidu sura-lôka-prâptan âda ||

vṛi || aṇakam id êno kâḷagadoḷ âr ddore Yakkaḷam mukki mikka bal- |
kaṇigaḷan okkilikki Javan uṇḍ uyyane kâṟidante per- |
beṇada baḷambe per-ggaruḷa tintiṇi nettara per-bonalu . . . . . |
. . . . ḷipidan ântu taḷutt iṟidu Utta-Gâvuḍan andu piśâcha-kôṭiyaṃ |
nichchadi . . . litanadind |
achchara-gaṅikeyaran olisi sura-lôkadoḷaṃ |
mechchisidam . . . . . . . . n |
achcharivade Utta-Gavuḍana baluhu saṅgarad edeyoḷ ||

. . . . . kalla mâḍida Kuppaya Sâvagôja ||

*So in the original.

## 13

*At Andige (same hobli), on a stone east of the Râmêśvara temple.*

svasti samasta-praśasti-sahitam śrîmatu-vîra-Ballâḷa-Dêva-śaka-varashada 14 neya Râkshasa-vatsarada Phalguṇa-sudha-sa 7 Sômavârad andu Vudareya âdhikâri Gôparasa Jamburige haridalli Chiṭṭavura Pâḍiyama Gavuṇḍana yakaṭiga Aṇḍugeya Pârisa-Gavuḍana besavaga dîvara Lakiyaṇa âḷiya Beḷeya . . ḷtanavaṃ mâḍi [ta]ḷt iṟida kramam ent [enda]ḍe ||

billa-baṭaṟ-oḍaṇaḍa |
balaṇi paritandu tâge tôḷ-valadiṃ |
ball-âḷu sûrig êgitat |
alliya taḷut iṟidu tavisidaṃ mârvvalamaṃ ||

antu tavisi nindu Chiṭavura Pâḍiyama-Gavuḍana kala-keḷage dîvara Beḷeya-nâyaka palaraṃ kondu sura-lôka-prapitan âda |

sura-dundubhi pû-maḷegaḷu |
sura-kanneyar oḍane bandu nalidâḍuta kay- |
oludu vuchita-mâtan |
erad uyidaru javake balli Beḷeya-nâyakanaṃ ||

(*final verse as in No. 1 above*).

## 15

*At Koḍakaṇi (same hobli), on a stone north-west of the site of the Nârâyaṇa temple.*

svasti Vinayâditya-Satyâśraya-śrî-prithivì-vallabhar mahârâjâdhirâja-paramêśvara bhaṭṭârakar Koḍakaṇiya mahâjanakke sarvva-bâdhâ-parihâra biṭṭe â-mûva . . . . dêva-padam âge amôgha avi-châram nâlkane vâgarâ Ereve . . gaḷâ su-putra . . ḷâ . . di biḍisidâru sosthe âu aḷidon pañcha-mahâ-pâtaka-saṃyuktan akku . S'rîpâla-Râma . re karuüm bîrav uggi gôsigaruṃ sanda gôliyarâ adi Aḍiarasa Kâm-oḍêra gôsâsiganu muṟukanaṇḍuü akaṭṭigaviluke santu enebaru inta śala . . . . . . . . . munda . . . . chandra-sûryyam-uṇga aḷidôna pañcha-mahâ-pâtakan akkun ||

## 16

*At the same village, on a stone near the village gate.*

svasti śrî prithuvî-vallabha mahârâjâdhirâja paramêsvara parama-bhaṭṭâraka . . . vaṃ śrîmat-Jaya-simha-Dêvaṃ prithuvì-râjyaṃ geyye Kunda-Râjaṃ Banavâsi-pannirchchhâ . . . . . . . . nṛipa-kâḷâtîta-saṃvatsara-satangaḷ ombainûṟa-mûvatt-êḷaneya Râksha . . . . . ndayyaṃ perbvâruṃ geyye Chaṭṭ-ayya-Dêvana pari bandu ûran iṟidalli . . . . . . . . . . biḷkoṇḍu turuvaṃ pintikki pariyaṃ mârkkoṇḍu tâgi taḷt iṟidu sura-lôka . . . . . |

jitêna labhyatê lakshmîr mṛitênâpi surânganâ |
kshaṇa-vidhvaṃsanê kâyê kâ . . . . maraṇê raṇê ||
naḍapidan anuvaradoḷ kai- |
maḍagade taḷt iṟidu pogaḷe kottaḷi divyaṃ |
biḍidu kaḷivante kaḷidana |
paḍeda yaśaṃ gellad intum aggaḷav altê ||
śarvvarî-dîpakaś chandraḥ prabhâtê ravi-dîpakaḥ |
traiḷôkya-dîpakô dharmmas su-putraḥ kula-dîpakaḥ ||

kammâṟar-Arjjunange koḍange kamma 60 Arjjunôjana magaṃ Chaṭṭôjâ kallaṃ mâḍisida | î-koḷanaṃ kaṭṭisida |

## 17

*At the same village, on a stone in front of the Sidda-Râmêśvara temple.*

śrî svasti śrîmatu ari-râya-vibhâḍa chatu-samudrâdhipati śrî-vîra-Bukkaṇṇa-oḍeyaru râjyaṃ geyuttam ire || Virôdhikrutu-saṃvatsara-.. . mâsa-suddha-Guru î-dinada huṇṇavage bandalikeyâgi Koḍakaṇiya baḍagi Sâdôjana kaḷḷaru tâgi taḷirddu sura-lôka-prâptan âda || maṅgaḷa mahâ ||

## 18

*On a pillar in front of the same temple.*

*(West face).*

namas tuṅga &c. ||

svasti śrî jayâbhyudaya-Saka-varuṣa 1370 neya Vibhava-saṃvatsarada Mâgha-ba 11 Maṅgaḷa-vâradalu Chandraguttiya hadinen(ṭ)ṭu-kampaṇakke mukhyar appa Pruthuvi-Seṭṭi Hiryyakeṛe ûrall iha Lâyadakeryya Sirumi-Seṭṭiya-(*south face*)ru Dêva-Râya-mahârâyaru astamânakke sandu mahârâjikavâdalli gûḷeyavâgi Koḍakaṇige bandu yidu Râmayi-dêvera sannidhiyallu dêvara pâdakke sandaru sandadakke avara makkaḷu Vîri-Seṭṭiyaru Malli-Seṭṭiyaru Honni-Seṭṭiyaru Saka-varusha 1371 ya S'ukla-saṃvatsarada Jêshṭa-śu 11 Maṅgaḷavâra-dina astamâna sanda yippatta-ayidu-ghaḷige Anûrâdhe-nakshatra śôbhana-yôga *Urushabha-lagnadali Urushabha-pratishṭheyanu mâḍisi â-dêvarige amruta-paḍi nandâ-dîpa ayivar-oḍeyara chh(s)atrakke biṭṭanthâ holana vîvara (*here follow details*).

Koḍakaṇiya Râmayi-dêvara pujâkâri Râmayî-dêvana âḷiya Bommi-dêvage kanyâ-dânavâgi maduve-yanu mâḍi âtanu â-dêvara-pûjeyanu statravanu naḍasal aṛiyade yidare Râmayi-dêva Sanni-dêvagaḷu naḍsuvaru yî-dham (*north face*) mavanu chandra-sûryyaru uḷalli-pariyantara âru naḍasidavarige dharmmav ahudu yî-dharmmakke âru âḷupidavaru Vâraṇâśiyali sahasra-kavileya vadisida pâpake hôharu Sirumi-Seṭṭiyara śrî-guru Kôpura Dhûpad-oḍeyaru bije-mâḍi yidali âvarige saraṇ enda bhûmî (*here follow details*) yishṭanu bhûmi chandran uḷali-pariyantara naḍasudu yishṭake tapidavaru Vâraṇâśiyali sahasra-gôva vadhisida pâpake hôharu ||

## 19

*On a stone to the north of the same temple.*

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ Billêśvara-dêvara divya-śrî-pâdârâdhakaṃ Koṅkaṇiga-Râya-bêṇṭegâṛaṃ Taḷu-Râya-stâpanâchâryyanuṃ hoṅgoṭṭu kudureya kiṭṭuva-maṇḍaḷikara gaṇḍanuṃ | maṇḍaḷika-gaṇa-gaṇḍa-gattariyuṃ | mûṛu-lôka-jagad-vaḷeyanuṃ | Chêra-bhûpa .... ya-vallabhe Honnala-Dêviya kumâranuṃ | Kâdamba-Râya-vibhâḍar enipa Bommarsa-Dêvanu Hosagundada nelevîḍinalli prithvî-râjyaṃ geyvuttam ire | tat-pâda-padmôpajîvi Koḍakaṇiya Masaṇi-Gauḍana maga Kîrtti-Gaṇḍaṃ | gaḍiy-aṅka-siṃhanuṃ | gâvaṇikara-daṇḍeyuṃ sâmi-vañchakara gaṇḍa-nuṃ Râmanâtha-dêva-charaṇa-sarasîruha-bhruṅganuṃ Mâchala-Dêviya nandananuṃ Keḷadi-manô-nayana-vallabhanuṃ Boppa-Mâdarsara sahôdara ...... Kîrtti-Gavuḍan â-(koḍa)Koḍakaṇiya durggada neṛe thiṇâtaradalli sukha-saṅkathâ-vinôdadind ishṭa-prastâvadoḷu | Hari-dharaṇi .... nigaḷaṅka-malla Tailarsana kumâra | gaṇḍara ḍâvaṇi kaḷigaḷ-aṅkusa Kâva-Dêvana pradhânaṃ | yimmaḍi-râhutta-râyaṃ | mârkkôla-Bayiravaṃ Kalla-verggaḍe tâṃ muḷid ettu bandu | Koḍakaṇiya-durggavaṃ mûṛu-suttâgi mutte â-pura-varâdhîśvara Kîrtti-Gauvuḍaṃ gaḍiy-aṅka-siṃhanuṃ .... rana birudaṃ bittarisal endu harigeyaṃ daṇḍeg êṛsikoṇḍu kitta-gaṭhâradiṃ .. aṅkanaṃ tegisi nissaṅka-vrittiyiṃ poramaṭṭu | muntâda mârbbaḷada uravaṇiyaṃ kaṇḍu | âne-gaṇḍa-siṅgadante piridu kôpâṭôpadiṃ | kâl-âḷa niṭṭ-orasi kâl-âḷgaḷaṃ kaḷaleguṭṭi | sabaḷigaraṃ sâhasaṃ gundisi | râhutaran âhutigoṇḍu | Kallana | yellâ sêneyaṃ baṛikeydu | S'aka-varshada *1072 neya Durmmati-saṃvatsarada Vayiśâkha-ba 10 ... dina Kîrtti-Gavuṇḍaṃ | Sûra-lôka-prâptan âdaṃ ||

*So in the original.

muttida-.. .... sêneya- |
n ottambisi hêruhoye bîḷuva taleyaṃ |
butti-goḍal endu Mârige |
suttuṃ vi .. gala teṛavi Kittigan iṛidaṃ ||
Koḍakaṇiya Masaṇa-Gavuḍana |
naḍuvaṇa maga Kitti-Gavuḍan âhava-śauṇḍaṃ |
kaḍu-gali Kallana dhuradoḷu |
voḍalaṃ Mruḍanalli kûḍi kîrttiya paḍedaṃ ||
Koḍakaṇiya Kitti-Gavuḍanu |
voḍalaṃ Mruḍanalli kûḍal â ...jasaṃ tâṃ |
poḍaviyoḷ oppire ... daṃ |
kaḍu-jâṇaṃ sat-kavindra-Seṅkara-vibudhaṃ ||

maṅgaḷa mahâ śrî

## 20

*On a second stone at the same place.*

śrîmatu bhuja-baḷa-pratâpa maṇḍaḷika ... gaḷi gaṇḍa-gattari śrî-Billêśvara-dêvara dibya-.. . padmâ[râ]dhakaṃ vîra-Bîrarasaṃ samasta-dêśavaṃ sukhadiṃ râjyaṃ geyyuttam irddu biḍira........ tu-sâvantana mêle Viḷambi-saṃvatsarada Mâgha-su 5 Âdivârad andu dâḷiyan ikki â-nâḍa .. ... . Hebbiya ṭhâṇântaravan ikki baralu â-nâḍa nâyakar ellaṃ neredu-baudu mutti kâduttiralu Koḍakaṇi ... .....Gâvaṇḍana tamma Biṭṭeyana sâhasam ent endoḍe ||

yikkada ṭhâṇântaramaṃ |
chakkane page-mâḍi .... duttiral â- |
chakra-vyûhava hokkird- |
d-ukkâḷ Abhimanyun-ante Biṭṭeyan iṛidaṃ ||

antum alla ....

kanda || kaṭṭâḷutanade birudira |
jaṭṭiga-nâyakar anêka-tâgidaḍ avara |
niṭṭûru-gouḍu Javana .. |
.. ṭṭiyu.. ... maṃ pugisibiṭṭa Biṭṭayan âgaḷ ||

vṛitta || kaḍu-gaḍupinde bandu ...... lla-Dêva ... tâgal alli tâv |
a.. tada vôḍidân uṛade vîra-bhaṭarkkaḷan okkaliṭṭavôl |
maḍid i .. .. biṭṭa .. .. ṭṭeyana pushpaka-dâḷal idâ pâḍutaṃ |
gaḍaṇade pôgi pokkar amarâṅgane ...... din Indra-lôkamaṃ ||

Kuppagaḍeya Râmôjana maga Birôja mâḍida kallu maṅgaḷa mahâ śrî śrî śrî

## 21

*At the same village, on a vîrakal near the village gate.*

Piṅgaḷa-saṃvatsarada Puśya-ba 3 Baḷavârad du Malla-Gauṇḍaru S'ivanidiya hombenu yandu hôṛiyal iṛidali Kâkara munde Kañchi-nâyaka kuduren iḷidâḍi maḍidanu ..

## 22

*At Manemane (same hobli), on a vîrakal at the village gate.*

svasti śrî pṛituvî-bhallava śrî-Jagatuṅga pṛituvî-râjyaṃ ggeye śrî-Râjâditya râja-paramêsvarâ..... si-panni-ilchâsira-nâḍ aḷe Peṇarai Manamaneya muttikoḷva ûr-aḷivinoḷe .... na magan Âṅgara-Siṅga

Peṇḍikkiṟumaṃ Kâḷâ-Uduguṟeyan uḷchikoḷva pṛiya .. .. hita Kolalamage maṟuvakkade jatti bhaṭarkkaḷa palarumaṃ kondu tanuka ..... du tanme bhol oppida Âṅgara | andu kêcharaṃ sârchchi tanda vimânamaṃ Indrana vesâdi sura-vaduarkkaḷu vandara Âṅga .... naya nîne bhû-maṇḍaladoḷâge vil-daṇḍaman aṇiya-turagaman Âṅgaraṃ bhaṇḍaṇ-aṅgaṇadoḷag itti .... vaḷasa êḷu Jambû-dvîpa sûrjya-bhimba-panneraḍaṟoḷag ella-mârggaran Âṅgaja-komaraṅge ... tiratan Añjane-sutan-anna andu Kêsiniya eḷadâtan annane ondaṃ nurmmasila virahi ........ aḷugi veḷiyambiu eṟagi kaḷkade taḷtu maṟuvakkam-âda-nṛiparkkaḷân Âṅgaran eṟiven-ârada ...... aravaḍḍagiyara vadar pûliyar mâḍida silâ-karmma malagâṟara Kundavâsiya magaṃ Maramma vareda likitan śrî-Kundamma S'arâbhinaṃ Pûliyû Koṅgiyû Kâliyammanû iḷdu koṭṭar â-Siṅgani-gâḷdeya veḷgavaga koḍaṅge ida keḍisidoṃ pañcha-mahâ-pâtakan.

## 23

*At the same village, on a stone in front of the Basava temple.*

svasti śrî Digubûra Tômayan mâḷvi Eramaraḍiyâd osed î-keṟeyan Kundarasan Gorevâri-siṭṭi koṭṭa Î-kappaü sâsirvva-ppârvvara sâsira-kavileyuma kunda bramhatiya ... gekisida.. .. okkalan.

## 24

*At the same village, on a mâstikal near the village gate.*

Kîlaka-saṃvatsarada Mâga-ba 7 lu śrîmatu pratâpa-Vîra-Dêva-Râyaru prithvî-râjyaṃ geyiûta virali Manavaneya Mâdiga .. stan âda avara ardhâṅgi svargastey â ....

## 25

*At the same place, on a second mâstikal.*

namas tuṅga &c. ||

svasti śrî S'aka-varsha 1314 neya Prajôtpatti-saṃvatsarada S'râvaṇa-ba 11 Bu Manavaney Bira .. .. ...tana sati ............... sukhadind Îsvarâ ...... baḍagaṇa Jîyaṇa ........... Gaüḍi tanna pati Chokka-Gauḍana kûḍe svargastey âdalli .... cha-Gaûḍanu [ni]lisida kallige maṅgaḷa mahâ śrî śrî

## 26

*At the same place, on a third mâstikal.*

Khara-saṃvatsarada Chayitra-su 7 lu śrîman-mahâ-pratâpa Vîra-Dêva-Râyara kâladali Manavaneya Viṭharakanu sattali âtana(v) arddhâṅgi Âmi-Gauḍi kûḍe svarggastey âdaḷu int apudakke maṅgaḷa mahâ śrî śrî ||

## 27

*At the same village, on a stone in front of the Râmanta-dêva temple.*

...... Parâbava-saṃvatsrada Mârggasi .. .. ba 9 Sô Kâmi-Gauḍiya Bomma-Dêvanu santeyinda baruvalli kaḷḷara kûḍe kâdi biddanu

## 28

*In Soraba, on a pillar of the avabhṛita-maṇṭapa on the eastern bank of the Daṇḍâvatî river.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

ambudhi-kamaḷâkaradoḷ |
Jambû-dvîpâbjad ondu-karṇṇikey enikuṃ |
Pom-beṭṭ adariṃ teṅkalu |
chembett-esaḷ enipud alte Bharata-kshêtraṃ ||
Bharata-śrî-bhûshaṇad-ant- |
ire Kuntaṇa-dêśam alli nâyaka-maṇiyant |
urutara-śôbhâ-vibhrama- |
karam ene Banavâsa-dêsam oḷupaṃ paḍeguṃ ||

**tad-dêśâdy-anêka-**jaḷanidhi-vaḷaya-vaḷayita-dêśâdhipati |

yî-vasudhâgramaṃ Yadu-kuḷaṅge Saḷaṅge kuḍalke kûrttu Pa-|
dmâvatiyaṃ Sudatta-munipar bbarisal puliy âgi barppuduṃ |
bhâvise nôḍi poy S'aḷay enal munipar sseḷeyinde poydu tad-
dêvige śauryyamaṃ meṛedu Poysaḷa-nâmaman ântan â-nṛipa ||

antu Sudattâchâriyar pPadmâvatî-dêviyiṃ paḍed itta .... radiṃ tad-anvayadoḷ **anêkarum uditôditam âge** râjyaṃ gaida baḷiya ||

udayisidan amṛita-vârddhiyo- |
ḷ udayaṃ-geyd amara-bhûjam embinegaṃ chelv- |
odavire Ballâḷa-nṛipaṃ |
Yadu-kuḷadoḷu viśada-kîrtti dânâbharaṇaṃ ||
dhura-raṅgaṃ nṛitya-raṅgaṃ para-nṛipati-kapâḷâḷi tâḷâḷi naktañ- |
chariyarkkaḷ pâḍuvar tad-vijaya-ruha-yaśaṃ dundubhi-dhvânam âgutt |
ire vidvishṭâvanipâḷaka-nikarada ruṇḍaṅgaḷiṃ tâṇḍavâḍam- |
baramaṃ mâḷp oḷpiniṃ naṭṭavigan enisidaṃ vîra-Ballâḷa-bhûpaṃ ||
pagevara peṇḍira kaṇṇind |
oged añjana-paṅkitâmbuvindaṃ beḷakaṃ |
miguvudu vichitram int idu |
jagadoḷu Ballâḷa-bhûpa-nija-viśada-yaśaṃ ||

**ene negaḷda** Ballâḷa-Dêvaṃ Dôrasamudrada nelevîḍinoḷ sukha-saṅkathâ-vinôdadi **râjyaṃ geyyuttam ire** ||

dorey ene Koḍakaṇi Banavâ- |
se-Rôhaṇâchaḷada purusha-kântâ-vibudhôt- |
kara-ratnaṅgaḷa kaṇiy ene |
nirantaraṃ toḷagi beḷagi râjisut irkkuṃ ||

**tad-grâmâdhipati** ||

Vanavâsa-dêśa-bhûshaṇa- |
n enipaṃ gâvuṇḍa-maṇḍanaṃ dik-kântâ- |
stana-maṇḍaḷa-pariśôbhita- |
ghanatara-têjaṟ-prakâśa-ghuśṛiṇaṃ Masaṇaṃ ||

**tad-apatya** ||

dyu-nadî-prôttuṅga-raṅgad-bahaḷa-laharikândôḷanôdbhûta-saṅghâ- |
ta-namêrûdyal-latântâvaḷi-vaḷayita-ḍiṇḍîra-piṇḍa-prabhâ-maṇ- |
ḍana-pâṇḍu-prauḍha-kîrtti-prasara-visaritôrvvî-nabhaś-chakra-dik-cha- |
kra-nikâyaṃ tân enipp ond-esakadin enasuṃ Kîrtti-Gâvuṇḍan âdaṃ ||
manam old urbbare kîrttikuṃ Masaṇa-Gâvuṇḍôttama- prêma-nan- |
dananaṃ vandi-janârtthitârttha-phaḷadaṃ pratyaksha-kalpa-dru-nân- |

dananaṃ durjjana-darppa-khaṇḍananan urbbî-jâta-gâvuṇḍa-maṇ- |
ḍananaṃ Kîrttiyan indu-kunda-Hara-hâsôdbhâsi-sat-kîrttiyaṃ ||
ârtt îva dâniyaṃ dhare |
kîrttikum abhimâna-mûrttiyaṃ ghana-têjas- |
sphûrttiyan î-prabhu-maṇḍana- |
Kîrttiyan Aṅgabhava-mûrttiyaṃ priyadindaṃ ||

tad-apatyaru ||

Sômaṃ jana-nayanôtpaḷa- |
sômaṃ Masaṇaṃ virôdhi-jana-hṛit-khashaṇaṃ |
śrî-mahita-Mahâdêvaṃ |
prêma-Mahâdêvan alte Râmaṃ râmaṃ ||

â-Kîrtti-Gâvuṇḍan-aṇugin-aḷiyaṃ ||

vitataiśvaryyana mâdhinâtha-vibhavaṃ râja-priyaṃ vâhinî- |
pati bhôgîśvara-bhûshaṇaṃ nuta-Vṛishâṅkaṃ Kêśava-prêma-vi- |
śrutan emb oḷp enasuṃ virâjise Mahâdêvaṃ Mahâdêvan em- |
ba tadîyâṅkaman anvitârttham enal arttha-byaktiyaṃ mâḍidaṃ ||
sumanô-bhûdhara-râjitaṃ vipuḷa-śâkhaṃ bandhura-skandha-mûr- |
tti mahîjâta-varaṃ su-patra-nichaya-stutyaṃ dharâ-śêkharâṅ- |
ghri mahôdâri dal emba tann esakadindaṃ bhabya-kalpâvanî- |
jam enippaṃ vibudha-stutaṃ vibhu-Mahâdêvaṃ chamûpôttamaṃ ||
odaval kaṇṇide marbbu pôge ravi lôkakk eyde kaṇṇâgi tân |
udayaṃ-geydavol indu Rêcharasan Indratvakke pakkâge kâ- |
ṇade mundaṃ desegeṭṭa Jaina-janak ellaṃ lôchanaṃ tân enalk |
udayaṃ-geydan ilâ-taḷa-stuta-Mahâdêvaṃ chamûpôttamaṃ ||
Kavi-ripu Guru Guru-ripu Bhṛigu- |
v avar êvar enal dharitri kavi-guru-janatôd- |
bhavam odave mantra-guṇam op- |
puvudu Mahâdêva-daṇḍanâthôttamanoḷ ||

antu Kîrtti-Gâvuṇḍaṃ tann aḷiya Mahâdêva-daṇḍanâthanuṃ tad-apatyaruṃ berasu ||

sal-lalita-guṇa-gaṇaṃ śrî- |
vallabhan abhimâna-mûrtti kîrtti-vadhû-dham- |
milla-virâjita-mallî- |
phullaṃ śrêshṭhi-pratâna-maṇḍana Mallaṃ ||
ene negaḷda Malle-Seṭṭiga- |
m anupama-châritra-Sîte Mâchâmbikegaṃ |
janiyisidaṃ sukṛitaṃ sañ- |
janiyise nija-kulake Nêman akhiḷa-lalâmaṃ ||
negaḷdar ggurugaḷ Guṇachan- |
dra-gaṇi-varar mMûlasaṅga-Kânûr-ggaṇadoḷ |
sogayisuva Nunna-vaṃśado- |
* ḷ esevarar âge Nêman abhijana-râman ||
para-hita-mûrtti bhabya-jana-kalpa-kujaṃ vibhu Nêmi-Seṭṭi bit- |
taradoḷe kûḍe Jiḍvaḷige-nâḍ Eḍe-nâḍ enisippa nâḷgaḷoḷ |
parama-Jinêndra-gêhaman anêkaman uddharisuttam ittal ud- |
dharisidan uttarôttaram enal nîja-kîrtti-latâ-vitânamaṃ ||

* So in the original.

Kodakaṇi-pura-lakshmiya mey- |
dodav enisire Nêmi-Seṭṭi vibhu mâḍisidaṃ |
kaḍu-gorvvi kîrtti-late dâṅ- |
guḍi viḍuvine S'ântinâtha-Jina-mandiraman ||
manam Arhat-pratikṛitinim |
tanu su-bratadiṃ dhanaṃ Jinêndrâlaya-sañ- |
janana-kriyeyind ati-pâ |
vanam âgire Nêmi-Seṭṭi negaḷdaṃ jagadoḷ ||

antu Nêmi-Seṭṭi Saka-varshada nûṛa-mûvateneya* Vibhava-saṃvatsarada Jêshṭa-śu 10 S'ukravâradoḷ Sântinâtha-dêvara pratishṭheyaṃ mâḷpa kâladoḷ Kîrtti-Gâvuṇḍanuṃ tat-tanûjaruṃ tann-aḷiya Maha-dêva-daṇḍanâykanuṃ parivṛitam âgiralu dêvar-ashṭa-vidhârchchanegaṃ risiyar-âhâra-dânakaṃ koṭṭa gadde kamma 50

vara-da-S'rikaṇṭha-brati- |
par ikkidar S'ânti-[Ji]na-grihâchâryyargg op- |
ire yôga-paṭṭigeyan â- |
daradindaṃ vajra-pañjaraman ikkuvavolu ||

yidu jôga-vaṭṭigeyan ân- |
tudu mad-dharmman dal end a-saṅkhyâta-gaṇâ- |
ty-udita-yaśar pratipâḷipa- |
r udâttad î-S'ântinâtha-Jina-mandiramaṃ ||

## 29

*At the same place, on a vîrakal in front of the Îs'vara temple.*

(*Upper portion is gone*) svasti śrîmatu Saka-varisa . . . . nê Sarvvajitu-saṃva[tsa]rada Mârggasira. . . . . . . śrîmanu mahâ-maṇḍaḷêsvaraṃ Kîrtti-Dêv-arasar Chika-Bommana. . kalu mahâ-maṇḍaḷika Chiṇṇa-Dêva naḍadalli Iṛukuḷi Boppaṇṇana maga Iḍukaṇa . . . . iṛidu sura-lôka-prâpitan âda ||

## 30

*At the same place, on a second vîrakal.*

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ||

svasti samasta-śrîmadd-Ekkalarasa-Dêvaṃ pṛithvî-râjyaṃ geyvutt iralu svasti śrîmatu vîra-Ballâḷa-Dêvaṃ Banavâse-pannichchhâ[si]rakke bijeya-geyda-kâlaṃ Bhâdrapada-mâsa-suddha-pa 5 Âdivâra 1116 neya Pramâdi-saṃvatsaradandu Jiḍvaḷige-eppattaṛa baḷiya bâḍa Hiryya-Sakuṇava Kâva-Dêvana-nâyaka haḍavaḷa-Mâcheyan iṛidu tuṛuvaṃ koṇḍu hôhalli Bîra-Gauḍanu Kâḷa-Gauḍan-âḷu kañchagâṛa Basavôjana magaṃ Dô . . tuṛuvaṃ magurchi palaraṃ kondu kudureyan iṛidu mêlâḷa taleya koṇḍu sura-lôka-prâptan âda | . . . . . . Aṇṇegeṛe-baḷi keṛey-oḷage kamma 15 salisu . . . . . . . aḷidavaru bramhati-kâṛaru ||

## 31

*At the same place, on a third vîrakal.*

namas tuṅga-&c. ||

svasti samasta-prasasti-sahitaṃ śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa prauḍha-pratâpa-chakra-vartti śrî-Râmachandra-Dêva-vijeya-râjyôdayada 12 Svabhânu-saṃvatsarada Phâlguṇa-su 5 Vaḍḍa-

* It should be sâvirada nûra-mûvateneya.

vârad andu yadikâri Nâru-Nâyakanavaru Sôya-Dêva-Gôvinda-Dêvanavaru Kuppeya mutti kâdi keṭṭu bahali sâvanta-jagadâḷa Kuppey-Ekkali-Gauḍana sôdaraḷiya Hiriya-Sakunada Beḷa-Gauḍana maga sâvanta-jagadâḷa Kâḷa-Gauḍanu dhuradoḷage kaliyâgi kâdi talt iṛidu sura-lôkakke prâptan âda ||

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ||

Satôjana pratisake(ṃ) Satôsaga gai(ṃ)da bâse maṅgaḷa mahâ śrî śrî ||

## 32

*At Hirê-S'akuna (same hobli), on a vîrakal in front of the Îśvara temple.*

namas tuṅga &c. ||

svasti śrî bhuvanâsrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêsvaraṃ parama-bhaṭṭâra-kaṃ svastimat .. charyya-chakravartti ....... Dêva-varsha 10 neya Dundubhi........... suddha 5 Âdivâra ...... samasta-pra .. -sahita ........ mahâ-maṇḍaḷêsvaraṃ Tailaha-Dêvara besadiṃ Hiriya-Sakunada Mâḷa-Gauḍana su-putra Kâḷa-Gauḍana tamma Beḷa-Gauḍa Tavanidhiya kâḷa-gadalu Vikramâdityarasaru keṭṭu bahali tâgi talt iṛidu palaraṃ kondu sura-lôka-prâptan âda || âyaṇmaṃ . Uddhareyalu śrîmat-Tailarasaru mechchi koṭṭa gadde kamma 50 ondu mane ippa .. Tâḷa-Nâyaka dharmmavaṃ pratipâḷisidaru *Haraṇâsi-Gurukshêtradalli sâsirvva-brâhmaṇargge sâyira-kavileyaṃ koṭṭaru yidan aḷidavaru pañcha-mahâ-pâtakaṃ mâḍidaru ||

jitêna labhyatê &c. ||

Sâtôjana pratisâkhe Sâtôsaja geyida bâse maṅgaḷa mahâ śri śrî ||

## 33†

*On copper plates in possession of the paṭêl of the same village.*

*(Seal—Śrî-Mṛigês'varavarmmaṇa)*

(I *b*) svasti vijaya-Vaijayantyâm svâmi-Mahâsêna-mâtṛi-gaṇânuddhyâtâbhishiktânâm Mânavyasa-gôtrâṇâm Hârîtî-putrâ ... pratikṛita-ssvâddhyâya-charchchâ-pâragânâm Kadambânâm âśritâmbânâ .. (II *a*) śrîmat-Kâkustha-priya-tanaya-sutaḥ śrî-Mṛigêśvaravarmmâ anayânupûrvvyâ sva-vaijayikê ashṭa-ma-sa[ṃva]tsarê Vaiśâka-paurṇṇimâsyâm sôdaka-pûrvvam sa-dakshiṇam uditôdita-kula-prasûtânâm kôṭa-kenyâ-thilani.... (II *b*) Gautama-sagôtrâṇâ ... kratu-Sôma-śarmmâryyâya Kadaḷakaḷani-grâmaṃ Vâstuka-kshêtraṃ saha Perddalayâ-sîmnataḥ pûrvvataḥ Virajâ-dakshiṇataḥ aśvattha-vṛikshaḥ tataḥ parvvata-maddhyam tataḥ Karvvelli-kshêtra-mûlam tataḥ udaka-pa . paśchimataḥ Veṇṇa-nadî tataḥ Palavakkênî-sîmnâm uttarataḥ udaka-pathât (III *a*) Kadailkûra mûla-kskêtrântarântaḥ Kâḍakorasa-mûlasya tataḥ parvvata-maddhya tataḥ udaka-saṅgamam êtâvanmâtraṃ dattavân dêśa-grâma-grâma-bhôjakânâm śrâvita-śrâvaṇaṃ kṛitvâ sarvva-parihâraṃ cha a-bhaṭa-pravêśaṃ cha yô'bhirakshati sa tat-pa[la]-bhâk bhavati yô'pahṛttâ sa pañcha-mahâ-pâtaka-saṃyu (III *b*) ktô bhavati uktaṃ cha

bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ |
yasya yasya yadâ bhûmis tasya tasya tadâ phalam ||
shashṭi-varshsha-sahasrâṇi svarggê môdati bhûmi-daḥ |
âkshêptâ châṇumantâ cha tâny êva narakê vasêt ||

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*So in the original. †Inscriptions 33, 34 & 35 are said to have been discovered while digging the ground.

Ib

IIa

IIb

IIIa

IIIb

HIRE-SAKUNA PLATES (SORAB 33)

## 34*

*A second copper inscription in possession of the same paṭêl.*

namas tuṅga &c. ||

svasti samasta-prasasti-sahitaṃ śrîmatu Yâlava-Nârâyaṇaṃ bhuja-bala-prauḍha-pratâpa-chakravartti śrî-Râmachandra-Dêvara dibya-râjyôdayada 12 Svabhânu-saṃvatsa[ra-Phâ]lguṇa-su-5 Vaḍḍavâradandu yadikari-Naḍu-Nâyakanavaru Sôya-Dêva-Gôvinda-Dêva-apanavaru Kuppeya-gôṭe kâdi kovva bahali sâvanta-jagadâḷa Kuppey Ekkala-Gaüḍana sôdarane . Hireya-Sakunada Beḷa-Gauḍana maga sâvanta-jagadâḷa Kâḷa-Gauḍanu ...... (*back*) Râmarajavainu Kuṛudara | ............ Keḷadhiya-Gaûḍa Chaûḍa-Goṇḍana maga Sadâsiva-Nayakaru Madhiganahaḷi-vaḷaganaka Naramapurada Muri-kayalisada Yalaṇa-Gaûḍa | Hire-Sakuṇada-grâmada mulika Chika-Sakuṇada-grâmada Moraûra-grâmada gauḍa-kumpe Baireko(m)pada-grâmada Beraṇanu Guḍada-Raṅgapage ga 130 Sadasiva-Nayikaru amrutapaḍige biṭadu ga 130 varaha | mu .. ubheyeṃ yinuru-varahanu | yibaru aramanige terôdu anamika-taḷavara-luṭiya bhumi utaraṇe 1 Baira-Gauṇḍa Ada-Gauṇḍa yî-karataru vakaratara .. tetu-bahadu Sadâsivâya namaḥ ||

## 35

*A third copper inscription in possession of the same paṭêl.*

śrî namas tuṅga &c. ||

dâna-pâlanayôr madhyê dânâch chhrêyô'nupâlanaṃ |
dânât svargam avâpnôti pâlanâd a-chyutaṃ padaṃ ||
sva-dattâd dvi-guṇaṃ puṇyaṃ para-dattânupâlanaṃ |
para-dattâpahârêṇa sva-dattaṃ nish-phalaṃ bhavêt ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varuśa 1626 nê Târaṇa-saṃvatsarada | Chayitra-mâsê | śukla-pakshê .... havârê paurnami 15 titha | Bhanavase-panniśasira(ma)da | Keḷadhi-Gauḍa Chauḍa-Goṇḍana maga Sadasiva-Nâyakaru | Hirê-Sakuṇa-grâma Chika-Sakuṇada-grâma Moraûra-grâmada mullika Adappa-Gauḍa goṇḍa | rayasi daruśane Muûkutidattarâya | manaüna | pa (*back*) chôruśâyada trasana | bala | aṅka-daṇḍa | khaṇḍane | aramane-goṇḍeyaru | gaḍarukaḷe biridu | ashṭabhôga-têjas-sâmya-sarba-namasye bûmi nîü taraṇe munillûstana 484 taḷir aḍiviḍidu moḷatakoṇḍa Chauḍa-Goṇḍana suta | Sadasiva-bhûpa .... śrî-Mahâdêvâya nama |

namas tuṅga &c. ||

svasti samasta-praśasti-sahitaṃ śrîmatu Yâdava-Nârâyaṇaṃ bhuja-bala-prauḍha-pratâpada-chakravartti śrî-Râmachandra-Dêvara vijaya-râjyôdayada 12 Svabhânu-saṃvatsa[ra-Phâ]lguṇa-sû .. 2-Vaḍḍavârad andu yadikâri-Nâḍu-Nâyakanavaru Sôya-Dêva-Gôvinda-Dêva-apanavaru Kuppeya-gôte kâdi kovva bahali sâvanta-jagadâḷa Kuppey-Ekkala-Gaüḍana sôdarana .. Hireya-Sakuṇada Beḷa-Gauḍana maga sâvanta-jagadâla Kâḷa-Gauḍanu ........ (*stops here*).

## 36

*At Guñjanûru (same hobli), on a mâstikal in the back-yard of Maṭhada-Nañjappa.*

svasti śrî jayâbhyudaya-S'aka-varuśa sâ 1...neya Kâḷayuktâksha-saṃvatsarada Mârggasira-ba 10 Sôlu śrîmatu Chandraguttiya vênṭheyake saluva Yaḍe-nâḍa voḷagaṇa Guñjanûra mukhya-prabhu Tamma-Gaüḍara maga .. Yîrayya-Gavaḍara prasâdad Eḍa-Gaüḍaru svarggastar âdaru avara malavaḷige Chikki-Gaûḍi avara kûḍe samâdhiyanû pokku svarggastar âdaru maṅgaḷa mahâ śrî śrî śrî

* The orthography of this and the next inscription in the original is very bad.

## 37

*At the same village, on a mâstikal in the back-yard of Vaḍakayyana Basappa.*

Âṅgirasa-saṃvachhara-S'râvaṇa-bahuḷa-paü-lû Guñjanûra vichâra-chaûḍi.. .. Mâgaḍi-Varadhana Mulinâge-Nâ[ya]kanu sorgastan âdare heṇḍati dûḍe hôdaḷu

## 39

*At Aṅkavaḷḷi (same hobli), on a stone in Naḍagamane-Vîra-Basappa's kandâyam land.*

*(Nâgarî characters)*

śubham astu namas tuṅga &c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1451 neya Virôdhi-saṃvatsarada Mârgaśira-suddha 10lu śrîmatu Banavase-pannirchhâsirakke saluva Chandraguttiya vênṭheyada...nâḍa voḷagâda sarva-mânyavâda Amṛitapurakke prati-nâ[ma] Aṅkuravaḷiya-grâmavanû śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-Achyuta-Râyarige sthira-sâmbrâjyav âgabêk endu dêvara ...... Tavanidhiya Tippaṇa-Gauḍaru Haraseya S'rîkanṭha-dêvarige pratidinû Harihara-mahârâyaru amṛita-paḍige .. koṭṭidda Aṅkuravaḷḷiya-grâmavu khilavâgi hôda sammandha tathâ-tithiyalu â-S'rî-kanṭha-dêvarige Aṅkuravaḷḷiya-grâmavanu jîrnôdhâra-pratipâlaneyâgi koṭṭevu î-grâmada chatus-sîmey-oḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têja-svâmya-sahavâgi śrî-Achyuta-mahârâyarige sthira-sâmbrâjyav âgabêk endu Tavanidhiya Tippaṇa-Gauṇḍanu nâvu namma sva-ruchi voḍambaṭṭu koṭṭa pratipâlaneya grâmada sâsanakke śubham astu śrî (*usual final verse*) śubham astu | Tippaṇa-Gauḍara voppa śrî-Bairava-dêvaru śubham astu ||

## 40

*At Kallambi (same hobli), on a stone in the back-yard of gold-smith Nîla-Seṭṭi.*

Vikṛiti-saṃvatsarada Jêshṭa-ba 3 Bu Bomma-Gaûḍaru dêvara pâdake sandaru ||

## 41

*On a mâstikal, at the same place.*

S'ukla-saṃ[va]tsarada Jêshṭa-ba 3 Sôma Kallambi-Goṇḍaya-Bôvana maga Udiyaṇṇanu âtana mada-vaḷige Udreyakka .... kûḍi saha-gamanava mâḍidaru

## 43

*On a vîrakal in front of the Îs'vara temple.*

namas tuṅga &c. ||

.................. 1103 neya ...... S'ubhakṛitu-saṃvatsara-Chaitra-mâsa-kṛishṇa-pañchamî-Sômavâradandu .... yya chakravartti Bijjaṇa-Dêvana kumâra Saṅkama-Dêvara.. . bandali ..... dhâḷiya .... Jiḍḍuge-nâḍa baḷiya bâḍa ................ .. tamma Masaṇa-Gâûṇḍam .... ..... ........ sura-lôka-prâptan âda ||

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ||

Naḍuhaḷḷiya sênabôva Mallayyanu bareda maṅgaḷa mahâ śrî ||

## 44

*At Jambehaḷḷi (same hobli), on a stone in front of the Durgî temple.*

sandhi-vigrahi Kannaya baredaṃ svasti Saka-nṛipa-kâla-saṃvachsara-sataṅga 894 neya Prajâpati-saṃvachsara pravarddhamânam âguttire śrî-Sântivarmmârarsa pannirchchâsirakkav arasu-geyyutt-

ire Kôsigavaḷḷiya Kaṇṇammaṅga Piḷduvabbegaṃ puṭṭida Kannayyan eraḍu-dêgulava mâḍisi keṟeyaṃ kaṭṭisi dharmma-geyuttire arasaṃ bandu nôḍi bhaḷarige biṭṭa key mattal eraḍu sthânama Goṭṭegaḍiya Bhadrayyana kala Kannayya kaḷchida eradan Êcha idaṃ kâd-âtaṅge padineṇṭ-asvamêdha-geyda palaṃ aḷidaṃ pañcha-mâha-patâkan akku ||

## 45

*At Haḷe-Soraba (same hobli), on a vîrakal south-east of the Râmês'vara temple.*

śrîmach-Châḷukya-Vikrama-varshada 7 neya S'rîmukha-saṃvatsarada Chaitra-suddha 5 Âdivârad-andu śrîman-mahâ-maṇḍaḷêśvaraṃ S'rîvalla-Dêvana nâyakaru Yeḍe-nâḍa baḷiya bâḍa Naḍuhaḷḷiyan iṟidu tuṟuvaṃ koṇḍaḍe Eṟahi-Seṭṭiya magaṃ Mâki-Seṭṭi tâgi taḷt iṟidu palaraṃ kondu tuṟuvaṃ magurchchi sura-lôka-prâptan âda śrî śrî ||

oṭṭajeyan idiran adirade |
kaṭṭâḷugaḷan iṟidu bîḷe tuṟugaḷu peṇanaṃ |
meṭṭi paridavu vimânadoḷ |
iṭṭu surâṅganeyar emage tamag enut uydaru ||

## 46

*On a vîrakal in the north-east corner of the same temple.*

namas tuṅga &c. ||

svasti śrîmatu pratâpa-chakravartti Jagadêkamalla-varshada 39 neya Kâḷayuktâś cha saṃvatsarada Mâgha-suddha-êkâdasî-Sukravâradandu śrîman-mahâ-maṇḍaḷêsvara Gorava-Dêvaṃ Banavâsi-pura-varêsvaraṃ Jayantî-Madhukêsvara-dêva-labdha-vara-prasâdar appa Goravarasana kâḷegada Sora-bada Huliyajaṅguḷi-Bîraṇana maga Mûvaḍi Koṇḍaraṭege dhâḷiyaṃ haridalli halaraṃ kondu sura-lôka-prâptan âda âtana akka Siriyabbe para-lôka-vineyaṃ mâḍi kalla niṟisi sura-lôka-prâptar âdaru ||

jitêna labhyatê lakshmîr &c. ||

## 47

*On a stone lying in front of the same temple.*

namas tuṅga &c. ||

svasti śrîmach-Châḷukya-chakravartti pṛithvî-vallabhaṃ Sômêśvara-Dêva-varshada Saka-nṛipa-kâla 1109 neya Plavaṅga-saṃvatsarada Chaitra-ba 8 Vaḍḍavâradandu svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêsvaraṃ Banavâsi-pura-varâdhîsvaraṃ Jayantî-Madhukêsvara-dêva-labdha-vara-prasâdaṃ satya-Râdhêyaṃ kaligaḷ-aṅkuśaṃ Kâdamba-chakri śrîmatu Koṇḍemarasaru Banavase-pannirchchhâsiramaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire śrîman-mahâ-maṇḍaḷêsvaraṃ Uddhareya Eṟaharasana Oḍeyarasaṅg upâṃśadiṃ Kole-Koḍakaṇi-mukhyavâgi samasta-Jiḍvaḷige-nâḍu ôḍibandu Sorambavaṃ hugalu Masaṇa-Gâvuṇḍan-aḷiya Kâma-Gâvuṇḍaṃ parôpakârârtthaṃ idaṃ śarîram emba vâkyârtthamaṃ nenedu maṟevâḷiyaṃ neṟapuven endu teṅkaṇa samasta-nâyikaruṃ Tâvarehaḷḷiya Sôvi-Seṭṭiyuṃ tuṟuvaṃ koṇḍu pôpalli . . . . . . eydi tâgi taḷt iṟidu tuṟuvaṃ magurchchi sura-lôka-prâptan âda ||

ala . . baḷḷi parvvidavol âgire binnaṇamaṃ nimirchchutuṃ . . |
chaladinde . . kikkiṟidu bobbiṟid ârdd ele pôgu pôg enu- |
tt a-laghu-bhuja-pratâpad eṟe . . d î-Sorambada Kâma-Gauḍan â- |
kalahadoḷ anya-Kauravaroḷ Arjjunan antire pûṇḍu kâdidaṃ ||

bharadind eydi raṇâgradalli tuṟuvaṃ kaikoṇḍu kâdutt iral ।
taradind anya-śiḷîmukha-pratatiy aṅgôpâṅgamaṃ tîve chech- ।
charadiṃ pâyv aruṇâmbu dêva-vanitâ .............. ।
................................................ ॥

## 48

*On a second vîrakal at the same place.*

svasti śrî prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bha .......... śâmbhachandra ........ thvî-râjyaṃ geye tat-pâda-padmôpajîvi svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvara Banavase-pura-varâdhîsvara Kâdamba-chakri ....... kêsvara-labdha-vara-prasâda Gorava-Dêva(dêva) Banavâsi-panni ...... n âḷutt ire hadinâlkene-Si ........ suddav-ashṭamî-Âdityavâ ......... tamma Kâva-Gâvuḍage ॥ ........ yî-samandakke tamm-okka...... S'rîvalla-bhana dâḷiya .... gâvuṇḍu kâraṇa Kâva .......... ragiḷiya ..............

## 49

*On a stone north of the same temple.*

ôṃ । namas tuṅga &c. ॥

svasti śrî prithvî-vallabha ........ Satyâśraya-kula-tilaka Châḷukyâbharaṇa .......... mêśvara-Dêvaṃ prithvî-râjyaṃ ....... samadhigata-pañcha-mahâ-śabda .......... chakrêśvara Jayantî-Madhukêśvara-labdha-vara-prasâda ........ r appa daśâśvamêdha-dîkshâ-dîkshita ........... pem-maṭṭi-tûryyaṃ Sâkhâcharêndra-dhvaja ....... samara-jaya-kâraṇaṃ vidvishṭa-Nârâyaṇa ........ sauryya ................ pûrṇṇa chadura ............. ... dêvan-agrâtmaja Maṃ ........ mmammaya râjyaṃ geyutt ire .......... samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvara ...... sukha-saṅkathâ-vinôdadiṃ nâḍann âḷe svasti ......... ya Paridhâvi-saṃvatsara .. Kârttika-sudda ...... jaṅga-Gâvuṇḍana ma ....... maṇḍaḷikana ....... Kali-dêva ........ ....... mattu dêvara nayivêdyakkaṃ naudâdîvige ......... pûjegaṃ tapôdhanara *archchaka-dânakaṃ .......... nâgiyuṃ pratipâli ................................ ॥ int illiya stânika Boppaya-jîya .... sênabôva-Biṭṭimayan-anumatadiṃ barada ॥ besageydu .... nayôja maṅgaḷa mahâ śrî ॥

## 50

*On a vîrakal north of the same temple.*

svasti S'akhâbda-varshaṅgaḷu sâyira la-nûṟaydu-varshad *eṇṭaneya S'ubhakritu-saṃvatsarada Phâlgu-ṇa-sudda 5 Â............. pratâpa-chakravartti ...... Srîvallabha ........ maṇḍalêsvaraṃ Jayantî-Madhukêśvara-labdha-vara-prasâda Kîrtti-Dêva râjyaṃ geyyutt ire ...... mahâ-pradhânaṃ pratâpa-ma (*rest illegible*).

## 51

*At the same village, on a tomb-stone near the Âñjanêya temple, east of the village.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanam ॥

svasti śrî S'aka-varusha 1327 neya Pârththiva-saṃvatsarada prathama-Âshâḍha-ba 30 Su Sorabada mahâ-prabhu Dêva-Râjana arddhâṅgi Mêchakaṃ Jina-padavan eydidaḷ ad entene ॥

* So in the original.

kan || poḍavipara nelevîḍ idu |
dhruḍatara-pura Chandragutti adak âśrayav î- |
Eḍa-nâḍu modala-kampaṇa |
kaḍegaṃ padineṇṭu-nâḍan âr baṇṇiparô ||

ghanatara-têjad eḷgeg esadippav av êṃ padineṇṭu-kampaṇakk |
anitaṟoḷ oppu Uddhareya śrî-vanitâ-sati Bayicha-Râjanoḷ |
janisidaḷ illi bâḷdaḷ Eḍa-nâḍa mahâ-prabhu Dêva-Râjan-añ- |
gane ene Mêchakaṃ Jina-padâbjaman eydidaḷ êṃ kṛitârttheyô ||

kan || Aruhat-paramêśvaranaṃ |
smarisi mahâ-durita-durgghaṭaṅgaḷa kaḷidaḷ |
gurugaḷa sambôdhane uch- |
charaṇeyal eyididaḷu su-samadiṃ Jina-padamaṃ ||

## 52

*At the same village, on a tomb-stone near the northern wasteweir of the tank, south-east of the village.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

S'aka-varuśa 1317 neya Bhâva-saṃvatsarada Bhâdrapada-ba 7 Bu Sorabada Moleya-Tamma-Gaûḍana maga Tamma-Gaûḍa tanage kshaya-byâdhiy âda-nimitta ghaṭṭada keḷagaṇa Nagileyakoppakke hôgi aushadhiya mâḍisikoḷut-iralâgi rôga biḍade Siddhânti-Dêvaru nirûpisida pañcha-namaskârada dhyânadiṃ Jina-charaṇa-sêveg aididanu ||

## 53

*On a second tomb-stone at the same place.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

śrî-Hêmachandra-Dêvara guḍḍanu Dama-Gauḍana nishidhi śrî-Vîtarâgâya śrîmatu yî-kala mâḍidanu Sorabada Bayirôjanu ||

## 54

*At Naḍahaḷḷi (same hobli), on a vîrakal in front of the Râmês'vara temple, south-east of the village.*

svasti śrîmach-Châḷukya-Trailôkyamalla-Dêva-varshada 8 neya Bhâvam emba saṃvatsarada Âśâḍa-sudda 5 Âdityavârad andu Guttiya maṇḍaḷika Bammarasa Eḍa-nâḍa-baḷiya bâḍa Naḍuhaḷḷiyan iṟidu turuvaṃ koḷvalli Kammaṟûra Chenna-Gâûṇḍaṅga Muddiyebe-Gâvuṇḍiga puṭṭida magaṃ Naḍu-haḷḷiya Gorava-Gâvuḍan-aḷiya Cheḷa-Gâvuṇḍa tâgi taḷt iṟidu palaraṃ kondu turuvaṃ maguḷchi sura-lôka-prâptan âda ||

oṭṭajeyin idiran adirade |
kaṭṭâḷga[ḷa]n iṟidu biḷe turugaḷu peṇanaṃ |
meṭṭi paridavu vimânadoḷ |
iṭṭu surâṅganeyar emage tavag enut uyidar ||

## 55

*A Kantanahaḷḷi (same hobli), on a stone in front of the Veṅkaṭaramaṇa temple.*

śubham astu ।

namas tuṅga &c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1493 neya Prajôtpatya-saṃvatsarada Kârttika-śuddha 15 Kruttikâ-janana-yôgadallû । śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-Tirumala-Râya-mahârâyarû Hampe-Hastinâvatige saluva Penuguṇḍiya nelevîḍina siṃhâsanadalû sakala-râjyamaṃ râja-dharmmadiṃ pratipâlisuva kâladallû । tat-pâda-padmôpajîvigaḷum appa Keḷadiya-Sadâśiva-Râya-Nâyakayyana ...... Râma-Râja-Nâyakaru Uḍupina śrî-Kṛsihṇa-dêvarigû । śrîmat-paramahaṃsarâda Vâdirâjatîrtha-śrîpâdaṅgaḷigû । Baṅkâpurada Raghunidhitîrtha-śrîpâdaṅgaḷigû samarppisida agrahârada dânada śilâ-śâsanada kramav ent endaḍe । Banavaseya pannichhâsirake saluva Chandaguttiya vênṭheya voḷage namage likhita-mâ .. neyâgi naḍadubaha Eḍe-nâḍa voḷagaṇa Sorabada sîmege saluva Keñchanahaḷiya-grâmavanu Kârtika-suddha 15 Guruvârad andu S'iva-yôga ........ puṇya ........ naḍiyuta namma ara .... Sadâśiva-Râya-Nâyakarige S'iva-sâyojyav âgabêk endu sahiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eṛadu koṭeu । â-agrahârada chatus-sîmey-oḷag uḷḷa ..... sâmyavanû âgumâḍikoṇḍu ...... baha vṛitti-kalpaneya vivara Uḍupina Kṛishṇa-dêvarige vritti ga 5 Vâdirâjatîrtha-śrîpâdaṅgaḷige vṛitti 4 Baṅkâpurada Raghunidhitîrtha-śrîpâdaṅgaḷige vṛitti 3 antu grâma 1 kaṃ vṛitti 12 nû nîû â-chandrârka-stâyigaḷâgi anubhavisikoṇḍu baruvad endu samarpisida Keñchanahaḷiya agrahârada darmmada śilâ-śâsana ‖

dâna-pâlanayôr madhyê dânâchchhrêyô'nupâlanaṃ ।
dânât svarggam avâpnôti pâlanâd a-chyutaṃ padaṃ ‖
sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ ।
shashṭi-varsha-sahasrâṇi vishṭhâyâṃ jâyatê krimiḥ ‖

śrî-Sadâśiva ‖

## 57

*At Guḍuve (same hobli), on a vîrakal in front of the Kallês'vara temple.*

ôṃ namaś S'ivâya ।

namas tuṅga &c. ‖

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-vîra-pratâpa-chakravartti śrî-vîra-Râma-Dêva-vijaya-râjyôdayad andu svasti śrîmanu mahâ-maṇḍaḷêsvara Tribhuvana-malla bhuja-baḷa-Bhîma baṇṭara-bhâva nigaḷ-aṅka-malla..... nissaṅka-pratâpa-chakravartti vairi-maṇḍaḷika-dâna(na)va-Murâri Chinna-?Baramaravambâḷa Magara-Râjaraya-Dêvar ippatta âḷut irdda Saka-varusha ?1203 Chitrabhânu-saṃvachharada Jêshṭa-su 5 Sukravârad andu ...... Dêva-Râyanu Vîreya-haḍavaḷana ta .. vûra .... samaraika-gaṇḍa ......... kâdu sura-lôka-prâptan âda maṅgaḷa mahâ śrî ‖

## 58

*On a second vîrakal at the same place.*

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvaraṃ Banavâsi-pura-varâdhîsvaraṃ Jayantî-Madhukêsvara-dêvara labdha-vara-prasâdanuṃ Kâdamba-kuḷa-tiḷakanuṃ Malli-Dêvarasaru Saka-varusha *1140 neya Sarvvadhâri-saṃvatsarada Vaisâkha-suddha-taḍige-Bṛihavârad andu Yeḍe-nâḍa Kûraleya [U]ddharey-âriyaru bandu kâduvalli taḷt iṛidu sura-lôkakke sandanu ‖

*So in the original.

baṟa-siḍila mâḷkeyiṃ band |
uṟe mige Koḍakaṇiya Bhîman adaṭiṃ ripuvaṃ |
neṟe nija-bhujâsiyindaṃ |
tuṟu*goḷoḷu kâdi kondu saggake sandaṃ ||

59

*On a third vîrakal at the same place.*

namas tuṅga &c. ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêsvaraṃ Banavâśi-pura-varâdhîsvara Kâdamba-chakrêsvara Jayantî-Madhukêsvara-dêvara labdha-vara-prasâdaṃ śrîmatu kaligaḷ-aṅkusa Kâva-Dêvaṃ Banavâse-pannirchhchhâsirama sukha-santôśa-vinôdadiṃ râjyaṃ geyyutt ire Saka-varusha 1133 nê Prajâpati-saṃvatsarada Kârttika-suddha-tadige-Sômavârad andu Ballâḷa-Dêvana dâḷi Kabbu-nâḷigeya Naḍu-nâḍa Bîraûraṃ mutti kâduvalli Guḍuveya Kañcha-[Ga]vuḍa (*others named*) ava-saradalli tâgi talutt iṟidu sura-lôka-prâptan âda ||

60

*At the same village, on a stone in Mahadêva's back-yard.*

(*The upper portion is effaced*)

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvara parama-bhaṭṭâraka Satyâśraya-kuḷake tiḷaka Châḷukya-vaṃśôdbhava śrîmatu-Jayasiṅgha-Dêvara vijaya-râjyam uttarôttaram âgutt ire svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmantâdhipati Trikunda-pura-vare-svara Mâṭûra-vaṃsôdbhavaṃ Brahma-Kshatriya Nandana-vana-chatra-paya-lâñchana-darppaṇa-dhva-ja-virâjamânar appa śrîma[tu]-Madevûra Sântayya-Dêvan Eḍe-nâḍan âḷutt ire svasti śrîmat-perggaḍe-Mâdiṇayya Banavâse-pannirchchâsiravann âḷutt ire Banavâsiya śrîmat-Kadambayya Dêvana mêle vand-andu Sakha-varsha 954 nê Âṅgira-saṃvatsara-Mârggasira-suddha-têrasa-Sanivârad andu śrîmat-Ka-dambara Sântaya-Dêva Guḍuveyan iṟidu tuṟu hariye . . . . . . . . . . . . . . disi tuṟuviṅg aḍḍaṃ bandu . . . . . . ṟidu dêva-lôkakke sanda gâvuṇḍa-Lôkayya Bikkayya (*stops here*)

61

*On a second vîrakal at the same place.*

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâjaṃ paramêsvara parama-bhaṭṭâra-kaṃ Satyâsraya-kuḷa-tiḷaka Châḷukyâbharaṇaṃ śrîmatu-Jayasiṅgha-Dêvara vijaya-râjyam uttarôttaraṃ saluttam ire svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmantâdhipati Trikunda-pura-varêsvara Mâṭûra-vaṃsôdbhava Brahma-Kshatriya Nandana-vana-chatra-paya-lâñchhana-darppaṇa-dhvaja-virâja-mânar appa śrîma[t]-Sântayya-Dêva râjyaṃ geyyuttam ire svasti śrîmat-perggeḍe-Mâdiṇayyaṅgaḷu Bana-vâsiya kôṭeya mêle vand-andu Sakha-varsha 954 neya Âṅgira-saṃvatsaraṃ Mârggasira-suddha-têrasa-Sanivârad andu Kadamba-Nârâyaṇaṃ śrîmat-Sântayya-Dêvaṃ Guḍuviya tuṟuvaṃ koḷvalli Ânuṅgara Kâṭayyaṃ tuṟuviṅg aḍḍam bandu iṟidu dêva-lôkakke pôda gâvuṇḍa-Lôkayya Bikkayya Kaṭukôjaṃ besa-geyda

62

*On a third vîrakal at the same place.*

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâjaṃ paramêsvaraṃ parama-bhaṭṭâra-kaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukya-vaṃśôdbhavaṃ śrîmatu-Jayasiṅgha-Dêvara vijaya-râjyam

* So in the original.

utrôttaram âgutt ire svasti samadhigata-pañcha-mâhâ-sabda mâhâ-sâmantâdhipati Trikunda-pura-varêsvaram Mâṭûra-vaṃśôdbhavaṃ Brahma-Kshatriya Nandana-vana-chatra-paya-lâñchchhana-darppaṇa-dhvaja-virâjamânar appa śrîmat-Madevûra Sântayya-Dêva nâḍa(ḍa)n âḷutt ire svasti śrîmat-perggaḍe-Mâdiṇayyaṃ Banavâseya śrîmat-Kadambayyaṃ Dêvana mêle vand-andu svasti Sakha-varsha 954 neya Âṅgira-saṃvatsaraṃ Mârggasira-suddha-têrasa-Sanivârad andu śrîmatu Kaḍamba-Nârâyaṇaṃ .... Dêvaṃ Guḍuviyan iṟidu tuṟu hariye Mârasu.. ra Keḷeyamma-Gâvuṇḍana magaṃ Horavaṇṇa(ṃ)-Gâvuṇḍa tuṟuviṅg aḍḍa-bandu iṟidu dêva-lôkakke pôda Bikkeyya(ṃ)-Gâvuṇḍa kallu niṟisidaṃ Kaṭukôjaṃ nâlku-kalla besa-geyda ।

jitêna labhyatê lakshmîḥ &c. ||

## 63

*On a fourth vîrakal at the same place.*

*(The upper part is broken off).*

.. svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mâhârâjâdhirâjaṃ paramêsvaraṃ parama-bhaṭṭârakaṃ Satyâsraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmatu-Jayasiṅgha-Dêvara vijaya-râjyam uttarôttarav-abhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire svasti samadhigata-pañcha-mâhâ-[śa]bda mâhâ-[sâ]mantâdhipati Trikunda-pura-varêsvara Mâṭûra-vaṃsôdbhava Brahma-Kshatriya Nandana-vana-chatra-paya-lâñchana-darppaṇa-dhvaja-virâjamânar appa śrîmatu Madevûra Sântayya-Dêvaṃ râjyaṃ geyye śrîmat-perggaḍe-Mâdiṇayyaṃ Banavâsiya kôṭeya śrîmat-Kadambayya Dêvana mêle vand-andu svasti Sakha-[va]rsha 954 neya Âṅgira-saṃvatsaraṃ Mârggasira-suddha-têrasa-Sanivârad andu śrîmat-Kaḍamba-Nârâyaṇam Sântayya-Dêvaṃ Guḍuveyan iṟidu tuṟu hariye Marasûrara Nijayya-Gâvuṇḍana maga Kuppaṇṇa-Gâvuṇḍa tuṟuviṅg aḍḍaṃ bandu iṟidu dêva-lôkakke pôdaṃ ||

jitêna labhyatê lakshmîḥ &c. ||

## 64

*On a fifth vîrakal at the same place.*

*(The upper part is broken off).*

.. samasta-bhuvanâśraya śrî-prithvî-vallabha mâhârâjâdhirâja paramêsvara parama-bhaṭṭârakaṃ Satyâsraya-kuḷa-tiḷakaṃ Châḷukya-vaṃśôdbhava .. śrîmatu Jayasiṅgha-Dêvara vijaya-râjyam uttarôttaram âgutt ire svasti samadhigata-pañcha-mâhâ-sabda mâhâ-sâmantâdhipati Trikunda-pura-.....Mâṭûru-vaṃśôdbhavaṃ Brahma-Kshatriya Nandana-vana-chatra-paya-lâñchhana-darppaṇa-dhvaja-virâjamânar appa śrîmat-Madevûra Sântayya-Dêva Eḍe-nâḍan âḷutt ire svasti śrîmat-perggeḍe Mâdiṇayyaṃ Banavâsiya śrîmat-Kadambayya Dêvana mêle vand-andu Lôkayyanuṃ Bikkayyanuṃ ûr-ggavuṇḍu geyye svasti Sakha-nripa-kâla 954 neya Âṅgira-saṃvatsaraṃ Mârggasira-suddha-têrasa-Sanivârad andu śrîmat-Kaḍambara Sântayya-Dêvaṃ Guḍuveyan iṟidu tuṟu hariye Goravara Honnayyaṃ tuṟuvaṃ pintikki palaraṃ kondu taḷut iṟidu dêva-lôkakke sandoṃ ।

śarvvarî-dîpakaś chandraḥ prabhâtê ravi-dîpakaḥ ।
trailôkya-dîpakô dharmmas su-putraḥ kula-dîpakaḥ ||

Honnayana maga Chaṭṭayyaṃ kalluṃ niṟisida ||

## 67

*At Yelasi (same hobli), on a stone in front of the Îs'vara temple.*

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jagadêkamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire ||

*vârddhiye sîme tanna bhuja-garvvadin ârjjisid urvvi parvvi saṃ- ।
spa̤rddheyin indu parvvida-jasakke dig-antame sîmey embinaṃ ।
durddhara-bâhu-vîryyan eḷeyaṃ bagegoṇḍa Chaḷukya-râjya-saṃ- ।
varddhanan âḷdan Uppaḷa-siraḥ-kamaḷârchchita-pâda-paṅkaja ॥

tat-pâda-padmôpajîvi ॥ svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ Jayantî-Madhukêśvara-dêva-labdha-vara-prasâda mṛigamadâmôda *Triyaksha-kshumâ-sambhava-chaturâsîti-nagarâdhishṭhita-Lalâṭalôchana-Chaturbbhuja sad-viditâshṭâdasâsvamêdha-yajña-dîkshâ-dîkshita Himavadgirîndra-rundra-śikhara-sakti-saṃsthâpita-sphaṭika-śiḷâ-stambha-baddha-mada-gaja-mahâ-mahimâbhirâma Kâdamba-chakri-Mayûravarmma-mahâ-mahîpâḷa-kula-vibhûshaṇa permmaṭṭi-tûryya-nirgghôshaṇa Sâkhâcharêndra-dhvaja-virâjamâna mânôttuṅga siṃha-lâñchhana dattârtti-kâñchana samara-jaya-kâraṇa Kaḍambar-âbharaṇa mârkkoḷvara gaṇḍa pratâpa-mârttaṇḍaṃ kadana-prachaṇḍaṃ maṇḍaḷika-gaṇḍa Baṅgâṟa-Bappan-aṅka-kâṟanu.. ma-kuḷôdbhava-pavitraṃ parâṅ-ganâ-putraṃ śaraṇâgata-vajra-pañjara vairîbha-kaṇṭhîravan êkâṅga-vîran ity-akhiḷa-nâmâvaḷî-samâ-ḷaṅkṛitar appa śrîman-mahâ-maṇḍaḷêsvaraṃ Gorava-Dêv-arasaru śrîmad-anâdiy-agrahâraṃ svasti ya-ma-niyama-(niyama)-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhi-śila-guṇa-sampannarum pratidina-praṇîta-pañcha-mahâ-yajña-dîkshâ-pavitrîkṛitântaraṅga-bahiraṅgarum Lakshmîvallabha-pa-dâravinda-dvandva-sândra-makaranda-rajô-dhûḷî-dhûsarita-bhṛiṅgarum sakaḷa-purâṇa-dharmma-śâstra-kathâkarṇṇâmṛita-maṇi-karṇṇapûrarum śaḍ-aṅga-sahita-Rig-Yajus-Sâmâtharvva-vêdâdhyayana-śûrarum enisida Elaseya mûvattirchchhâsira-Brâhmaṇôttamariṃ parivṛitam âgi Brahma-sadanam âvêshṭi-tam appa śrî-Râmêśvara-dêva-bhavanaṃ sogayisuttam irppud â-Paramêśvaraṅge namaskâraṃ geyyal end ondu-devasaṃ srîman-mahâ-maṇḍaḷêśvaraṃ Gorava-Dêv-arasaru Banavase-pannirchchhâsiramaṃ suka-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irddu dharmma-prasaṅgam âgi tamma piriy-arasi Sântale-Dêviyaru svarggasthar âdar avargge śrêyô'rtthav âgi 58 neya Krôdhana-saṃvatsarada S'râvaṇa-suddha-puṇṇami-Âdivâra-vyatîpâtad andu mûvattirchchhâsira-Brâhmaṇôttamara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi manneyama âya-dâyamaṃ biṭṭaru yint î-dharmmaman âvan orvvaṃ pratipâḷisidavaṃ Vâraṇâsi-Kurukshêtradalli sâsirvvar vvêda-pâragar appa Brâhmaṇargge sâyira-kavile-yaṃ ponniṃ rannadiṃ kaṭṭisi koṭṭa phalavaṃ haḍavaru yidan âvan orvvan aḷidavaṃ anitu Brâhmaṇa-raṃ anitu kavileyaṃ sva-hastadiṃ kondavana gatige hôku.

## 68

*At Murâru (same hobli), on a stone in front of the Kallêśvara temple east of the village.*

svasti jayâbhyudaya-S'aka-varusha 1431 neya S'ukla-saṃvatsarada Âsâḍa-ba 10 Gu-lu śrîmatu a-bhaṅga-Garuḍa-Nârâyaṇa vêda-mârga-pratishṭhâchâryya *chakshanolu-vijeya-chûḍâmaṇi dushṭa-nigraha sishṭa-pâlaka Mâyavâdi-kôḷâhaḷarum prithivî-chak(a)ra-prativâdi-praḷayânaḷa paraninda parama-Vayishṇava gô-Brâhmaṇa-Vayisi-rakshâdara sâṭhu-darnśana-sthâpanâchâryya Tiruveṅgaḷa-dêvara divya-śrî-pâda-padmârâdhakaru Tirumale-Tâtayiyarkaḷa âjñâ-dhâraka Hampe-Vîra-Râja-âyiyagaḷa âryya-śishya Kaliya-Dâsari Kappaṇṇa-âya dhâḷi bandali kâdi vîranâgi svarggastan âdanu ॥

## 70

*At Ôṭûru (same hobli), on a stone in the Râmêśvara temple.*

svasti śrî Kannara-Dêvaṃ prithivî-râjyaṃ geye Chikeyan nâḍan âḷe samadhigata-pañcha-mâhâ-śabda mahâ-sâmantâdhipati Trikunda-pura-varêśvaraṃ Brahma-Kshatriyaṃ Mâtûra-vaṃśôdbhavan akaḷaṅka-nîraṃ Nandana-vana-chhatra-haya-lâñchana-darppaṇa-dhvaja-virâjamânaṃ sauryya-Dilîpan jaga-subhaṭi .. châraṇe-vediṅga visishṭa-jana-mitraṃ vijayâgaraṃ śrîmad-Mâchiyarasaṃ bhuja-vîryya

*So in the original.

vijaya-lakshmî-vallabha Banavâsi-pannichhâsirakam adhipatiyâgi Yeḍe-nâḍ-oḷi . . . kramâgatada perggeḍe Nâkiya Chaṭṭayyaṃ Chittaraṭehaḷḷi Ôṭûrgge mûligan abhyantara-siddiyind âḷuttaṃ dêgulamaṃ mâḍisi biṭṭa key Kosigagoḷada keḷag eraḍu mattar makkiyoḷ eraḍu mattar âtana tammaṃ perggeḍe-Vêḷeyamaṃ bâviyaṃ kaṭṭisi maṭavaṃ mâḍisidaṃ Poleyammana peṇḍati Gombabbe KêsavÂdityarkaḷuṃ pratishṭe geyda . . . . . . . . ydar . . . . yalli maṭa . . . vi mattar oudu ka. . vina makkiyalli ni . . . . . yutta gaṇḍaṃ KêsavÂdityargge aṟeya-makkiyoḷage . . . . nituvaṃ Poleyamma . . . . haripeya . . . . Îśvarayyage kâlaṃ kaḷchi koṭṭan idaṃ kâdâtaṅg Aśvamêdhada palam akkuṃ idan aḷidâtaṅgaṃ . . . . . . . Vâraṇâsiyumaṃ siri . . . . tanuvan aḷida brahmâtiy akkuṃ ||

## 71

*On a side of the same stone.*

svasti Saka-nṛipa-kâlâkrânta-saṃvatsaraṅgaḷ eṇṭu-nûṟa aṟuvatt-ondeneya Viḷambi-saṃvatsarada Chaitra-mâsa-suddha-pakshada pâḍivada Budhavâraṃ valaya-grahaṇadoḷ ellav Îśvarayyage koṭṭar idaṃ baredaṃ sênabôvan Nâkayyaṃ Biyaḷa mâḍida maṅgaḷaṃ ||

## 72

*On a vîrakal to the west of the same temple.*

svasti śrîmach-Châḷukya-pratâpa-chakravartti Jagadêkamalla-varsha 4 neya Srîmukha-saṃvatsarada Mâgha-ba 10 mî Maṅgaḷavârad andu Chitraṭevaḷḷiya Kîrtti-Gâvuṇḍana magaṃ Miṇḍa-Gâvuṇḍa Ôṭûra tuṟu harivali tuṟuva magurchchi halara kondu sura-lôka prâptan âda

jitêna labhyatê lakshmîḥ &c ||

Châka-Gauḍa Mâḷa-Gavu[ḍa] nilisida ||

## 73

*At the same place.*

namas tuṅga &c. ||

svasti samasta-prasasti-sahitaṃ śrîmatu Tayilapa-Dêva prithuvî-râjyaṃ geyyu . . . . svasti śrîmatu Bhûlôka ? 52 neya Kâlayukuti-saṃvatsarada Pâlguṇa-suddha 7 Budhavârad andu Sittaraṭevaḷeya . . Bâṟasindha . . . . . . yaṃ . . dhîra teṟeyaṃ bêḍidaḍe teṟeyan ikkade iṟe avara hegala meṭṭi svargakke sanda || Ayôjan besageyda

## 74

*On a stone in the verandah of the same temple.*

śrî svasti śrîmatu Bhûlôka-varisada 13 neya Siddhârtta-saṃvatsarada Kârttika-suddha 5 Brihaspativârad andu Oṇṭûriṅge mûliga Râja-Gauṇḍaṃ samasta-prajegaḷ ellav irdu pâda-pûjeya koṇḍu koṭṭaru bittuvaṭṭavaṃ keṟege biṭṭa darmma okkalalu hattu-koḷaga bhattava koṭṭa damma Bâgiyabe-Gauḍi Râja-Gauṇḍaṃ Saṅka-Gauṇḍaṃ siddhiy âdaḍe keṟege biṭṭa darmma keṟeya kiḷ-êriyal alli kamma hattu biṭṭa damma Dâseya-Jîya dammaṃ mâḍida yilliya stânikaṃ . . . . . . . . yî-damman âvan orvva pratipâḷisuvâta Vâraṇâsi-Kurukshêtra-Arggitîrttadalu śâsirvvaru vêda-pâragar appa Brâhmaṇarumaṃ kavileyumaṃ aḷida pâtakan akku Râja-Gauṇḍana atigeya magaṃ Goydi-Seṭṭi bareda

## 75

*On a stone in the site of the ruined Bayira temple.*

svasti Saka-varishad eṇṭu-nûṟaṟuvatta . . . saṃvatsaraṃ pravarttise Kannara-vallaha . . . . Biṅkeya nâḍ âḷe Mañchiga Banavâsi . . . . . gi Peḷdeseyoḷ iḷdu râjyaṃ geye. . . . . . Ôṭhûra perggeḍe-Chaṭṭayyan âḷe. . .yanaḷi Maleyanû makati . . . . . . . gôsasam iḷdu kramada pe . . . . . idakke muhatta ge. . .

## 77

*On another stone in the same place.*

svasti Saka-varishaṅgaḷ eṇṭu-nûṟ-aṟuvatt-ondaneya *Sarbba ..-saṃvatsaraṃ pravarttise Kannara-vallahaṃ prithuvî-râjyaṃ geyye Biṅkeya nâḍ âḷe Mañchigaṃ Banavâsi-pannirchchâsirakk adhipatiyâgi Peḷdeseyoḷ iḷdu râjyaṃ geyye .... nâḷ-gâvuṇḍu geyye .......... perggeḍe-Chaṭṭayyan â ... banṭa Sarvammana maga Akka ... aggasaṃ gôsasam iḷdu ....... .

.... dîpakô chandraḥ prabhâtê ravi-dîpakaḥ |
trailôkya ........................ . ||

## 78

*At the same village, on a stone lying in the back-yard of the maṭha.*

śrî-Gaṇâdhipatayê namaḥ S'aka-varusha sâvirada-mûnûṟa-embhattaneya Yîśvara-saṃvatsarada Mârggaśira-bahuḷa 4 Gu-lû Vôṭûra dâna-mûli Visa-Gauḍana maga Bommarasa-Gavuḍanû Sorabake hôgi bahâga kaḷḷara kûḍa kâdi dêvara pâdake sandanu

## 79

*At Hosûr-agrahâra (same hobli), on a stone to the east of the Râmêśvara temple.*

namas tuṅga &c. ||

svasti samadhigata-pañcha-maha-[sabda] Banavâsi-pura-varâdhîśvara Jayantî-Madhukêsvara-dêvara dibya-śrî-pada-padmârâdhakarum appa Kadamba-chakravartti kaligaḷ-aṅkusa gaṇḍara-dâvaṇi nigaḷaṅka-malla maṟey-okara kâva vajra-pañjara husivara-sûla srî-vîra-Kâva-Dêva-vijaya-râjyôdayada 3 ! daneya Prabhava-saṃvatsarada Vaiśâkha-su 15 Sô | śrîman-mahâ-pradhânaṃ râhuta-râya Kala-verggaḍeya .. . nâḷa Maravûra Masaṇeya-Nâyakanu Balugiya Paḷavayyanu Gôkarṇṇava koṇḍu maraḷi bahalli tama Sata-verggaḍe Kalu-Gâmuṇḍa ... lokkisuvalalli aḍḍa tagidali Maravûra Masaṇeya-Nâyakanu halavu kudure tividu yâḷugaḷa ko ... initumam iṟidu sura-lôka-prâptan âda âtana maga Baichê-Nâya-kanu bîra-gûḷa maḍi kalla nilisida maṅgaḷa mahâ śrî śrî śrî |

## 80

*At Chitraṭahaḷḷi (same hobli), on a vîrakal in front of the Râmêśvvara temple.*

...... dhipati Bhûlôka ........ .... prithvî-râjyaṃ ... ........ chandrârkka-târaṃ-baraṃ saluttam ire || tatu-pâda-padmôpajîvi maṇḍaḷika Masaṇarasaru dushṭa-nigraha-sishṭa-pratipâḷanadiṃ râjyaṃ geyyuttam ire *Saka-nṛipa śrîmanu mahâ-maṇḍaḷêsvaraṃ Banavâsi-pura-varâdhîsvaraṃ Kaḍamba-kanṭhîravaṃ Mayûravarmma-Dêvaru Banavâsi-pannirchchâsiramaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire kâla *1051 neya Virôdhikritu-saṃvatsarada Kârttika-su 3 Vaḍḍavârad andu Chittaruṭavaḷḷiya Kiṟi-Gauḍana maga Gorava-Gauḍan âtane kiṟiy-ayya Chanda-Gauḍa gadyâ 100 koṭṭu maganaṃ kolisida ga 50 daṇḍava teṟisidan â-ûra-katadiṃ tandeya hegala meṭṭi maga sagakke saudan âta kiṟiy-aya Bâvi-Gau (*stops here*).

## 83

*At Kuṃsi (same hobli), on a stone to the right of the Vîrabhadrâ temple.*

svasti | Kannara-vallahaṃ prithuvî-râjyaṃ geyye samadhigata-pañchâ-mahâ-śabda sâmanta-kali-Viṭṭaṃ Banavâsi-pannirchchâsirad-on[du]-bhâgavan âḷuttire Saka-varsha *eṇṭu-nûṟa-ayvatta-mûṟaneya Plava-saṃvatsaraṃ pravarttise Âsvayuja-mâsa-bahuḷa-ashṭamiyu Budhavâra-vand-andu Kumbiseya sâsirv-

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*So in the original.

varu mâḍida stitiy ent ene Guṇigana ondu-mattalge piriya-pâneyoḷ eraḍu-pâne battava eḍavari-gaḷdigiṃ nî bâḷan endu ella-kâlakkaṃ koṭṭôr idaṃ baredalke koṭṭodaṃ koṇḍodaṃ kuḍad aḷiḷdoṅgaṃ Vâraṇâsiya sâsirvva-pârvvaraṃ kondôn akku idaṃ kâdaṅge Asvamêdhada-palam akku || (*right side*) tuppa deṟe illa a . . . . . kavileyan aḷida . .

## 85

*At the same place.*

svasty Amôghavarsha-vallabha mahârâjâdhirâja paramêsva[ra] bhaṭârakâ prithuvî-râjyaṃ ge[ye] Banavâsi-pannirchchâsiramumân Indaran âḷe Saka-varsham êḷnûṟa-tombhat-ombhateneya saṃvatsaraṃ pravarttise Kumbiseyaṃ kaṭṭiṅg Indaranum Mâramayyanu Kiḷalasuṅgodoḷ Râjamâram ay-mattal keyyaṃ koṭṭar ada mâridara S'iripururshana maga Dêvâti paḍi salisiy uṇbon idaṃ kâdoṅg Aśvamêdhada phalaṃ kiḍisidoṅge brahmêti sârggu î-kallaṃ Kanvillaṃ mâḍido

## 86

*On a stone to the left of the same temple.*

svasti samasta-bhuvanâśrayaṃ śrî-pritvî-vallabhaṃ mahârâjâdhirâja paramêsvaraṃ parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ *Chârukyâbharaṇaṃ śrîmaj-Jagadêkamalla-Dêva-râjyam uttarôttarâbhivriddhi-pradhvaṃśamânam* âguttire Vikrama-varshad yeppatta-mûṟanê 73 ya *Pramâdôdha-saṃvatsarada Chaitra-bahuḷa yêkâ-11-dasi Sukravârad andu Jiḍuvaḷge-erppattaṟa manneyaṃ Uddhareya Ekkalarasaṃ vipra-Gumbasege munidu pariyiḍal ûraḷivinalli kammâṟa Mâchôjana magaṃ Mallôja mâṟântu palara kondu sura-lôka-prâptanâdalliga sâsirvvaruṃ (v)âtana baṇṭiṅge mechchi hiriya-Sanpageya bayala teṅkaṇa-bhâgadalli Maraguṇḍiya ghaḷevalu hattu kamme keyya biṭṭar âtana makkaḷu yakkoḷvaraṃ (v)â-chandrârkka-târaṃ-bara ṇ (v)idan âvan ôrvvan aḷidan âtan â-vûre bêgeyalliṃ benda nûṟa-yippattu jîva-dhenada gô-vadhey âtanan eylugu â-dese masarad esuva sa . . . . . . . . . . . .
ṟamallâ besav aḷidu dêva-kânṭege vanavâg iral oldu nâ . . . . . . . . . . . . . .

## 87

*On a stone lying in front of the same temple.*

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakar appa śrimad-Âhuvamalla-Dêvara vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire Saka-varsha 975 neya Vijaya-saṃvatsarada Âśvayujada bahuḷa-bârasi . . . vâradandu Kuṭṭara-kulada Mûkimayya Kumbiseya mahâjanakke drabyamaṃ koṭṭu gôsasam irdda vondu-maneyum ondu-tôṇṭamum ondu-mattalu keyyuṃ ond-okkala mâṇi sâmyamuma koṭṭaru Mâdhavayyaṃ baredaṃ śri maṅgaḷa Gujjaṃ kaṇḍarisida ||

## 88

*On a vîrakal at the pond, south of the same temple.*

svasty Akâlavarsha-śrî-prithuvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakan Akâḷavarsha-Dêvana vijaya-râjyam ond uttarôttaram abhivriddhige saluttire samadhigata-pañcha-mahâśabda mâ-sâmânta challa-dhvaja raṇad-uttaraṅgan entum-oḷḷidaṃ Kandukamâḷana dhaḷake dhoraygaṃ vairi-kâḷânaḷaṃ chaṇḍa-mârttaṇḍaṃ sarayka-Sûdrakaśrî-ka[li]-Viṭṭara[sa]r Banavâsi-pannirchchâ[si]ramun âḷutt ire Saka-varshav *eṇṭu-nûṟa-muvatt-aydaneya Prajâpati-saṃvatsara tat-varshâbhyantaradoḷ kali-Viṭṭarasar Banâvâsi Gaḷamba Nâyvavarmmanaṃ kondu kôṭeyoḷ sukhadin ire *Jiḍurâḷg-eḷpattaṟa nâḷ-gâvuṇḍaṃ . . . . . . . . . kali-Viṭṭanoḷe virôdhamâgi nâḍindaṃ Gaṅgavâḍige paḷḷiv enip Ponnavûraḷoḷ ire Kumbeseya Manavaneyara Porivayya . . . Kêsi-mâṇi Keñchigaṇyagâḷum adaṭan âgi nela-Kumbiseyan iṟiyim endu Keñchigaṃ tann-âḷ besa moḷe (*the rest of the stone is broken off*).

*So in the original.

STONE AT VÎRABHADRA TEMPLE, KUMSI

(SORAB Nº 85)

(*On the top of the same stone*) Vasishṭa-gôtraṃ Kavuṇḍilya-pravara Basantaua marmma Kêsivâṇiya Kalla

## 89

*On the side of the north wall of the same temple.*

svasti Kumbiseya Manemmaneyara Chôramayya,Sampaloḷ irmmattal sâleya biṭṭaṃ avara magaṃ Kêsivâṇiya sâle or-mmattal antu mûvattal keyyu ond-ede mañji-pramâṇa koḍuvudun idaṃ kâdoṅge aśva-mêdhada palam aḷid-âtaṅge Vârâṇasiyan aḷida palam akku ||

## 90

*On a stone near the wall of the same temple.*

...... nagilli mikkoḷ ḷâga .. ...... gûṇṭakke vêḷeye Kâtti[ka]-suddhâshṭameyu ...... d ivâgaḷ nuḍidante gaṇḍa ke ....... pasiva .. ndeya-Gôvana bage ... ḷ puṭṭida janma-bhûmi ........ nind aṭṭi karutta tâ..... mâtya Vâsivâṇiyu . liyalo Tûḷu-Gôpa ripu-sêneyan ôḍisi geldu môkshaman oṭṭaysi kaikoṇḍa kaliy âvano Kêsigan âld ilovoḷe ........... keḷeyaṃ .. ṟivô Kêsivâṇi entum oḷḷidô

## 91

*At the same village, on a stone in the back-yard of Muṇḍigi-Basavaṇṇa.*

svasty Âkâlavarisha śrî-prithivî-vallabha Sênâvarisar vVanavâsi-panniḷchâsiranum âḷe Kumbiseyâ sâsirvvarâ magatin Kôsigarâ Jayamella emmôn gôsâsi-pudâruṃ bede-mattaluṃ padal-dâṇamum koṭṭôn koṭṭavaṅge avarâ gôtraku ella oḷḷitum a ....

## 92

*At the same village, on a mâstikal lying in the back-yard of Mâdigara Saṇya.*

Visu-saṃvatsarada Chayitra-su 7 Sôma Kumbasiya Bêḍara Mâraya-Nâyakanu âtana madavaḷige Bommâyi svarggastar âdaru

## 93

*At Bilavâṇi (same hobli), on a vîrakal in front of the Râmaliṅgêśvara temple.*

śrî vîra-Râmachandra-Dêva-vijaya-râjyôdeyada 19 ya Sarvvadhâri-saṃvatsarala Mârggasira-ba 11 Maṅgaḷavâradalu svasti śrîmanu mahâ-maṇḍaḷêsvaraṃ śrî-Perimâḍi-Dêvaru Siddheya Bomma-Gavu-ḍaṅge î-ûra ha . ṭeya koṭṭalli Beḷa-gôvanu tuṟuvina baḷiya hôgi sattu ma ........ Bomma-Gaüḍa Jaka-Gaüḍa yâ-Siddheya Bommapa Sôyi-Gaüḍa Kâḷameya maga Mâye-jîya Mâḍara-Masaṇiga maga Bayichuga yint ivar irdu Gôsiyakeṟeya keḷage nettaru-goḍey endu biṭṭa kamba 12

## 94

*On a second vîrakal.*

svasti śrîmatu Saka-varshada *1195 neya Pramâdi-saṃvatsarada Chaitra-su 5 Âdityavârad andu Beḷuvaṇiyaṃ Haḍavaḷa-Mâchayaṃ .... ḷidu tuṟuvaṃ koṇḍu hôhalli Kariya-Kañcheyaṃ bandu tuṟuva .. maguḷchi taḷt iṟidu meṟedu pala[raṃ] kondu sura-lôka-prâptan âda ||

ottajiyan idiran adirade |
kaṭṭâḷugaḷan iṟidu bîḷe tuṟugaḷu peṇṇanaṃ |
meṭṭi paridavu vimânadoḷ |
iṭṭu surâṅganeyar emage tamag enut uydar ||

*So in the original.

## 95

*At Kôlugunise (same hobli), on a stone near the pond in front of the village.*

................ Mûgundu-nâḍa gauḷa-Kôla-Kumbaseya mahâjanan nâlvadimbarum Koṇṇindara Pôchayammaṅge koḍe paḍedôna kaḷaniy adeṇtu mattal kiṟegâlân irppattaṟuḷ ondu-teṟe dettu u.... du .. dêgulamum kaṭṭugoḍumân aḷidônû keḍisidônu Vâraṇâsiyan aḷida pâpam akku || namôstu Uḷagêsi-gaḷa magan .. do dôsikki vêḷve ||

## 97

*At Chatradahaḷḷi (same hobli), on a vîrakal in front of the Amṛitês'vara temple.*

svasti śrîmatu Vikrama-saṃvatsarada 58 neya Paridhâvi-saṃvatsarad Âsvayija-ba 5 .... . śrîmatu Mûla-saṅghada Dêsiga-gaṇada śrî-Mâghaṇandi-bhaṭṭâraka-dêvara guḍḍaṃ Gaṅgavaḷḷiya Dâsa-Gavuṇ-ḍana magaṃ Boppayaṃ samâdhi-vidhiyiṃ muḍipi svarggasthan âdanu ||

## 98

*On a second vîrakal at the same place.*

namas tuṅga &c. ||

svasti ........ chakravartti vîra-Ballâḷu .. ...... Naḷa-saṃvatsara .. .. .... vârad andu śrîma .. .. .. maṇḍaḷêśvaraṃ Yakkalarasa-Dêvaru ... tradahaḷḷiya Daṇḍaḷḷiya ...... kana maga Maḍiyaṇana Bammaya-Nâyakana karadu haḍavaḷaṃ .. beyana .. ḷiyaṃ hêḷdu kaḷipidalli taḷut-iṟidu meṟedu palaraṃ kondu sura-lôka-prâptan âda || âtana yâḷtanakke mechchi Ekkalarasa-Dêvanuṃ daṇṇâyaka-Bammayyanuṃ sandhi-vigrahi-Mahadêvaṇṇanuṃ mukhyavâgi samasta-pradhânaruṃ Satradahaḷḷiya Sôve-Gâvuḍanuṃ Hariyama-Gâvuṇḍanuṃ mukhyavâgi samasta-prajegaḷu âyimaṇṇigaruṃ prôhita Basavayyanuṃ yint inibar iddu Kôl-Gummaseya bayaloḷage nettaru-koḍegeyu yâtana pîḷigege koṭṭa kaṭṭakaḍadalli piriya-gaḷeyalu gadde kamma .. ......... (*rest illegible*).

## 99

*On a third vîrakal at the same place.*

svasti samasta-praśasti-sahitaṃ śrîmatu Kaḷachuryya bhuja-baḷa-chakravartti śrî-Bijjaṇa-Dêva-varshada 2 neya Bahudhânya-saṃvatsarada Mâgha-bahu 5 Âdityavârad andu Satradahaḷḷiya Uddhare Yekkalarasa suṭṭu pôpalli Eṟeyama-Gâvuṇḍana maga Maṇḍiyama-Gâvuṇḍa yiṟidu sura-lôka-prâptan âda | (*usual final verse*).

## 101

*At Hire-Âvali (same hobli), on a stone near the Jina-basti in ruins.*

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa pravuḍa-pratâpa-chakravartti śrî-Râmachandra-vijaya-râjyôdayada | 13 neya Manumatha-saṃvatsarada Mârggasira-bahuḷa 13 ya .... śrîman-nâḷ-prabhu Âvaliya Kâmaṃ Kâḷa-Gavuḍanu śrî-Mûla-saṅgada Kondakundânvayada Sûrasta-gaṇada Dêvaṇandi-dêvara guḍḍa samâdhi-vidhiyiṃ muḍihi svarggastan âdanu maṅgaḷa mahâ śrî ||

## 102

*On a second stone at the same place.*

śrîmatu | Vijayânagara-mukhyav-âda-samasta-paṭṭaṇâdhîśvara śrî-abhinava-Bukka-Râya râjyaṃ geyvalli | sakala-guṇa-sampanna Siddhânta-dêvara guḍḍa | ratna-trayârâdhakaruṃ | Âvaliya Bêcha-Gauṇḍana suta Chanda-Gauṇḍana tamma | Saka-varusha *1326 neya Prârtthiva-saṃvachharaṃ ba 11 Sômavâradalu | sanyasana-samâdhi-vidhiyiṃ muḍihi svargga-prâptiy âdanu | maṅgaḷam astu ||

* So in the original.

mâna-garvvavanu . . . . . . lanu- |
mânadoḷaṃ naḍiya ballamold â-teṟadim |
jñânigaḷa salahut ippaṃ |
dâna-rataṃ Râ . . purak abhirâmau ||

## 103

*On a third stone at the same place.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

śrîmad-Râya-râjadhâni-Hastinâpura-Vijayânagara-mukhyav-âda-samasta-paṭṭaṇâdhîśvara aśvapati-gajapati-narapati-ari-râya-vibhâḍa samasta bhuvanâśraya prithvî-vallabha mahârâjâdhirâjaṃ śrî-Harihara-Râya râjyaṃ geyvuttam irppalli tat-pradhâni Haripa-Râyana . . . . kâladalli Bhâva-saṃvatsara-Phâlguṇa-mâsa-bahuḷa-êkâdaśî-Budhavârada . . Kâna-Râmaṇana sati Kâmi-Gauṇḍi sanyasani-vidhiyiṃ muḍihi svarggasthey âdaḷu ||

vṛi || surapati-vandya-Pârśva-Jina-pâda-sarôjada yukta-kântiyuṃ |
dhare-nuta-Râya-râja-guru Siddhânti-yatîśane tanna râdhyanuṃ |
bhara . . na-nâḍa Jiḍḍuḷige Âvali-purâdhipa Bêcha-Gauṇḍanuṃ |
urutara-mâma Bommaranum atteyu śôbhipa Kâmi-Gauṇḍiyuṃ ||
Kâna-Râmaṇa[na] satiy ene |
dânadoḷaṃ dharmmadalli sanyasaniyaṃ |
yênu taḍav illa muḍihidaṃ |
mâni pativrate nâkamaṃ neṟe paḍedaḷ || maṅgaḷa mahâ śrî śrî śrî ||

## 104

*On a fourth stone at the same place.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti śrîman-mahâ-maṇḍaḷêsvaraṃ ari-râya-vibhâḍu *Hinduva-râya-suratâḷu śrî-vîra-Hariyappa-Voḍeyara râjyôdayad andu S'aka-varuśa 1276 Vijeya-saṃvatsarada Pusya-bahuḷa-tadige Â || śrîmann-âḷuva-prabhu Âvaliya Kâma-Gauḍana maga Siriyama-Gauḍa Siriyama-Gavuḍana suputra Mala-Gavuḍanu sanyâsana-samâdhiyiṃ muḍipi svarggastan âdanu âtana arddhâṅgi Chennakkanu saha-gamanadiṃ svarggastey âdaḷu | maṅgaḷa mâ śrî śrî

## 105

*On a fifth stone at the same place.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśraya prithvî-vallabha mahârâjâdhirâjaṃ aśvapati gajapati narapati pûrvva-dakshiṇa-paśchima-samudrâdhîśvara śrîmad-Râya-râjadhâni-Hastinâpura-Vijayânagara-mukhyavâda-samasta-paṭṭaṇâdhîśvara śrî-Harihara-Râya râjyaṃ geyvutam ippa kâladalli | S'aka-varsha 1321 neya Bahudhânya-saṃvatsarada Âshâḍha-śuddha 12 Budhavârad-udaya-kâladoḷu śrîmann-âḷuva-mahâ-prabhu Jiḍḍuḷigeya-nâḍiṅge mukhyavâda Âvaliya Chanda-Gauṇḍana sati Chanda-Gauṇḍi sanyasana-samâdhi-vidhiyiṃ muḍihi svargga-prâptey âdaḷu ||

---

*So in the original.

ka || vara-Pârśva-Jinara charaṇaṃ |
urutara-śrî-Vijayakîrtti-charaṇâmbujamaṃ |
śaraṇ endu manadi nenevuta |
vara-vaḍadaḷu Yindra-svarggamaṃ sukhadindaṃ ||
naḍava mahâ-Lakshmi-Chauṇḍaka |
Yaḍ vaṟiya ... ... Âvaliyoḷaṃ |
kaḍay-illada kîrttiya ...... |
paḍeda sati satiyaroḷage .. ... ggada satiyaḷ ||

bhadram astu || maṅgaḷa mahâ śrî śrî śrî

## 106

*On a sixth stone at the same place.*

svasti śrîmatu S'aka-varuśa 1298 Naḷa-saṃvatsarada Âsvija-śu 12 Gu śrîmann-âḷva-mahâ-prabhu Âvaliya Chanda-Gauṇḍana maga Bêchi-Gauṇḍanu Râmachandra-Maladhâri ...... ra guḍḍanu Bêchi-Gauṇḍanu vîra-Bukka-Râyana râjyâbhyudayad andu pañcha-namaskâradiṃ muḍupi svarggastan âdanu âtana kiṟiya-madavaḷige â-Muddi-Gauṇḍi sahagamanadiṃ yibbaru mukti-prâptar âdaru Âvaliya prabhugaḷa santâna Masaṇa-Gaüḍana maga Gorava-Gaüḍa Kâḷa-Gaüḍa Gôpa-Gaüḍa Chanda-Gaüḍa â-Chanda-Gaüḍana maga Bêchi-Gaüḍa Bû ... Gaüḍana maneya Gorabôjana maga Mâdôja Nâgôja mâḍida niśitiya kallu maṅgaḷa mahâ śrî śrî śrî

## 107

*On a seventh stone at the same place.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja bhuja-bala-pratâpa chakrêśvara śrî-vîra-Harihara-Râyana kumâra Dêva-Râyaru pṛithvî-râjyaṃ geyvuttam irppa-kâladalli S'aka-varsha 1329 Sarvvadhâri-saṃvatsaradalû Jiḍḍuḷigeya nâḍiṅge mukhyavâda hiri-Âvaliya grâmadalli śrîmann-âḷva-mahâ-prabhu Râma-Gauṇḍana suputra Hâruva-Gauṇḍa svargga-prâpti âda ||

vṛi || parama-śrî-Jina-râja deyva munipaṃ vairâgya-sampattiïnd |
... da śrî-Munibhadra-dêva muniyoḷ kaikoṇḍum irpp âseyuṃ |
jareyuṃ ballamey endu vîratanadind Âsvîja-Bhânûdinaṃ |
*vara-mu.. .. kty-âṅganeg akku Hâruva-Gauṇḍa-prabhu dharmastha-kîrttî .... ||
aṇṇa Gopaṇṇana tammanu |
puṇyada kaṇi dharmma-chitta sach-châritraṃ |
puṇyadan apavarggakkaṃ |
baṇṇisal î-Hâruva-Gauṇḍagey âr dhareyoḷ ||
nôḍidaḍe Madana-sannibha |
ṟûḍhiyoḷ atikîrtti vetta sajjana-purushaṃ |
pâḍ-aṟidaṃ Hâruva-Gaüṇḍaṃ |
bêḍidavarig anna-honnu-vastravan îvaṃ ||
Jinara nuḍi Jinara bhâvane |
Jina-bimbakk aldad anya-deyvakk eṟagaṃ |

*So in the original.

Jina-pada-naḷina-bhramaraṃ ।
Jina-dharmmôddhâra Haruva-Gauṇḍan udâraṃ ॥

maṅgaḷa mahâ śrî śrî śrî ॥

108

*On an 8th stone at the same place.*

*(The top portion is effaced)*

.......... । svasti sama ...... Dêva-Râyaru .... Bhâdrapada ...... ḍḍaḷigeya ............ horageya ........ . âḍida baḷikaṃ peṟa-koṇḍâḍanu ............ nôḍanu Jina-pada ......... draman enduṃ ॥

muni-bha ...... rushiya karuṇade ।
............ g irddu sukha-saṅkathadiṃ ।
Jina-pada-kamaḷava manadoḷag ।
anudina tâṃ nenadu nâka-sukhamaṃ paḍadaṃ ॥
yindu kaḷaṅkan embavara mâtugaḷaṃ pusi-mâḷpen endu â- ।
nandade dhâtriyall udasidaṃ kaḷe kundade koṭṭu nashṭamaṃ ।
pondade kanḍ usirppavara ballida sarvva-janâbdhi-chandramaṃ ।
Chandraman oppidaṃ muḍadi Chîbayan-âtmaja bhû-taḷâgradoḷ ॥

maṅgaḷa mahâ śrî śrî śrî

109

*On a 9th stone at the same place.*

svasti śrîmatu Plavaṅga-saṃvachchharada Asvaija-bahuḷa-pañchami-S'ukravâradandu śrî-Mûla-saṅghada Vîrasêna-Dêvara guḍḍa Masaṇa-Gauḍana maga Gorava-Gauḍa pañcha-nama(ḥ)skâra-samâdhi-vidhiyiṃ svarggasthan âda ॥

110

*On a 10th stone at the same place.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jiyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

svasti śrîman-mahâ-maṇḍaḷêsvaraṃ ari-râya-vibhâḍu śrî-vîra-Hariyappa-Voḍeyara râjyôdayadandu Vijaya-saṃvatsarada Pusya-suddha 30 S'u ॥ śrîman-âḷuva-prabhu Râmachandra-Maladhâri-Dêvara guḍḍa Suragiyahaḷiya Gôpa-Gavuḍana maga Avaliya Kâma-Gavuṇḍana momma Kâma-Gavuḍanu pañcha-namaskâradiṃ muḍihida maṅgaḷa mâ śrî

111

*On an 11th stone at the same place.*

svasti śrîmatu Âṅghira-saṃ[va]ścharada Âśraḍa-sudha-trayôdase-Guruvâradandu । Mûla-saṅgada S'ubhachandra-Dêvara guḍa Avaliya Masaṇa-Gauḍana maga Gorava-Gauḍana tamma Kâḷa-Gauḍa samâdhiyiṃ muḍipi svargga-prâptan âda ॥

112

*On a 12th stone at the same place.*

svasti śrîmatu Rudhirôdgâri-saṃvatsarada Jêshṭa-śudha-puṇṇami-Sômavâradandu śrî-Mûla-saṅghada Vîrasêna-Dêvara guḍa Muda-Gâûḍa magaḷu Êkamatiyabe pañcha-namaskâra-samâdhi-vidhiyiṃ svarggasthey âdaḷu Acheyabe-Gâûḍi mâḍisida kalu ॥ Bopohôja geyida kalu ॥

## 113

*On a 13th stone at the same place.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ॥

śrî Râma-Dêva-râjyada Vikrita-samvatsarada Bhâdrapada-ba 4 Su Maladhâri-Dêvara gudda Chôlaya samâdhiyim mudipi svarggasthan âdanu mangala

## 114

*On a 14th stone at the same place.*

śrîmat-para-gambhîra-syâd-vâdâmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ॥

svasti śrîman-mahâ-mandalêsvaram Kôti-Nâykana vijaya-râjyôdayada Durmmukhi-samvatsarada Bhâdrapada-ba 13 Â । śrîman-nâl-prabhu Avaliya Kâla-Gaudana putra Siriyama-Gaudana maga śrî-Mûla-sanga Dêsi-ganada Râmachandra-Maladhâri-Dêvara gudda Kalla-Gauda sanyasana-samâdhiyim mudipi svarggastan âda mangala mahâ śrî śrî śrî

## 115

*On a 15th stone at the same place.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ॥

svasti śrîman-mahâ-mandalêsvara ari-râya-vibhâdu śrî-vîra-Bukka-Râya-râjyôdbhûyadandu* S'yâ 1293 ॥ Pramâthi-samvachhcharada Pâlguna-sudha-êkâdaśi-Âdivâra śrîman-âluva-mahâ-prabhu Râmachandra-Maladhâri-Dêvara gudda Âvaliya Chanda-Gaudana maga Râma-Gaundanu pañcha-namaskâradim mudihida mangala mâ śrî śrî śrî śrî

śrîmatu hiriya-Jiduvaligeya Âvaliya mahâ-prabhugalu Jina-charana-smarana-parinatântahkarana-rum appa Âvaliya *jyâna anyâya Âvaliya Maśana-Gaundana maga Gorava-Gaundana maga Khala-Gaundana maga Gôpa-Gaundana maga Chanda-Gaundana maga Gôpa-Gaundana tamma Râma-Gaundana tamma Bêcha-Gauda antu yivaru muktiyan yaididaru mangala mahâ śrî śrî śrî madida Tagarôjana maga Madôja Nâgôja Âvaliya viltivantaru ॥

## 116

*On a 16th stone at the same place.*

śrîmad-râya-râjadhâni-Hastinâpura-Vijayânagari-mukshavâda* । samasta-pattanâdhîśvara । aśvapati-gajapati-narapati-ari-râya-Turaska-vibhâda । Hindû-râya-suratrâna । bhâshege-tappuva-râyara ganda । samasta-bhuvanâśraya prithvî-vallabha । mahârâjâdhirâjam । śrî-vîra-Bukka-Râyana kumâra Harihara-Râya râjyam geyyuttam irppa kâladalli mahâ-pradhâni mantri-śirômani Mâdarasa-Vodeyara kâla । svasti yama-niyama-svâdhyâya-dhyâna-mônânushthâna-japa-tapa-samâdhi-śila-guna-sampannar appa śrî-Munibhadra-svâmigala gudda । âhârâbhaya-sâstra-dâna-vinôdanum । ratna-trayârâdhakanum । Jina-mârgga-prabhâva-karanum appa Jidduligeya-nâdinge mukhyavâda Hiriy-Âvaliya purâdhîśvaran appa śrîmann-âluva-mahâ-prabhu Kâma-Gaundana suputra kula-dîpakan appa । Hiriya-Chandappanu S'aka-varsha 1311 S'ukla-samvatsarada Kârttika-bahula-rajani-Kujavâra-chaturddaśi-śubha-dinadalu sanyasana-samâdhi-vidhiyim mudihi svargga-prâptan âda ॥

ka ॥ Kârttika-bahula-chaturddasi ।
kîrttiya Munibhadra-yatiya priyada guddam ।

*So in the original.

mûrttiya dêhava toṟadan a- ı
mûrttada dêvarane nenedu kîrttiya paḍedaṃ ||
vodane huṭṭidaran ellara ı
kaḍu-môhada mâta-pitara bandhu-janaṅgaḷa ı
yaḍavaṟiyada maḍadiyaraṃ ı
kaḍu-galitanadalli toṟedu sanyasanindaṃ ||
rajani-Kujavâra-śubha-dina ı
bhajiyisidaṃ daiva-guruva vratagaḷan ellaṃ ı
sujanatvada Chandramanuṃ ı
gajabhajisade muḍihi svarggamaṃ neṟe paḍedaṃ ||
aṇṇa Chandramage Gôpaya ı
puṇyada sambaḷa vanite Râma-Gauṇḍa-gauṇḍiya putraṃ ı
baṇṇisuva Hariharâyana ı
puṇṇidana kâladalli S'uklôtsaradoḷ ||

maṅgaḷa mahâ ı śrî śrî

## 117

*On a 17th stone at the same place.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ı
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti śrîmatu Harihara-Râya râjyaṃ geyvuttav ippa kâladalu || śrîmann-âḷuva-mahâ-prabhu Avaliya Bêchi-Gauṇḍana mahâ-sati Saka-varsha 1325 daneya Svabhânu-saṃvatsara-Bhâdrapada-bahuḷa-saptamî-Sukravâra-Rôhiṇî-nakshatra-beḷappa-jâvadalu Bommi-Gauṇḍi sanyasana-samâdhi-vidhiyiṃ śarîra-bhâramaṃ biṭṭu svargga-prâptiy âdaḷu ||

ka || tannaya dayvaṃ Jina-pati ı
tanna guruṃ Mârachandra-Maladhâri-Dêvar ı
tanna pati Bêchi-Gauṇḍanu ı
tanna sutaṃ Chanda-Gauṇḍa Avalipurêśan ||
yî-teṟada bandhu-baḷagada ı
khyâtiya prabhu-manegaḷ ella tannavar ellaṃ ı
.. tâya guṇake pâsaṭi ı
bhû-taḷadoḷu Bommakaṅge sari dore uṇṭê ||
Jinara nenevutta vachanadoḷ ı
manasinoḷaṃ putra-pautraraṃ toṟevuttaṃ ı
yenag îga pañcha-padagaḷe ı
ghanav enutale muḍihi svarggamaṃ neṟe paḍedaḷ ||

maṅgaḷa mahâ śrî śrî ||

## 118

*On an 18th stone at the same place.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ı
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

śrîmatu râjadhâni-Vijayanagara-mukhyavâda-samasta-paṭṭaṇâdhîśvara śrî-vîra-pratâpa-Dêva-Râya râjyaṃ geyiûttam irppa kâladali Saka-varusha 1343 neya Sârvvari-saṃ[va]tsara-Pâlguṇa-su 4 Sô śrîmat-Sêna-gaṇâgragaṇyaru Munibhadra-svâmigaḷge priya-guḍḍa Hiriya-Avaliya Bêchi-Gauḍana suputra Maduka-Gauḍanu samâdhi-vidhiyiṃ muḍipi svarggâptiy âdaṃ maṅgaḷa mahâ śrî śrî yî-[ka]lla mâḍid-âtam î-ûra pûrvvika Mâdôjana maga Banadôjanu ||

## 119

*On a 19th stone at the same place.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

va || śrîmad-râya-râjadhâni-Vijayânagara-mukhyav-âda-samasta-paṭṭaṇâdhîśvara śrî-vîra-Harihara-Râyana kumâra pratâpa Dêva-Râyanu râjyam geyvuttam iuppa kâladalli S'aka-varsha 1339 neya Viḷambi-samvatsarada Chaitra-bahuḷa 10 Guruvâradalu śrîmat-Sêna-gaṇâgragaṇyaru Munibhadra-svâmigaḷa priya-guḍḍa Hiri-Avaliya Râma-Gauṇḍana sat-putra Gôpa-Gauṇḍanu samâdhi-vidhiyim muḍipi svargga-prâpti âda ||

vṛi || vîra-Jinêndra-pâda-pada-paṅkaja-bhṛiṅgan udâra-chittan ud- |
dhârak ananta-jîrnna-Jina-vâsava nirmmita-dâna-pâragam |
gôrada-dâsi-vêsi para-nâri-sahôdara Mâra-sannibham |
*apârada-Gôpa-Gauṇḍa-prabhuvam pura baṇṇisutirkkum âgaḷum ||

ka || basadi-kalu-vesanan esagiye |
vasudheyoḷum puṇya-kîrttiyam Avaliyoḷam |
dasa-dikkinali Gôpaṇṇam |
pasarisidam Râma-Gauṇḍan ad êm pavitranu ||

vṛi || paramârâdhyam Jinêndram guru rushi-nivaham Râma-Gauṇḍâtmajâtam |
nirutam Râmâmbikâ janani anujanum hâ Râma-Gavuṇḍam guṇajñam |
piri-aṇṇam Chandramâṅkam sarasija-mukhi Gôvakam patniy embaḷ |
piridum svarggâpavargga-prakaradoḷ esevam Gôpa-Gauṇḍam kṛitârttham |

ka || poḍavi-pati Dêva-Râyanu |
taḍeyade râjyavanu âḷva-kâladoḷ andum |
biḍade Jina-charaṇa-sêveya |
kaḍu-guṇi Gôpaṇṇa paḍedan uttama-gatiyam ||

Guttiya-râjyada voḷagam |
uttamav enisihudu Hiriya-Jiḍḍuḷigeyoḷam |
aty-uttama-Hiri-Avaliya |
peṭṭaṇu prabhu-Râma-Gauṇḍa-suta Gôpaṇṇam ||

gurugaḷu śrî-Munibhadraru |
dharisidam avarinda Gôpaṇâṅkanu vratamam |
nararoḷage puṇyavantanu |
piridum svarggâpavarggamam neṛe paḍadam ||

aḷavaṭṭa-Chaitra-bahuḷadi |
beḷagappâ-jâvadali Guruvâradoḷam |
viḷasita-Viḷambi-vatsarad- |
oḷag âdudu duhraṇa-yôga Gôpi-dêvarggam ||

dâsî-vêsiya-rûpam |
va ... dhôrum piṛid endu to ... avim vratadim |
mâsada-kîrttigaḷindam |
lês enisiye Gôpa-Gauṇḍa svarggava pokkam ||

maṅgaḷa mahâ śrî

---

*So in the original.

## 120

*On a 20th stone at the same place.*

**svasti** śrîmad-râjadhâni-Vijayânagara-mukyavâda samasta- .. ....... śrî-vîra-pratâpa-Dêva-Râya-Voḍeyaru râjyaṃ geyuttam irppa-kâladalli S'aka-varusha 1343 Plava-saṃ-Âśvîja-ba 6 Su Hiriy-Âva-liya Gôpa-Gauḍana maganu Bhairava-Gauḍanu pañcha-namaskâradiṃ svarggastan âdaṃ ||

parama-Jina-Pârśvanâthana ।
charaṇa ........................ ।
..... charaṇa-kamala-paṭṭaṃ ।
.... .. Bhayirava ........ bhavya ||
Jina-ratna ............ ।
.... Jinadâsana udita-vîra-vratadiṃ ।
... .... shṭan end â- ।
vinayâmbudhi Bhayiravaṃ ...... pokkaṃ ||
pita Gôpinâthan enipanu ।
mata ........ mâteyu Kañchi-Gauḍi-mâteyu tanagaṃ ।
.... ... mâte suta ......... ।
..... Bhairappa ........ muḍipi svarggava pokkaṃ ||
guru-pañcha-padava nenedûta ।
su-ruchira-sach-chittadindan âtmana ...... ।
pirid appa gatiya . paḍadaṃ ।
............ saṇi Bhairappa ... ...... ||

## 121

*On a 21st stone at the same place.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

**svasti** śrîman-mahâ-maṇḍaḷêsvaraṃ । ari-râya-vibhâḍa । śrî-vîra-Hariyappa-Voḍeyara râjyôdayadandu S'aka-varuśa 1319 Dhâtu-saṃ-Âśâḍha-śu 11 Ma Hiryya-Jiḍḍaḷigeya-nâḍ-olagaṇa Hiry-Âvaliya Râma-Gauḍana sati Mâdhavachandra-Maladhârigaḷa guḍḍi Râmi-Gauḍi śrî-Jina-padavan eydidaḷu

śaḍu-daruśana-sama-sîlaṃ ।
*dhruḍha-brata-dhruḍha-dhyâna-môna-dhruḍha-guṇa-charitava ।
biḍade śrî-Jina-padâbjava ।
nenaüttaṃ Râmi-Gaüḍi svarggastey âdaḷ ||

## 122

*On a 22nd stone at the same place.*

**svasti** śrîman-mahâ-maṇḍaḷêsvaraṃ Tuḷuva-Râya ...... ... râya-bêṇṭekâra Maleya-maṇḍaḷika-madê-bha-kumbha-vidaḷana-vêdaṇḍâri-sadruśa śrîman-mahâ-maṇḍaḷika Kôṭi-Nâyakana râjyâbhyudayad-andu Vikâri-saṃvachcharada S'râvaṇa-mâsa-sukla-paksha-pañchamî-S'anivâradandu śrî-Mûla-saṅgha Dêsî-gaṇa Koṇḍakundânvayada samasta-guṇa-śîla-sampannar appa Guṇanandi-bhaṭṭârakara guḍḍi khaṇḍa-sphuṭita-jîrṇṇa-Jinâlayôddharaṇa-pariṇatântaḥkaraṇanu âhârâbhaya-bhaishajya-śâstra-dâna-vinôdanuṃ samyaktva-ratnâkaranuṃ Jina-gandhôdaka-pavitrîkṛitôttamâṅganuṃ appa śrîman-nâḷ-prabhu Avaliya S'iriyama-Gaüḍana sarbbâṅga-lakshmi S'iriyama-Gaüḍi sakaḷa-sanyasana-pûrb-bakaṃ samâdhiyiṃ muḍipi svarggastey âdaḷu || maṅgaḷa mahâ ! śrî

*So in the original.

## 123

*On a 23rd stone at the same place.*

Vyaya-samvatsarada Jêshta-su 5 Gu Râmachandra-Maladhâri-gurugaḷa guḍḍa Avaliya Chanda-Gauḍana maga Râma-Gaûḍa Jina-padavan ayidida.

## 124

*On a 24th stone at the same place.*

śrî svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-prauḍha-pratâpa-chakravartti śrî-Râmachandra-râjyôdayada 22 neya Jaya-saṃvatsarada Pusya-bahuḷa-ashṭami-Âdivâradandu śrîman-nâḷ-prabhu Avaliya Mâda-Gavuḍana maga Kâma-Gavuḍana tamma Beḷa-Gauḍana heṇḍati Mûla-saṅga Sêna-gaṇa Koṇḍakundânvayada Kantarasêna-dêvara guḍḍi Bakkachi-Gavuḍi samâdhi-vidhiyiṃ muḍipi svargga-prâptaḷ âdaḷu maṅgaḷa mahâ śrî

## 125

*On a 25th stone at the same place.*

svasti samasta-surâsura-mastaka-makuṭâṃśu-jâḷa-jaḷa-dhauta-pada prastuta-Jina-dharmma ...... stambhita-chandram akhiḷa-bhabya-jana .. ... ..

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭâra-kaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jagadêkamalla-Dêva .. .. pri . yaṃ nirmma-shṭa-kîrtti .. ... chaṇḍa ..... maṇḍita-vîra-śrîyaṃ nile sale negarddar ajêya.. .. urvvi ...... sam Indra-di .. ....... puḷakk .... n ent iṛutirppa .... . v an.. -Chaḷukya-Barmma-cha .. r

śrî-Jagadêkamalla-mahinâthana lakshmige ramya-harmya vi- |
bhrâjitam ashṭa ...... m îvaṃ dal enippa maimeyaṃ |
sâjade tâḷdi tat-patige vârddhi-varaṃ nelanaṃ nimirchchi râ- |
râjita-paṭṭa-sâhaṇiyoḷ . ḷ-dore Bammana-daṇḍanâthanoḷ ||
.. daḷaṃ sairipa .. . k eṛagad oḷpaṃ mire tâṃ .. prabhâ- |
vad-aṭṭaṃ kiḍal îya .... yugandey appud êṃ ...... |
...... tan-nuḍi nanniyâgi naḍedoḍoṃ svâmi-sampattig âs- |
padavâda ... anêka-vikrama-viḷâsaṃ Yôga-daṇḍâdhipa || vṛitta ||
chittadalum allade tanna |
satyada guṇav illa ghanade nîr êri karaṃ |
nittarisi mûṛu-lôkaman |
uttarsitu ninna kirtti-lateyuṃ kritiyuṃ ||

kanda || aydaṃ .. . gaṇegaṃ |
mey-degeyade manada dhritiya kâminiyaroḷ ant |
eydi ..... besase .... sulu |
mayduna Mallarasa ka .. n âhava-Râmaṃ ||
S'aṅkara-Dêva-tanûjaṃ |
.. n enisirdda Râ . ṇadânvayad oḍeyaṃ |
śaṅkisade dharmmad olavaṃ |
śaṅkâdhi-guṇaṅgaḷaṃ .. .... yaṛeyisidaṃ ||

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânaṃ Yôgêśvara-daṇḍanâyakaṃ Basavase-pannirchchhâsiraman âḷutam ire Jiḍvaḷige-eppattaṛa adhikâri perggaḍe mayduna Malli-Dêvaṃ (

śrîmach-Châḷukya-Vikrama-varshada' Dundubhi-saṃvatsarada Pushya-suddha-Sômavâradand uttarâyaṇa-saṅkrântiya parvva-nimitta daṇḍanâyakage binnapaṃ geydu śrîmad-Avaliya-Pârśva-dêvargge Kâruguḷiya-bayala sâla-mâvinalli biṭṭa keyyi .. Duṇḍiya gaḷeyalu kamma 5 svasti samasta-Jina-pâdâmbhôja-vara-prasâdarum appa Mudda-Gâvuṇḍanum (*others named*) pratisṭheyṃ mâḍi samasta-prajegaḷû svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-guṇa-sampannar appa | śrî-Mûla-saṅghada Sêna-gaṇada Pogari-gachchhada Vîrasêna-paṇḍita-dêvara sahadharmmigaḷ appa Mâṇikyasêna-paṇḍita-dêvara kâlaṃ karchchi dhârâ-pûrvva-kaṃ mâḍi sarvva-namaśyamâgi koṭṭaru | î-dharmmama pratipâḷisidar ananta-puṇyaman eyduvaru idan aḷidavaru adhô-gati iḷivaru || (*usual final verse*).

## 126

*At the same village, on a pillar left of the doorway of the Kallêśvara temple.*

namas tuṅga &c. ||

S'aka-varuśa 1357 neya Ânanda-saṃvatsarada Jêshṭha-ba 30 Sô-sûryôparâga-puṇya-kâladalû śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râyarû râjyâbhyudayaṃ geyiva kâladalû svasti samasta-prasasti-sahitaṃ śrî-Nandinâtha-Bhruṅginâtha-śri-Vîrabhadra-dêvaru-mukhyavâda śrî-Kayilâsa-nivâsi . yarum appa śrîman-mahâ-Mallikârjuna-ma.. liṅga-dêvara dibya-śrî-pâda-padmârâdhakarum appa .. jana-suddha-Sivâchâra-sampannarum appa dêva . . tvî-mahâ-mahantike-mukhyavâda dvitîya . . . . . digambara Muktinâtha-Voḍeyara âdikararum appa Sâlipalli-Mallinâtha-Voḍeya .. . . Avaliya Basavaṇṇana .. .. . . . . . . . . . . 150 aḍakeya maravanû sandâya . . . . matadindalû dhâreyâgi koṭṭa (*stops here*).

## 127

*At the same village, on a stone lying in front of the Râmaliṅga temple.*

svasti śrîmatu Vikrama-varshada 4 neya Sâdhâ[raṇa]-saṃvatsarada Mâgha-śuddha 5 Bṛi-vâradandu śrîman-Mûla-saṅghada Sêna-gaṇada Pogari-gachchhada Chandraprabha-siddhânta-dêva śishyar appa Mâdhavasêna-bhaṭṭâraka-dêvaru

manadiṃ Jinana padaṅgaḷoḷ |
anunayadiṃ niṟisi pañcha-padamaṃ neneyutt |
anupama-samâdhi-vidhiyiṃ |
muni Mâdha . . . . . . . . padedaṃ ||

## 128

*On a vîrakal at the same place.*

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-chakravartti śrî-Râma-Dêva . . . . . iyôdayada Sarvvadhâri-saṃvatsa ... Jêshṭa-su 2 Sômavâra . . . . . nâḷ-prabhu Avali-Kâma-Gavuḍana besa-vaga asagara Nâgana aḷiya Bayichanu Baḷḷigâveya Sômêśvara-dêvana âvan iradalu kâdi yiṟidu meṟadu svargga-lôka-prâptan âda maṅgaḷa mahâ śrî śrî śrî

## 130

*At the same village, on a vîrakal in the yard of the Îśvara temple.*

svasti śrîmatu Vikrama-varshada .. neya Saumya-saṃvatsarada S'râvaṇa-sudha 5 Sômavâradandu Jigaḷikeṟe-Mali-dêva Niriliyan iṟidu turuvaṃ koḷuvali Âvaliya Hariyama-Gâvuḍana maga Bîra-Gâvuḍa halaraṃ taḷt(at) iṟidu sura-lôka-prâptan âda ||

jitêna labhyatê &c. ||

Kalôjana besanu |

## 131

*At the same village, on a vîrakal to the right of Siddhês'vara temple.*

svasti śrîmatu Kaḷatûryya-bhuja-baḷa-chakravatti Tribhuvanamalla Bijjaṇa-Dêva-varissada 4 neya Pramâdi-saṃvatsarada Mârggasira-bahuḷa 10 Âdivâradandu || svasti śrîmad-Avaliya besa-magaṃ kammâṟa Sântôjana maga Tailôja Hanmpaḷḷige besaṃ bôgalu Geṇḍevanâḷa-ûra munde Jayasiṅga Mañjakana tâ .. vaḍi bandu mel ikikoḷalu Laḷaru kelaraṃ kondu taḷt iṟidu sura-lôka prâptan âda âtaṅge prabhu-gauḍu .. .. haḷḷiya bayala kamma 5 vaṃ salisuvaru maṅgaḷa mahâ śrî ||

## 132

*On a stone in front of the same temple.*

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jagadêkamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire || tat-pâda-padmôpajîvi samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷikaṃ Kîrtti-Dêv-arasaṅg agra-tanûjan enisid â-Mârasiṅga-Dêvaṅge puṇyôdayadiṃ puṭṭi yike .. . bhidhânadindam esedan âtana prabhâvam ent appud endaḍe || samasta-praśasti-sahitaṃ śrî ....... nataṃ vîra-śrî-kântan asahâya-simhaṃ sâhasôttuṅgaṃ vairîbha-kaṇṭhîrava .. ........ nt â-nâḷge nallâtaṃ bhuvana-vikhyâta kîrttige nallaṃ dushṭâśva-mallaṃ Gaṅga-kuḷa-kamaḷa .... Kuvaḷâla-pura-varâdhîśvaran udâra-Mahêśvara Nanniya-Gaṅga jayad-uttaraṅga ........ vara-prasâdaṃ champakâmôda-nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ ...... . kîrttiyaṃ pêḷvaḍe ||

nelanaṃ lileyin ettid Êkkalanan âṭand â-Hiraṇyâkshanaṃ |
baladiṃ siḷda negartte ........... sâmanta-saṅ- |
kuḷa-nirddâraṇa-vikramâbharaṇanaṃ pôlipiad ên takkud Ek- |
kaḷanaṃ .................. saṅgrâma-raṅgâgradoḷ ||
muḷid idir-ânta-durddhara-virôdhi-baḷâmbudhig ugra-bâḍabâ- |
naḷa .................... davânvayar-enib-ahîndra-man- |
ḍaḷige phaṇîndra-vairiy enal ântu barduṅkuvan âvan udgha-dâ- |
................. kkala-vîranoḷ âji-raṅgadoḷ ||
raṇ u-bhûmi byômav âdaṃ pariva khaga-kuḷaṃ śatru-sandôha .. ... |
.... śa-dhârâ-mukhaṃ ubhaya-mukhaṃ toṇḍu-vêdaṇḍa vugra- |
praṇuta-dvau-bâhaṃ pakshaṃ .................... |
y-âdaṃ vîra-... aṃ budha-jana-nidhiy app Ekkalaṃ dhâtrig ellaṃ ||
sasi-mukhi ........ kâman êkaṃ .... |
......... dâreyoḷag arggid arâtige tôḷa-saktiy â- |
pesa .................... . tman enikkuvâ .. |
.... d odaviṅge kîrtti tâḍe saktiy id Ekkala-bhûmipâḷana
mu ........ n âvano vairi-kapâḷa-mâḷe thopp |
ene biḍad iṇḍegoṇḍ aḍagu thipp ene lôhitad udgha-dô .. |
...ḷârddu baddam ene kûr-asi .... ne lôkam eyde jîy- |
ene dhuradoḷ kaṟutt iṟiva vîranoḷ ....... noḷ
anata-nṛipâḷa-jâḷakada muṇḍade taṇḍadin oḷk. ttu thopp |
ene keḍadirdda pandaleya gondaḷadindame ....... yta toṅg- |
ina banamaṃ sidil-poḍeda-mâḷkeyin irddudu nôppa Sâkinî- |
janada manakke kâydu kali-Ekkala.. . d âji-raṅgadoḷ ||

kara-karavâḷa kitt aḍasi poyye śira-ṃ parid aṭṭi yuddhadoḷ |
parimaṟiyâḍuv aṭṭegaḷa...yim maruḷuchchi muk'kal ân |
ari-naravi .. baḷḷu bari-yeluge śirakke khagâḷi pâral .... . |
.... situ ................. Idd-y Ekkala-bhûmipâḷana ||
adaṭaṃ śrî-Vîra-Nârâyaṇa-nṛipa ........ . . ...... |
.... ḍâśvan âgal bageyal ogeda vaihâḷi-saṃrambhamaṃ kêḷd |
idirânt-ugra ............... ..... ....r |
ggudigoṇḍar bbhîtigoṇḍar ttama-tamage bhayaṅgoṇḍar â-saṅkhe .... ||
.................... baḷâmbudhig ugra-bâḍavâ- |
naḷan adaṭinde machcharipa darppada ... r emb ahîndra-maṇḍ- |
aḷige Phaṇîndra-vairiy enal ântu barduṅkuvan âdan udgha-dôr- |
vvaḷadin arâti-vî ......... n Ekkala-vîranan âji-raṅgadoḷ ||
âr annar mmannayar bhâvisuvaḍ ene samuttuṅga-têjaṃ Manôjâ- |
kâraṃ sau .... . ty-ûrjjita-jaya-vijayaṃ sâhasaṃ vikramaṃ gam- |
bhîratvaṃ satyav atyunnati daye vineyaṃ dânav emb î-guṇakk â- |
dhâraṃ tân endoḍ inn Ekkalana mahimeyaṃ baṇṇisal ballan âva ||

vachana || antu samasta-bhuvana-vikhyâtan enisi Jiḍuvaḷige-Edenâḍu-Hannippaḷḷi-sahitaṃ dushṭa-nigraha-śishṭa-pratipâḷanaṃ geydu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irddu Saka-varsha 1074 neya Prajâpati-saṃvatsarada Pushya-suddha 10 Sômavâra-byatîpâtam uttarâyaṇa-saṅk-ramâṇad andu Âvaliya-keṟeyaṃ nôḍiy adaṃ balishṭaṃ mâḍalu vêḍi Tadda-Gâvuṇḍu (*others named*) mukhyavâgi.... yalliy aymiṅgaraṃ kared anibara sannidhânadalu Bidiyajana maga ... yanaṃ karedu keṟeya mêlaṅkamaṃ mâḍ endu keṟeya tumbina ............. vondu mattalu gaddeyuṃ koṭṭu kâlaṃ kachchi dhârâ-pûrvvakaṃ mâḍi Mallayya .. .. biṭṭan (*usual final phrases and verse*) tumbina gadde kamma hadinaydu || bare .. . .. Kêsirâja Goydôja ...... . śrî śrî śrî

## 134

*At the same village, on a mâstikal in Îrayya's wet land.*

śrîmatu S'aka-varuśa 1314 Âṅgirasa-saṃvatsarada Mâgha-ba 1 Sô vîra-Harihara-Râyana râjyôdaya-dalli Âvaliya Gôpa-Gavaḍana besa-magaṃ Baichi-Nâykana maga Râya svarggasthan âdalli âtana madavaḷige âtana kûḍe sahagamanasthaḷ âdaḷu maṅgaḷa mahâ śrî śrî

## 135

*At Udri (same hobli), on a stone to the west of the Nârâyaṇa temple.*

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷa-kamaḷa-kaḷikâ-vikâsa-bhâskaraṃ Mâḷavî-malla ari-râya-ura-sella Gûrjjara-Râya-vâraṇâṅkuśa Teluṅga-Râya-śirah-kamalôtpâṭana-punaḥ-sthâ-panâchâryya Pannâḷi-giri-durgga-vajra-pañjara-vidrâvaṇa-pravîṇa Ballâḷa-Râya-râjîva-vana-vidhvaṃ-sana-mattêbha śrîmatu prauḍha-pratâpa-chakravartti Râya-Nârâyaṇa śrî-Siṅghaṇa-Dêvana bhuja-baḷa-pratâpam ent endaḍe ||

na tṛiṇâni na tôyâni Siṃhê dig-vijayôdyatê |
*tyaktâ vaktrâṇi śatrûṇâṃ kiñchit tad-dayitâ-dṛiśaḥ ||

ant enisi negaḷda śrî-Siṅghaṇa-Dêvanuṃ â-chandrârkka-târaṃ-baraṃ Banavase-pannichchhâsira-doḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire || tat-pâda-padmôpajîvi mahâ-pradhânaṃ

*So in the original.

daṇḍina-gôva jagad-obba-gaṇḍa maṇḍaḷika-nigaḷaṅka-malla śrîmatu śrîkarada Mâyi-Dêva-daṇṇâyakana pratâpam ent endaḍe ||

Manv-anumârggaḷaṃ tanage bhaktaran añjadir endu kâydu dush- |
ṭânvaya-jâtaraṃ palaran ikki samasta-jagat-prasiddha-vi- |
dyânvitarg artthamaṃ piridan ittu beḷaṅg eḍemâḍad eyde râ- |
janvati mâḍidaṃ nija-bhujâkrami Mâyi-chamûpan urbbiyoḷ ||

ant enisi Mâyi-Dêva-daṇḍanâyakara besadiṃ śrîmanu mahâ-pradhânaṃ sênâdhipati Banavâse-dêśa-sarvvâdhikâri pagevara Mâriy ati-vishama-hayârûḍha-prauḍha-rêkhâ-Rêvanta para-baḷa-Kṛitânta Manneya-sthâpanâchâryya nija-bhuja-śauryya daṇḍina-gôva śaraṇ ene kâva nigaḷaṅka-malla śrî-Viṭṭhala-dêva-dibya-śrî-pâda-padmârâdhaka para-baḷa-sâdhakanum enisi negaḷda Dasavanta-daṇṇâyakara sâhasam ent endaḍe ||

kaḷita-guṇa-kaḷâpôddâma-Dâmôdarâkhyaṃ
dvija-vara-vara-putraṃ pûta-S'âṇḍilya-gôtraṃ |
praṇamata Dasavantaṃ satya-saujanyavantaṃ
vitaraṇa-raṇa-śûraṃ Vishṇu-lîlâvatâraṃ ||
ari-nṛipa-vîra-vikrama-baḷônnatiyiṃ nija-mantradiṃ nirâ- |
karisuva mantri mannaṇeya mantri vivêkada mantri kîttiyaṃ |
dhariyipa mantri sâhasada mantri negartteya mantri âḷdan â- |
darisuva mantriy emba pesaraṃ Dasavanta-chamûpa tâḷdidaṃ ||

ant enisi negaḷda Dasavanta-nâyakaru Jambû-dvîpakke śikhâmaṇiy enisida Banavase-pannichchhâsirada Jiḍḍuḷigeya kampaṇadoḷu ||

kanda || îḷeya bâḷeya banadoḷu |
mêḷisi kattalisi tôrppa kavuṅgina sasiyoḷ |
kâḷase-goṇḍant ire madhu |
lîleyin Uddareya suttaluṃ sogayisuguṃ ||

ant enisid Uddareyalu Dasavanta-daṇṇâyakaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire || alli samasta-prasasti-sahitaṃ śrîmanu mahâ-maṇḍaḷika-gaṇḍa-bhêruṇḍa Yekalarasana sauryyam ent endaḍe ||

ari-maṇḍaḷikara śiramaṃ |
garirari[l] .. yeridu vikramônnatiyiṃ saṅ- |
garadoḷ urad iriva sauryyaṃ |
dhareg esedudu Yekkala-kshitîśvara ninnoḷ ||

ant â-Yekalarasan âtana samasta-parivâravû yâv-Uddareya Siṅga-[Ga]vuḍanû alliya pañcha-maṭha-sthânavû aimaṇṇigarû Sâti-Seṭṭi mukyavâgi samasta-nagaravû yint ivara anumatiyind â-Jasavanta-daṇṇâyakanu S'aka-varsha 1140 ne Yiśvara-saṃvatsara-Bhâdrapada-bahuḷa-amâvâse-Sômavâra-sûryya-grahaṇa-saṅkramâṇa-byatîpâtam âda tatu-puṇya-dinadoḷu yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhi-śîla-guṇa-sampannar appa â-Vuddareya śrî-Lakshmî-Nârâyaṇa-dêvara Brahmapuriya mahâjanaṅgaḷoḷage kâlaṃ karchchi dhârâ-pûrvvakavâgi tri-bhuvana-vidyâ-chakravartti Vaijanâtha-bhaṭṭôpâdhyâyarige koṭṭa bhûmi hâdav eraḍu (*here follow names of other donees with details of their gift.*)

## 136

*On the bottom of a pillar lying in front of the Kallêśvara temple.*

(*Nâgari characters*).

śrî svasti śrî S'aka 1177 Râkshasa-saṃvatsarê | adyêha samasta-bhuvanâśraya | śrî-pṛithvî-vallabha | mahârâjâdhirâja | paramêśvara | Dvârâvatî-pura-varâdhîśvara | Vishṇu-vaṃśôdbhava | Yâdava-kula-

**kamala-kalikâ-vikâsa-bhâskara | apratimalla | ahita-râya-ura-salla |** Mâlavî-malla | Gurjjara-Râya-vâra-ṇâṅkuśa | Telaṅga-Râya-sthâpanâchârya Handarî-Râya-disâpaṭa | Abhîra-kula-gahana-dâvânala | śrîmat-prauḍha-pratâpa-chakravartti śrî-Kâṇha-Dêva-vijaya-râjyôda[yê] | tat-pâda-padmôpajîvî Râya-Haḍapa-Nârâyaṇa śrî-Sâraṅga-Dêvar | pañcha-karṇâdhiruha-vyâpâram karôti | tasya hastât Jadara-durgra-sambandha | śrî-Svayambha-Bôpêśvara-dêva- | mahâ-sthânê kṛita-dharma-chintâ | nandâdîvi datta | Vaiśâkhê sudi 15 Gurau vitîpâta-parvaṇi dattam | dalavaiâchâ-sêṇavai-mukhya-pañcha-karaṇa saha datta haṇava 5 tataḥ (*here follow details of grant*) mudrasta-mukhya | samasta-nâyaka prati-pâlithi | madhyê anyathâ kârîtê â-chandrîsa || maṅgaḷa mahâ śrî śubham bhavatu || kâyastha-Mâi-dêvai śâsana likhitam iti || Ethachâ vinôthum Palâ.. m ethije sêṇavai tam hî âdihê dharma-chintâ kîjê || magê vinôgu palâije anyathâ karîtê âsi gâḍhau Bâpu ||

## 137

*On a pillar lying in front of the same temple.*

svasti śrîmatu Yâdava-Nârâyaṇam bhuja-baḷa prauḍha-pratâpa-chakravartti śrî-vîra-Râma-Dêva-vijeya-râjya Aṅgirasa-saṃvachharada Bhâdrapada-ba 30 Sô Râya-Haḍapa-Nârâyaṇa Sâraṅga-Dêva Bôpêsvara-dêvarigê biṭṭa dharmma durgâdhipati mahâ-dêvi ai 5 d ettina suṅka merya deṟe nandâ-vaḷakke dûpakkeü biṭṭa dharmma yî-dharmmavan aḷidâta Vâraṇâsiyalu kavileyanu Brâhmaṇana konda dôsha śrî-Boppêsvara-dêvarige telligaru gâṇakk ara-vana-eṇṇeya biṭṭaru yî-dharmmava pratipâḷisuvudu

## 138

*On a stone to the right of the same temple.*

śrî |

namas tuṅga &c. ||
viśvôtpatti-sthiti Vi- |
śvêśvara-sâmartthyam śâsanôditam ade Bo- |
ppêśvara-S'iva-śâsanam avi- |
nasvaram adu sâśvata-pratishṭhôpêta ||

S'ambhu || svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇa-nâmâdi-samasta-praśasti-sahitam śrîmaj-Jagad-êkamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire ||

viḷasad-Veṅgi-Kaḷiṅ[ga] Vaṅga-MagadhÂndhrÂbhîra-Kâśmîra-Lâṅ- |
gaḷa-Nêpâḷa-Varâḷa-Mâḷava-MahârâshṭrÂryya-Saurâshṭra-Kê- |
raḷa-Kâmbhôja-Turushka-Pâṇḍya-Maleyâḷa-Drâviḷôdyat-su-dê- |
śa-lasa[t]-śrî-mukha-maṇḍanam dal enisikkum Kuntaḷôrvvitaḷa ||
vara-ratnâkaradind aḷaṅkarisi mey-verchchirdda bhû-dêvig â- |
daradim kuntaḷad-ante Kuntaḷa-su-dêśam tôrkkum â-dêśak â- |
daraṇîyam Banavâsi-dêśam adu bhôgakk âgaram saukhya-sî- |
garam âhlâda-karam nirantara-viḷâsâvâsa-lakshmî-kara ||

vachana || antu nâḍoḷ ûr-ûroḷ ôḷiyim beḷeda kaḷameya key-volaṅgaḷind allalli pariva-parikâlgaḷim | pûga-punnâga-nâga-vakuḷa-champakâ-vichakiḷa-kêtakî-sugandha-kanavîra-sêmantikâ-saurabhâbhari-tam enipa puṟpa-vâṭangaḷim | kauṅgu-teṅgu-kadaḷî-panasâmra-jambû-drumâdi-nandanaṅgaḷim kartta-lipa-nâgavallî-vanaṅgaḷin osarvva-tani rasada puṇḍrêkshu-vâṭaṅgaḷim | kampan uguḷva kamaḷa-nîlôt-paḷa-vanâvaḷiyind ativa ramyam enisi yôgigaḷgam bhôgâśaktiyan âgisuttirppud â-nâḷke maṅgaḷa-maṇi-darppaṇaman anukarisi Jiḍvaḷigey emba nâḍ ikkum alli Uddharey embudu râjadhâniy ad ent appud endaḍe ||

balase taṭâkam âvarise nandanam Aṅgabhavaṅge râgamaṃ |
bаḷayipa puṟpa-vâṭam amard oppire śâḷi-vanâḷi-śôbheyaṃ |
taḷedudu pempin Uddharey adakk adhipaṃ jayad-uttaraṅga bhû- |
taḷa-pati Gaṅga-vaṃśa-tiḷakaṃ Manu-nîti-nirantarâśraya ||

vachana || ant enisida Kîrtti-Dêv-arasara priya-tanûbhavaṃ śrîman-Mârasiṅga-Dêvaṅgaṃ jagaj-jana-kâmadhênuv enisida śrîman-Nannala-Dêviyarggam agaṇya-puṇyôdayadin udayisida śrîmad-Ekkala-Dêvana śauryyâvashṭhambham ent endaḍe || samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ madândhamaya-bhayaṅkara-Maḷêśvara Gaṅga-kuḷa-kamaḷa-vana-mârttaṇḍa gaṇḍu-goṇḍ-âḷu vuddaṇḍa-prachaṇḍa-gaṇḍa-śarabha-bhêruṇḍa malavad-ahita-baḷa-jaḷadhi-baḍavâ-naḷa durddharârâti-chatur-aṅga-kântâra-kâḷânaḷa jayad-uttaraṅga Nanniya-Gaṅga-bhûpa rûpa-Makaradhvaja virâjita-mayûra-piñchha-dhvaja vâraviḷâsinî-viḷâsa-mukha-darppaṇa chatura-yuvatî-chitta-santarppaṇa śrîmad-Achyuta-charaṇa-lipta-chandana-charchchitâṅga viprâśîrvvâda-śata-sahasra-sambhṛita-pradatta-śêshâ-kshata-svîkṛitôttamâṅga maḷavad-ahita-vijaya-lakshmîśvara Kôḷâḷâ-pura-varâdhîśvara satya-tyâga-sâhasâbhinava-Dharmmaputra Vishṇu-śrî-pâdôdaka-pavitrîkṛita-gâtra bhûmi-kanyâ-suvarṇṇânna-dâna-vinôda śrî-Siṅgêśvara-dêva-labdha-vara-prasâda śrîmad-Ekkala-Dêvî-vara-prasâdôtpanna gambhîra-samadârâti-subhaṭa-saṅghaṭṭa chatur-ssamaya-shaḍu-darśana pratipâḷana-patha-prayukta-Vaishṇavâgamâchâra-niyamâśakta dharâmarôpanayana-vaivâha-pratishṭhâ-pradâna-dhaurêya śaucha-Gâṅgêya vishama-turagârûḍha-prauḍha-Rêvanta vîra-vairi-Kṛitânta sukara-sukavi-kaṇṭhâbharaṇâdy-anêka-kavi-jana-priya Amarâpagâtmajâta-Gaṅgânvayâdy-anvarttha-nâma-mâlikâ-virâjitar appa śrî-man-mahâ-maṇḍaḷêśvaraṃ Yakkala-Dêvana śauryyâvashṭambhav ent endaḍe ||

karavâḷiṃ poyye mâṟânt ahitara talegaḷ seṇḍu-voydante pârutt |
ire muṇḍaṃ jiṇḍu-muṇḍâg uruḷutire raṇa-kshôṇiyoḷ bhûta-vêtâ- |
ḷara parvvaṃ tân id end achcharivaḍe suraṭiod ântaraṃ kolvan atyud- |
dhura-vîrâḍambaraṃ trai-bhuvana-bharitam âg Ekkala-kshôṇipâḷa ||
baḷavad-vikrântadoḷ kâypinoḷ adaṭinoḷ âkshêpadoḷ Bhîmasênaṃ |
baḷavad-Râmânujaṃ bâḍava-śikhi Hanumaṃ Vainateyaṃ samaṃ tan- |
noḷ enippaṃ mârmmar âr ântaran adaṭalevaṃ kolvan âṭandu gelvaṃ |
vara-vîrâḍambaraṃ trai-bhuvana-bharitam âg Ekkala-kshôṇipâḷa ||
siḍilaṃ jîrêḷe hoyvaṃ biḍe bedarisuvaṃ siṅgamaṃ Kâḷanaṃ kaṅg |
iḍe bâhâ-garvvaliṃ targgisuvan adaṭaniṃ nîḷvan â-Śêshanaṃ tâṃ |
bedeyiṃ bâḷaṃ-baraṃ bâṟpp amama malevar âr ggeldapaṃ bîrudar vvây- |
viḍe vîrâḍambaraṃ trai-bhuvana-bharitam âg Ekkala-kshôṇipâḷa ||
sthira-satvaṃ nitya-têjaṃ niravadhi-vidhṛitaiśvaryyan âjñâ-prabhâva- |
sphuritâśâ-dêśan urvvî-pati para-baḷa-vidhvaṃsakaṃ Gaṅga-vaṃśâm- |
bara-bhâsvad-bhânu nityâbhyudayan udayisirddaṃ jagaj-jyôti-rûpaṃ |
dharaṇîbhṛid-vallabhaṃ bhû-bhuvana-vinutan app Ekkala-kshôṇipâḷa ||
birudaṟ vîra-pratâpa-prayutar adaṭar udvṛittar ugrar mmadândhar |
ddhuramaṃ mârppannar âr aṇmidara baṟa-siḍil barggipaṃ targge voyvaṃ |
karavâḷâghâtadiṃ mârppaḍe paḍaliḍe vidvishṭa-kôḷâhaḷaṃ dur- |
ddhara-vîrâḍambaraṃ trai-bhuvana-bharitam âg Ekkala-kshôṇipâḷa ||
muḷid-idir-ânta-durddhara-virôdhi-jaḷâmbudhig ugra bâḍavâ- |
naḷan adaṭinde machcharipa darppada Manneyar-emb-ahîndra-maṇ- |
ḍaḷige Phaṇîndra-vairiy enal ântu barduṅku .. van udgha-dôr- |
vvaḷadin arâti-vîra-bhaṭan Ekkala-vîranoḷ âji-raṅgadoḷ ||
śaraṇ emag endu bandu maṟevokku barduṅkade kîṟi .. ṟi mach- |
charisuva vairi-Manneyara koḷ-miduḷiṃ posa gaṇḍad-iṇḍeyiṃ |

karuḷa piṇilgaḷiṃ rudhiradinde maruḷ-paḍeg udgha-râgamaṃ |
.... vipan endoḍ âhavadoḷ Ekkala-vîranan âmpa gaṇḍar âr ||

vachana || int enisid atu[ḷa]-baḷana vikramâḍambaram ambaraṃ-baraṃ .... viśvambharâ-dêviyaṃ sthiram âge kaiyg eyd irisi śaraṇâyâtaraṃ kâdu vîra-vitaraṇa-vinôdad ire tann-arddhâṅgadoḷ irdda paṭṭa-mahâdêviya mahatvaṃ ê-doret endaḍe ||

sa-viḷâsêkshaṇam îkshaṇaṃ dal enisirpp âḷôkana-jyôtsneyind- |
av Umârâdaneyind Umâ-ramaṇi Boppâ-Dêvi tân âgi râ- |
gaman utpâdipaḷ Ekkala-kshitipan app âtmêśvaraṅg emb idaṃ |
bhuvanakk âgisutaṃ pramôda-bhavana-prôdbhûtey agirddapaḷ ||
Ume saubhâgyadoḷ oḷpuvetta-Rati rûpâścharyyadoḷ Lakshmi vak- |
shaman aṅgîkarisi .. .. nalmeyoḷ atiprâgalbhyadoḷ sûkti-la- |
kshmi mahî-lôkadoḷ î-pramôdavati Boppâ-Dêviy emb î-prabhâ- |
vaman ânt Ekkala-Dêvan-agra-mahishîtva-śrîyin udyôtipaḷ ||
S'rî-satiyiṃ salakshaṇa-samanvite Vâk-satiyinde sat-kaḷâ- |
bhyâsite Pushpabâṇa-satiyinde migil sobagiṅge bhâgyadind |
â-Sati-dêviyind adhikey endaḍe pôlipan âran Ekkalôr- |
vvîśana râṇi râṇi-mukha-darppaṇe Borppala-Dêvi-râṇiya ||

(*stops here*).

## 139

*On a vîrakal to the right of the same temple.*

svasti śrîmatu Kaḷaturiya-kuḷa-kamaḷa-mârttaṇḍa bhuja-baḷa-malla Râya-Murâri Sôvi-Dêva-varsha 5 neya Vijaya-saṃvachara-Vaiśâkha-su 5 Sô | Banavâse-nâḍaṃ siddhâyaman ettavêḷdu daṇḍanâyaka-Kâvaṇa-Sôvaṇanaṃ chakravartti Sôyi-Dêvaṃ pêḷud-aṭṭal and irvvar bbandu nâḍa hokku sutte voḷala mûḍaṇa Tuṅgabhadreya taḍiyoḷuṃ biṭṭirddu pannirvva-maṇḍaḷikar manneyaka Kiṛukuḷa-Nâyakargge chakravartti tanna kâruṇya râja dêśaman aṭṭal avar poḍevaṭṭu kaykoṇḍ irppudu vondu-devasaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Sôyi-Dêv-arasanuṃ Vikramâditya-Dêvanuṃ S'ântarâdityanuṃ Chiṇṇê-Dêvanuṃ Guttiya maṇḍaḷika Bammaṇanuṃ Kiṛukuḷa-Nâyakaru vondu-devasa marmmavaṃ kâṇal-endu samasta-sâmânta-balaṃ berasu pûrvvâbhimukharâgi naḍedu uttara-dakshiṇa-paśchima-bhâgadoḷu daṇḍanâyaka-Kâvaṇa-Sôvaṇana bîḍaṃ sutti barppudu viśama-sandhiyâgi kâḷegaṃ appuduṃ nara-samudraṃ ghûrṇṇisit â ........ iṛiyuttam ihalli śrîman-mahâ-maṇḍaḷêśvaraṃ Sôyi-Dêv-arasanuṃ panneradu-manneya-vîḷina maṇḍaḷikaruṃ dêśâdhipatigaḷuṃ nôḍuttav irddalli nara-lôka-sâhaṇi jagad-âḷanuṃ para-baḷa-Pâñchâḷanuṃ tureya .... . vairi-sâhaṇi-gharaṭṭanum eni ......... samasta-baḷakkaṃ poḍavaṭṭu turaga-ratunada beṅge vandu bîḍiṃ .. .. yiad eraḍuṃ bîḍuṃ nôḍu-ttiralu Koṅgeya-sâhaṇi bandu kudureyaṃ pâysi bil'aṇiyaṃ koṇḍapaṇiya maṛelikki suttaḍaṇiya kudureya daḷada mêlikki palaraṃ kondu meṛadum â-kudurega'aṃ taḷt iṛidu .. bîraraṃ pâysi ... variye bisu-nettar bhôr ene pariye posa-nettar kârpu ... karuḷa-piṇilu kîḷaṃ toḍaṅkeyu manḍe garuḷ-gaḷ-inde dâḍe .. yuṃ maruḷa-paḍe babbiri ... vîrargg itta-raṇamaṃ meṛadu Koṅgeya-sâhaṇi sura-lôka-prâptan âda ........ de Madagaḷe-sâhaṇi Koṅgaṇṇa ........ sâhaṇi Koṅgaṇṇa ...

## 140

*At the same village, on a stone in front of the Bana-S'aṅkari temple.*

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti śrî prithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-bhattârakam Yâdava-kulâmbara-dyumani samyaktva-chûdâmani Malerâja-râja Malaparol ganda kadana-prachandan êkânga-vîran asahâya-śûra S'anivâra-siddhi Giridurgga-malla chalad-anka-Râma nissanka-pratâpa chakravartti Hoysala-vîra-Ballâla-Dêvara râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târambaram saluttam ire ||

bhuvanam bhû-chakra-Chakrâyudhan ene negaldam vîra-Ballâlan ubbî- |
stavanîya-prâmśu-Matsya-chchhavi sucharita-Kûrmmôdayam sâra-Sûkari- |
ya vilâsam vikrama-śrî-Narahari-paramam Trikramam Râma Râmô- |
tsava-Râmânandi vidyâ-Sugatam ati-Kali-prâbhava-praudha-têjam ||
balavad-Ballâlan-ugrâhava-pataha-ravam karnnavan tâge *vidyut- |
kula-kântâ-karnna-patram kedavud anakav alt onde kêl vismayam kan- |
malarim bârpâmbu kayyim kadagav adigalim nûpuram vaktradim suy |
tale-kattim mâle-vûv âkegala galakadim bilvud uttâra-hâram ||
jita-dhâtrî-chakra chakrâdhipa nripa-vara Ballala kêl ninuol ânt-u- |
ddhata-vîrârâti-yûthham vigata-vibhavam âgirdadam rañjikum vi- |
śruta-nânâ-vâhinî-sankula-parigata-śobhânukûlyam sadâ-sê- |
vita-râjad-râja-vamśam sakala-kavi-nikâya-svanâkîrnna-karnnam ||
enasum tîbra-pratâpakk agidu dinakaram mitran âgirddapam ne- |
ttane râjam râja-nâmam tanage pageyenipp ummalam perchchi kandir- |
ppan avam matt âvan anmam merevan adatan im tôrppan âvam mahôgrâ- |
ri-nripâlam viśva-bhû-chakradol ele chaladim vîra-Ballâla ninnol ||
ân olavinda bannisadad êm gala dakshina-chakri yuddhadol |
tân asahâya-śûran enip unnatiyam ripu-râya-Sêvunâ- |
nûna-gajâśva-sad-bhata-balangalan alk urad onde-meyyol ond- |
âneyol okkilikkida parâkramad unnati tâne hêlade ||

va || ant-â-pratâpa-chakravarttiy enisida dhîram vîra-Ballâla-Dêvam nija-bhuja-baladind ildukond undige sâdhyam mâdi chaladind âlda palavum dêśangalolû ||

vri || palavum pûrnna-tatâkadim baleda-nânâ-śâli-kêdârad ol- |
poladim vârija-shandadim parimala-bhrântâli-mâlôdgha-pu- |
rpa-latâ-sankuladim phalônnamita-chûtâdi-kshamâjangalim |
neleyâg irppadu Manmathange Banavâsî-dêśav ett-ettalum ||

ka || ene negald-â-Banavâsî- |
vanitâ-mukha-tilakav enipa Jiddulgeyan â- |
lva-nripâla-prakarada śau- |
ryya-nidhâna-sthânam esevud Uddhareya-puram ||

va || ad ent endade ||

sarasija-vaktradim kumuda-lôchanadim vilasal-latângadim |
suruchira-pallavâdharadin â-śuka-bhâshanadinde mallikâ- |
parimaladim madâli-kula-kuntaladim vana-lakshmi-rûpan Ud- |
dhareya purôpakantha-vanadol paded oppuval âval âva-kâlamum ||

mattam alli ||

sale tat-purâdhinâthar |
palarum mun negaldar avarol atulita-śauryyam |

* Probably a mistake for vidvit.

chalad-artthi-gaṇḍan enip oḷ- |
gali jaṭṭigan iṟiva Biṭṭigaṃ pesar-vaḍedaṃ ||
pariyiṭṭu vari-bhûpâ- |
ḷara puramaṃ suṭṭu hariva Kañchigan âdaṃ |
birudiṃ tan-nṛipa-tanayaṃ |
dhareyoḷ jayad-uttaraṅgan apagata-bhaṅgaṃ ||
Gaṅga-kuḷôttamaṃ mareyan-êṟida meygali Mârasiṅga-bhû- |
paṅge tanûbhavaṃ negaḷda Kîrtti-nṛipâḷakan â-nṛipaṅge pu- |
traṃ gaḍa Mârasiṅgan avan-agra-tanûbhavam endoḍ ânad â-
vaṅg eṇe mâḷpen apratima-rûpanan Ekkala-Dêva-bhûpanaṃ ||
â-negaḷd-Ekkala-Dêva-ma- |
hî-nâthana taṅge Dasavamarasana sati dhâ- |
trî-nute Chaṭṭala-Dêvi ka- |
ḷâ-nidhi paḍedaḷ pavitra-putra-trayamaṃ ||
para-bhûpâḷa-pura-Triṇêtran Eṟaga-kshmâpâḷakaṃ vairi-dur- |
dhara-daitya-prakara-pratâpa-haraṇôdyat-Kêśavaṃ Kêśavaṃ |
sarasôdâra-kavitva-tatva-Chaturâsyaṃ Siṅga-Dêvaṃ mahâ- |
purusha-trai-purushatvamaṃ taḷedar ant â-mûvaruṃ bhûvarar ||

avaroḷ piṟiyan enisi ||

maṟeduṃ para-satig ar- |
kkaṟol Achyutan allad anya-deyvarkk âṟ pan |
maṟeyipa nija-dhana-lôbhakk |
eṟagan eṟagan Eṟaga-nṛipan ene negaḷdaṃ ||
ene negaḷd-Eṟaga-nṛipâḷakan- |
anujaṃ Kôḷâla-pura-varâdhîśaṃ pâ- |
vanatara Nanniya-Gaṅgaṃ |
vinuta-guṇôttuṅgan avanî-pati Narasiṅgaṃ ||
â-vibhuvina sati Lakmâ- |
Dêvi Mukundaṅge Lakshmi Paramêshṭhige Vâ- |
ṇî-vadhu Rudraṅg Adrije |
Dêvêndraṅg eseva-Sachy enal pesar-vaḍedaḷ ||
â-ramaṇî-viśâḷa-vinutôdara-padmadoḷ Abjagarbhanant |
â-ramaṇî-nijâmaḷina-garbha-payôdhiyoḷ indu râgadind |
â-ramaṇî-lasaj-jaṭhara-Jâhnaviyoḷ Surasindhu-jaṃ sa-vi- |
stârade puṭṭuv-andadoḷe puṭṭidan Ekkala-bhûmipâḷakaṃ ||

ad ent endoḍe || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram Kôḷâla-pura-varâdhîśvaraṃ Gaṅga-kuḷa-kamaḷa-mârttaṇḍaṃ biruda-maṇḍaḷika-śarabha-bhêruṇḍaṃ jayad-uttaraṅgaṃ Nanniya-Gaṅgaṃ virâjita-mayûra-piñchha-dhvajaṃ bhûpa-rûpa-Makaradhvajaṃ śrîmad-Achyuta-charaṇâlipta-chandana-charchchitâṅgaṃ viprâśîrvvâda-sata-sahasra-sambhṛita-sêshâkshata-pavitrîkṛitôttamâṅga bhûmi-kanyâ-svaruṇânna-dâna-vinôdaṃ sakaḷa-jana-manô-hlâdam enisid Ekkala-Dêvana pratâpamaṃ pêḷvaḍe ||

Javanaṃ jakkulipaṃ kaḍaṅgi siḍilaṃ mârkkoḷvan âbhîḷa-kâ- |
ḷa-viśôgrâhiyan etti mâr-iḍuvan aurvva-jvâḷeyaṃ marggipaṃ |
tavipaṃ tîbra-niśâṭad-aggaḷikeyaṃ tân endoḍ ind ukkin i- |
kkuvaṃ âr ântapar Ekkala-kshitipanaṃ saṅgrâma-raṅgâgradoḷ ||

dava-rûpaṃ ripu-kânanakke pavi-rûpaṃ śatru-śaiḷakke bâ- |
ḍava-rûpaṃ [d]vishad-arṇṇavakke nija-tîbrâtyugra-kôpa-prarû- |
pav enal poṅgi kaḍaṅgi nind atuḷa-bâhâ-garbbadind âmpar âr |
avanîpâḷakar Ekkala-kshitipanaṃ saṅgrâma-raṅgâgradoḷ ||
iṃ besegoḷvud êno subhaṭôttaman Ekkala-dêvan ishṭaroḷ |
nambuge dappidandu para-kânteyoḷ ol[d] eḍagûḍidandu lô- |
bam biḍid artthad attaḷipidand idirântaḍe kolladandu kêḷ |
ambudhi mêreyim tolagugum taḷarggum neleyim Surâchaḷam ||
takkatanakke mikka para-kâminiyarkkaḷan emma taṅgey emm- |
akkan enutte nambe moṟegoṇḍ oḍagûḍuva sâdhu-gaḷḷar ê- |
takk upayôgyav â-mahîpar êm gaḷa pôlvare śauchad êḷgeyind |
Ekkala-bhûpanaṃ para-vadhû-vinutôdara-padma-garbbhanaṃ ||
gati bhâvaṃ châri sûtraṃ niṟis aḷavi baḷaṃ kâṇke balp ôje kâyp u- |
nnati gâḍhaṃ lâgu bêgaṃ teṟapu pasarav âraike têrayke kûrpp aṅ- |
kitav âkâraṃ taḍaṃ kittaḍav enipa Bhṛigu-prauḍhiyiṃ kolvan ugrâ- |
hitanaṃ mâṟ-aṅkavaṃ mârmmaledaḍe chaladind Ekkala-kshôṇipâḷaṃ ||
â-nṛipâḷan-anvayâgata-pradhânaroḷ ||
stuti-vettaṃ viśva-lôkônnata-vitaraṇa-śîḷaṃ ripu-kshôṇipâḷa- |
pratati-prakhyâta-daṇḍâdhipa-kuḷa-viḷayôdagra-Kâḷaṃ mahî-van- |
dita-bhâsvat-sach-charitra-brata-yuta-guṇa-lôḷaṃ jagat-sêbya-bhavya- |
pratipâḷaṃ svîkṛita-prâkaṭa-vara-budha-jâḷaṃ chamûnâtha-Mâḷaṃ ||
â-vibhuviṅgaṃ sati-Mâ- |
dêvigam ogedaṃ pratâpa-nidhi vairi-jaya- |
śrî-varan ahita-vanôdyad- |
dâvânaḷan appa Boppa-Dêva-chamûpaṃ ||
ered-artthârtthi-chayakke kaḷpa-kujav ippant ippanaṃ Boppanaṃ |
vara-vaṃśâmbudhi-varddhanakke śaśiy ippant ippanaṃ Boppanaṃ |
niravadyâcharaṇakke Tîrtthakaran ippant ippanaṃ Boppanaṃ |
dhare baṇṇippud udâtta-kîrtti vanitâ-Kandarppanaṃ Boppanaṃ ||
â-sênâpati-sati Jina- |
śâsana-dêvate samasta-chaturôkti kaḷôd- |
bhâshita-Padmâvati jaga- |
tî-saṃstutey enipa Boppiyakkaṃ negaḷdaḷ ||
â-dibya-satiy enipa Bo- |
ppâ-Dêvigam amaḷa-kîrtti-Boppaṅgaṃ puṇ- |
yôdayadin ogedan amṛita-ma- |
hôdadhiyoḷ sôman ogeva-teṟadiṃ Sômaṃ ||
dhare baṇṇippudu mantri-Boppana tanûjârâmanaṃ prêmadiṃ |
niravadyâmaḷa-nâmanaṃ praṇuta-vidva[t]-stômanaṃ prôllasad- |
vara-nârî-jana-Kâmanaṃ vinaya-lakshmî-dhâmanaṃ bhavya-ban- |
dhura-dharmma-brata-nêmanaṃ bahu-kaḷâ-nissîmanaṃ Sômanaṃ ||
sûri-chakôra-sôman anavadya-kaḷâgama-sôman uddhatô- |
grâri-sarôja-sôman ati-nirmmaḷa-vaṃśa-payôdhi-sôman â- |
châra-vana-pravarddhana-vasantaka-sôman aśêsha-bhabya-hṛit- |
kairava-sôman end enipa Sôma-chamûpan id ên udâttanô ||
â-mahimâspadan enisida- |
Sôma-chamûpaṅge pati-hitârundhati su- |

prêmânvite satiy âdaḷu ।
Sôvala-mâdêvi sasige sasi-lêkheyavol ॥
pademât êm viḷasat-kaḷâ-pariṇatam vidyâ-guṇôdbhâsi heg- ।
gaḍe-Sômaṃ pati sâmi-vañchakara gaṇḍaṃ daṇḍanâthaṃ jasakk ।
oḍeyaṃ śrî-Mahadêvan âtma-sutan end and indu matt anyar âr ।
ppaḍedar sSômala-dêviyante satiyar ssaubhâgyamaṃ bhâgyamaṃ ॥
ene negaḷda mantri-Sômana ।
vanitege pati-hitege sat-kula-prabhavege saj- ।
jana-nute-Sôvala-dêvige ।
tanayar mMahadêva-Râma-Kêśavar ogedar ॥
â-mûvaroḷaṃ madhyaman ।
î-mahiyoḷu tâne palarol uttaman enipaṃ ।
Râmaṃ yaśôbhirâmaṃ ।
Sômâtmajan amaḷa-dharmma-karmma-prêmaṃ ॥
para-sênâ-jaya-vikramônnatiyoḷ âdaṃ Bhîmanuṃ Râmanuṃ ।
dharaṇî-stutya-kaḷâ-viḷâsad odavind â-sômanuṃ Râmanuṃ ।
vara-nârî-jana-môhanâkṛitiyoḷ udyat-Kâmanuṃ Râmanuṃ ।
sariy end î-jagav eyde baṇṇipudu kîrtti-prêmanaṃ Râmanaṃ ॥
śrî-Râman-anujan enisidan ।
â-Râma-chamûpan-anujan uru-Lakshmaṇa-vi- ।
stâra-Sumitrâdhika-puṇ- ।
yârâmaṃ Kêśavaṃ jagaj-jana-vinutaṃ ॥
eredand âgaḷe mâṇipaṃ budha-vipat-saṅklêśavaṃ Kêśavaṃ ।
birudind ântaran eydipaṃ sphurad-araṇyôddêśavaṃ Kêśavaṃ ।
śaraṇ âg endaḍe nîḍuvaṃ bahaḷa-bâhâ-pâśavaṃ Kêśavaṃ ।
chira-kîrtti-prabheyiṃ beḷappan akhiḷâśâkâśavaṃ Kêśavaṃ ॥
kaḍu-gali Mâdhavaṅge munid êḷvara gôṇmuri mantri-Mâdhavaṅg ।
eḍavaran okkilikkuva Javaṃ sale Mâdhava-daṇḍanâthanoḷ ।
toḍarvara mṛittu Mâdhava-chamûpanoḷ aṇmina machcharakke mâr- ।
nnuḍivara Mâri Kêśava-chamûpatiy aṇṇana gandha-vâraṇaṃ ॥
taruṇî-lôchana-Kâma-dêvan akaḷaṅkâchâra-vistâran ak- ।
karigargg âśrayan âśritaika-śaraṇaṃ prôdvṛitta-vîrâri-sin- ।
dhura-siṃhaṃ sakaḷâgama-praṇuta-Jainânûna-vârâsi-ban- ।
dhura-chandraṃ Mahadêva-mantriy-anujaṃ daṇḍâdhipaṃ Kêśavaṃ ॥
â-negaḷd-anuja-dvitayaṃ ।
pîna-bhujâkṛitiyin âtma-bhujadoḷ taḷt ur- ।
bbî-nutam enisalk esedaṃ ।
tâne Chaturbbhujan enalke Mâdhava-dêvaṃ ॥
maṟasi parârtthamaṃ tegeva mêḷisi porddi parâṅganâ-ratakk ।
eṟaguva nambid-âḷdan ire matte patitvaman âsegeydu bê- ।
saṟan usirv anya-mantri-nikarakk adaṭiṃ toḍarikkidaṃ gaḍ ên ।
aṟiyire sâmi-vañchakara gaṇḍanan î-Mahadêva-mantriyaṃ ॥
para-vadhu Rambegaṃ Ratigav aggaḷav oppuvaḍaṃ parârtthav Î- ।
śvara-sakhan-artthadiṃ Varuṇan-artthadin ûrjjitavâgi bappaḍaṃ ।
para-nṛipan oldu mannisuvaḍaṃ pirid îvaḍav atta chittav ô- ।
sarisad id êṃ mahatvad odavô mahiyoḷ Mahadêva-mantriya ॥

bahu-vaktram Padmagarbbham Danuja-guru Guru-dvêshi Jîvam surâdhî- |
śa-hitâtmam su-prabuddhôddhavan enipavanum tân akâryya-prayuktam |
mahiyoḷ pôlvannan âvam tanag ene negaḷdam viśva-lôka-prasiddham |
Mahadêvam mantri-mukhyam Manu-muni-charitam mantra-yuddha-pravîṇam ||
geḍegoṇḍam dhanyan old ôlagisidane kritârttham manam bettu mey-sâr- |
ddoḍan uṇḍam puṇya-puñjam poreva-nṛipane nairmmalya-dharmmânusaṅgam |
nuḍi-galtam viśva-vidvaj-jana-vinuta-kaḷâ-prauḍhan end andu tannoḷ |
paḍiy âvam mantri-varyyam budha-nidhi Mahadêvaṅge matt orbban anyam ||
mati kṛitigaḷge dṛishṭiy enisippudu tannaya sûkti-śakti Bhâ- |
ratige vivêkavam kalisuv ôjuvol irppudu châru-sat-kaḷâ- |
jñate Chaturânanaṅg arivan îv eṛavaṭṭ enisirppud endu van- |
di-tati nirantaram padedu baṇṇipud î-Mahadêva-mantriyam ||
banadoḷ huṭṭida-Bhadra-jâti-jayamam mund iṭṭu tâm paṭṭavar- |
ddhanav appantire chakravarttige chaḷam goṇḍ Ekkala-kshôṇipâ- |
ḷana durggam-biḍid irddu dôrv-vaḷada balpam tôṛi Fallâḷa-Dê- |
vana sênâpatiy âdan ûrjjita-bhujam daṇḍâdhipam Mâdhavam ||
parikipaḍ umba-vastu hadinâṛ avaṟoḷu tudiyim nivṛitti taḷt |
eraḍ eraḍ uttarôttaraman eyde modal parav â-Jinêndra-bhâ- |
sura-pada-pûjeyoḷ phaḷadin itta jaḷambarav ondu mâṇḍaḍe |
nirupamav alte Mâdhava-chamûpana Jaina-jana-stuta-bratam ||

ad ent endaḍe | śrîman-mahâ-pradhânam | purusha-nidhânam Sôvala-dêvî-jaṭhara-Jânhavî-samud-bhûta saucha-Gâṅgêyam | aṇu-bratâdi-subratâcharaṇa-niyamâgaṇya-puṇya-kâyam | nikhiḷa-samaya-samutpâṭana--prakaṭîkṛita--jñânânûna--Jainâgama--śikshâ-kshama--Sakalachandra--bhaṭṭâraka--dêva-charaṇa-sarasîruha-parimaḷa-paritôsha-samullasita-shaṭcharaṇam | Jina-samaya-samuddharaṇa-pari-ṇatântaḥkaraṇam | bhuvana-vinuta-bhava-rahita-Jina-bhavana-vinirmmâpaṇôdvṛitta-chitta-nityâhlâ-dam | âhârâbhaya-bhaishajya-śâstra-dâna-vinôdam | śrîmad-Ekkala-dêva-râjyâbhyudaya-karaṇa-kâra-ṇam | tri-śakti-chatur-upâya-pañchâṅga-mantra-pravîṇam | sâmi-vañchakara gaṇḍam | nikhiḷa-guṇa-gaṇa-karaṇḍam | para-nârî-sahôdaram | sâhasa-Vṛikôdaram tân enisi negaḷda-Mahadêva-daṇḍanâ-thana mahâ-satiya mahatvamam pêḷvaḍe ||

Atanu manaḥ-priyam Ratige Lakshmige bhâvipoḍ orvva Gôvaḷam |
pati Girirâja-putrige Maruḷg-eṟeyam varan enna kântan a- |
chyutan atisêbyan ûrjjita-kaḷâdharan end iḷikeyvaḷ î-mahâ- |
sati Mahadêva-mantriya manaḥ-priye Lôkala-dêvi santatam ||
chaturateg âda saipu sucharitrateg âda poḍarppu Jainad un- |
natikege sârdda puṇyav abhimânake taḷta mahatvav î-jagan- |
nuta-Mahadêva-mantriya manaḥ-priye Lôkala-dêvi ninna sat- |
pati-hitadindav âyt enal ad êvogaḷvem nija-sad-guṇaṅgaḷam ||
chaturateyoḷ samantu Jina-sâsana-dêvate Jaina-dharmmad un- |
natikeyoḷ Attimabbe satatam pati-bhaktiyoḷ oḷpuvett Arun- |
dhati paḍi pâṭi pâsaṭiy enal â-sati Lôkala-dêvig inn ad âr |
prati Mahadêva-mantriya manaḥ-priyeg anya-chamûpa-kânteyar ||

antu gôtra-mitra-kaḷatra-parijana-paritôsha-prâjya-râjyânvitan enisi negaḷda Mahadêva-daṇḍa-nâthaṅge guruv enisida Sakaḷachandra-bhaṭṭâraka-dêvar-âchâryyâvaḷiyam pêḷvaḍe ||

janatâ-saṃstuta-Padmaṇandi-munipam tat-śishyan âdam jagaj- |
jana-chûḍâmaṇi Râmaṇandi-yatipam tat-śishyan udyad-yaśam |

Munichandram Jina-dharmma-nirmmaḷa-lasat-saiddhânta-chakrêśan â- |
tana śishyam Kuḷabhûshaṇa-bratı-varam traividya-vidyâdharam ||
vimaḷa-prônnata-kîrtti kîrttita-guṇâḍhyam viśva-bhâsvaj-jagan- |
namitam tarkkadoḷ apratarkya-mahimam saiddhânta-sarvajñan ut- |
tama-śabdâtiśaya-prachaṇḍa-mati dharmma-byakta-mukt[y]aṅganâ- |
ramaṇam śrî-Kuḷabhûshaṇa-brati-varam traividya-vidyâdharam ||
tanag âdam paricharakâkṛiti yaśas-śrî châru-châritra-kâ- |
mini râjach-chamarîja-kânte maneg âdirpp âke nichcham dayâṅ- |
gane vâg-vallabhe buddhi vânase karam bhâsvat-tapô-lakshmi saj- |
janam âgal Kulabhûshaṇa-brati-varam strî-râjyadim râjipam ||

tach-chhishyam || pudid eṇṭum madavam tiraskarisi taḷt êḷum bhayakk âse-dô- |
ṛadey âṛ âyatanaṅgaḷam toṛedu sand aid-indriyaṅgaḷge sô- |
lade nâlkum gatiyindav ôsarisi mûṛum mûḍavam biṭṭu tâ- |
ne dayâ-vallabhan âdan î-Sakaḷachandram châru-bhaṭṭârakam ||

śrî-vanitege mogav ittu ta- |
pô-vanitege meyyan oḍḍi mukty-aṅganeyam |
bhâvisuva bammachâriyan |
ê-voguḷvudo Sakaḷachandra-bhaṭṭârakaram ||

sakaḷâgama-kôvidaram |
sakaḷa-jagad-bharita-kîrtti-lakshmîśvararam |
sakaḷâtmakaram pogaḷgum |
sakaḷa-janam Sakaḷachandra-bhaṭṭârakaram ||

svasti śrî Saka-varsha 1119 neya Piṅgaḷa-samvatsarada Mâgha-śuddha 12 Vaḍḍavârav uttarâyaṇa-saṅkrânti-vyatîpâtad-andu śrîman-mahâ-pradhânam Mahadêva-daṇḍanâyakar mmâḍisid Eṛaga-Jinâlayada S'ântinâtha-dêvara pratishṭheyam mâḍidalli śrîman-mahâ-maṇḍaḷêśvara Yekkalarasarum samasta-parivâraṅgaḷum iddu basadiya khaṇḍa-sphuṭita-jîrṇṇôddhârakkam ṛishiyar-âhâra-dânakkam dêvar-ashṭa-vidhârchanâbhishêkakk aṅga-bhôga-raṅga-bhôgakkam śrî-Mûla-saṅghada Kâṇûr-ggaṇada Tintriṇî-gachhchhada śrî-Sakaḷachandra-bhaṭṭâraka-dêvara kâlam karchchi dhârâ-pûrvvakam mâḍisi sarvva-namasyam âgi koṭṭa sthaḷa-vṛitti (*rest contains details of gift and boundaries*)

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*On a stone in the same temple.*

svasti samasta-bhuvanâsrayam śrî-pṛithvî-vallabham mahârâjâdhirâjam paramêsvaram parama-bhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrîmatu Bhûrllôkamalla-Dêvara vijaya-râjayam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire | svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvaram Banavâsi-pura-varâdhîsvaram Kâdamba-chakrêsvaram śrîmaj-Jayantî-Madhukêsvara-dêva-labdha-vara-prasâdâsâdhitarum appa śrîmat-Tailapa-Dêvaru Banavâse-pannirchchhâsiramumam Sântaḷige-sâyiramumam sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire | tat-pâda-padmôpajîvi | svasti śrîmanu mahâ-pradhânam maneverggaḍe-daṇḍanâyakam Masaṇaiyyam śrîmach-Châḷukya-Vikrama-varshada 52 neya Parâbhava-samvatsarada Phâlguṇa-śuddha-chaturddaśî-Sômavâradandu tanna samasta-sâdhanamum maiduna-Kâḷiga-Nâyakanam Îsâpurakke besase Permm-âḍi-Sântaram kôṭeyam parimutta mutti kaivîsuvâgaḷu sâsirvvargg aḷivâgeyum peṇḍir-uḍe urchchuv-âgaḷu kaṇḍudam kaḷipalâgad endu Kâḷiga-Nâyakana gandhavâraṇam Barmmu-Sânta pariye ||

ettida Sântara-bhûpana |
mottada nâyakaru muttal Îsâpuramam |

sutti kai-vîsi kâdale |
chitrav idaṃ paridu Barmmu-Sântaran irida ||
kaḍu muḷidu Bammu-Sântaṃ |
kaḍitale-palegeyuma koṇḍu Sântaran-âḷaṃ |
kaḍi khaṇḍa mâḍi poydaḍe |
keḍedudu dhâriṇiya mêle vairi-samûhaṃ ||
raṇa-raṅga-Sûdrukaṃ bal- |
kaṇi subhaṭam seṇasuv ari-balaṅgaḷa siramaṃ |
khaṇilene poyd âḷd âgaḷe |
peṇamayam âyt anitu nûṅkid ari-balam anitu ||
ant â-Sântara-bhûpana |
muntaṇa-nâyakar idirchchid âhavad eḍeyoḷ |
muntâgi Bammu-Sântaṃ |
tâṃ taḷut irid amara-lôka-prâptan âda ||
asi mushaḷa kaṇeya kontaṃ |
masada-saralu meyyan uchche Bammuga-Sântaṃ |
basam aḷidu bîḷe dhuradoḷ |
esadudu raṇa-raṅgadoḷage dêva-dundubhi nabhadoḷ ||
.......... . . . ..yabbe Sântati kalla nillisidaḷ Kâḷôjona besann

## 142

*On a stone on the way to the same temple.*

(*First part effaced*) .. gatinayanêśa-saṅkheya Sakâbdada Dundubhi-nâma-saṃvatsara.. vara-Jyêshṭhamâsada sitêtara-pakshadoḷ dvitîya-sanuutam Arkkavâra manuva .. tâm Basavale lôka-viśrute .. . daḷ samâdhi-vidhiyindaman Indra-nivâsa-saukhyamaṃ || Nandi-dêva-pada-yuga-sarasîruhada pañcha-pada-vinutântaḥkaraṇe-Mahadêva-vibhu-valhu vara-Sûrastha-gaṇe sugatiya naḍe paḍedaḷu ||

surar orddu puṟpa-vṛishṭiya- |
n eradâgaḷe suriye dêva-dundubhi-ravam am- |
baradol eseyalke Basavale |
sura-lôkav eydidaḷu mahôtsavadindaṃ ||

namô Vîtarâga ||

## 143

*At the same village, on a stone near the north wasteweir.*

svasti śrîmatu Vikrama-varshada . 6 neya Parividhâvi-saṃvatsarada Phâlguṇa-śu .. Sô-d andu śrîman-mahâ-maṇḍaḷêsvaraṃ Kâva-Dêvarasaru . hâyida turuvaṃ koṇḍu hôhalli śrîman-mahâ-maṇḍaḷêsvaraṃ Yekkalarasa-Dêvara be . diṃ Râma-Seṭṭiya maga .......... ḷiya Tuḷuva Mailane hôgi .. keyim palaram kondu turuvaṃ magaḷchi sura-lôka-prâptan âda ||

## 145

*On a 2nd stone at the entrance of the same tank.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanaṃ ||
S'aka-kalê vêda-bâṇa-tritaya-himakarê pûrttitê varttamânê
Pârîdâvîti siddhêr uchitatara-śubhê Pushya-mâsê cha śuklê |
târttîyâṃ Bhârgavârê śivada-Jina-pada-dhyâna-samsakta-chittâ |
nâkaṃ prâpat samâdhau guṇa-gaṇa-gaṇinî Chaichi-Gauḍi-prasiddhâ ||

tasyâ ........ nidhir amalatara-jñâna-sad-darśanâḍhyaḥ
śrî-S'ântîśa-prasâda-prakaṭita-vibhavô nityaśô gî .. ... |
kshîrâmbhôrâśi-śumbhat-kalaśa-vasu-śata-prâpta-puṇyôdayâyâs
sad-dharmmârâdhanâyâṃ praṇihita-sumanâ .. kalpa-drumâkhyaḥ || 2 ||
Uddir-âkhya-mahâgrâma-S'ântinâtha ...... |
agaṇya-guṇa-sampannô jîyâ .... śa . pa-prabhuḥ ||

bhadraṃ bhûyât śrî-S'ântinâthâya namaḥ ||

## 146

*On a stone near the sluice of the same tank.*

śrî-S'ântinâthâya namaḥ |

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
vara-Vṛishabha-tîrtthakara Gaṇa- |
dharar enisida Vṛishabhasêna-muni-puṅgavar-ud- |
dhura-vaṃśa-sambhavâchâ- |
ryyara pempaṃ pogaḷal aṟidapane Phaṇiramaṇaṃ ||
â-niyamâgraṇigaḷu Jina- |
sêna-śrî-Vîrasênar enip âchâryyar |
bhû-nuta-charitrar avaraṃ |
jânisuva vinêya-janada permmey ad ârmmaṃ ||
amarda tad-anvayadiṃ ban- |
da munîśaru Lakshmisêna-bhaṭṭârakar ut- |
tama-charitar avara śishyaru |
vimaḷa-guṇaru Chandrasêna-sûrigaḷ anaghar ||
â-muni-râjara śishyô- |
ddâmaru Munibhadra-Dêvar avara charitraṃ |
bhû-mahitam endoḍ adan inn |
ê-matô baṇṇisalke ballavan âvaṃ ||

vṛi || kshêmam amarvvinaṃ vimaḷa-kîrtti dig-antaman eyd aḍarvvinaṃ |
Kâmana châpa châpaḷate sârvvinam oppidaraṃ pogaḷdapem |
śrî-Munibhadra-Dêvaran iḷâ-vinutôru-śubha-svabhâvaraṃ |
prêmadoḷ artthig artthamuman îvaran ugra-tapaḥ-prabhâvaraṃ ||
munisaṃ Manmatha-yuddhadoḷ nirutamaṃ tatvârtthadoḷ bhaktiyaṃ |
Jina-pâdâmbujadoḷ dravâdhikateyaṃ sach-chittadoḷ dêseyaṃ |
vinutâchâra-chayaṅgaḷoḷ vachanamam vaktṛitvadoḷ rukma-rañ- |
janeyaṃ dêhada kântiyoḷ niṟisidar vâkyâdi-varuṇâhvayar ||

kaṃ || Hisugalla basadiyaṃ mâ- |
ḍisi Muḷugundada Jinêndra-mandirake sudhâ- |
prasaraman esagisi jasamaṃ |
pasarisi Munibhadra-Dêvar oḷpaṃ taḷedar ||
nyâyôpâyada Harihara- |
Râyaṃ vara-Vijayanagariyoḷu nelasirppand |
âyatikeya Sêna-gaṇa- |
jyâyaru Munibhadra-Dêvar aṟan eṟakadavar ||

int eseva tapaś-charaṇâ- |
nantaram âptâgama-prabhâvaman esagut- |
taṃ tûḷdi duritamaṃ niś- |
chintaru Munibhadra-Dêvar irppannevaraṃ ||
kâlâvasâna-saṃsthitig |
âlambam enippa nirṇṇayaṃ dorakaloḍaṃ |
śilâchâra-samâja vi- |
śâlar Munibhadra-Dêvar-aṟitaṃ janisal ||
nîr-oḷagaṇa-tâvarey-ele |
nîraṃ poradante bâhya-vastuvan ellaṃ |
dûraṃ mâḍi baḷḷikkaṃ |
dhîraru Munibhadra-Dêvar agaṇita-mahimar ||

vṛi || kshame niśśalyam enutte sanyasanadind âtma-prabôdhôdayaṃ |
samasand ondire dibya-pañcha-pada-chintâ-paṅkti munt eyduv ut- |
tama-tâṇakk adu sañchitârttham ene dharma-dhyâna-maunôdyama- |
kramdindaṃ Munibhadra-Dêvar oḍaliṃ bêr-mmâḍidar jjivamaṃ ||
lasita-S'akâṅkam udgha-nabha-chandra-purênduvininde sôbhisal |
pesarvaḍed oppi tôrppa vilasad-Vibhavâbdada Chaitra-suddha-tê- |
rase-S'anivârado] sakaḷa-sanyasana-byasanam samâdhi san- |
dise Munibhadra-Dêvar uṟe sad-gati-saukhyaman eydidar nnijaṃ ||

ka || lasita-Munibhadra-Dêvara |
nisidhiyuman avara sishyar ene sogayipa Pâri- |
sasêna-Dêvar uṟe mâ- |
ḍisi kîrttiyan ântar intu Kantu-vidûrar ||

bhadram astu Jina-śâsanaṃ śrî

## 147

*At the same place, on a second stone.*

svasti śrîmatu Vikrama-varushada 50 neya Virôdhikṛit-saṃvatsarada Phâluguṇa-su 10 Sô śriman-mahâ-maṇḍaḷêsvaraṃ Yekkalarasa-Dêvaru Uddhareya nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irddu Sântaḷige-sâyirakke dhâḷiyâgi haridalli haṭṭegâṟa Bîcha halaran iṟidu meṟedu sura-lôka-prâptan âdaṃ ||

## 148

*At the same place, on a third stone.*

svasti śrîmatu Hôsaṇa-vîra-Ballâḷu-Dêva-[va]rushada *14 ya Raktâkshi-saṃvatsarada Âsvîja-sudha-Â-8 di Udare-daṇṇâyaka Ekaliyaṇṇa samâdhi-vidhiyiṃ muḍipi svargasthan âda ||

## 149

*At the same place, on a fourth stone.*

svasti śrîmad-Vikrama-varshada Kîlaka-saṃvatsarada Mâga-suddha 13 Sô śriman-mahâ-maṇḍaḷê-śvaraṃ Ekkalarasa-Dêvar Uddhareyoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire ||

parama-Jinêśvaram tanag adhiśvaran udgha-lasach-charitra .. |
guru Hariṇa[ndi-]Dêva-munipôttaman aggada daṇḍanâyakaṃ |
vara-guṇi-Boppaṇaṃ janakan unnata-śîlada Nâgiyakka mâ- |
tarey enal êṃ kṛitârtthano dharitrige Siṅgaṇa-daṇḍanâyakaṃ ||

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*So in the original.

guṇada kaṇi Jaina-chûḍâ- |
maṇi vairi-balakke samara-mukhadoḷ subhaṭâ- |
graṇi Jina-padaṅgaḷaṃ Sin- |
gaṇa-daṇḍâdhipati nenedu sad-gati-vettaṃ ||

## 152

*On a stone in the middle of the same village.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchchanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
yaididanu svâmi-kâryyava |-
yaidi .. rutiralu kaṇḍan î-mârbbalamaṃ |
yaide kaḍi-khaṇḍa mâḍida |
yaidida Jina-pâda-padmamaṃ Baichappaṃ ||

**ad ent ene** ||

vâridhi-parivṛita-vara-dhara- |
ṇî-raṅgada-madhyad Amaragiriyiṃ teṅkalu |
ràrâjipa-Bharata-dharâ- |
nârî-bhûshaṇam enippa Kuntaḷa-dêśam ||
tâṃ neṟe meṟevudu Banavase |
pannirchchhâsira-samêtam adaṟoḷ maṃ- |
. nijadiṃ Padineṇṭ enip |
unnata-kampaṇake râjadhâniy enikkuṃ ||
matt â-kampaṇa-nichayam a- |
nittaṟoḷaṃ negaḷda Hiriya-Bidareya-nâḍ- |
uttamam adaṟoḷ sukha-saṃ- |
patti-sthânâbhivṛiddhi Vuddhare meṟeguṃ ||

**vṛi** || adu nânâ-dêva-harmmya-prayutav atuḷa-vâpî-taṭâkâñchitaṃ saṃ- |
padamaṃ tâḷd irppa-viprâdy-akhiḷa-jana-samêtaṃ lasat-puṟpa-vâṭi-
viditôdyânâdi-yuktaṃ prakaṭa-kaḷama-jâḷa-prasûtâ .... |
tôrppudu sakaḷa-muni prêma-dharmmâbhirâmaṃ ||
..... ene mere Uddhare .. |
.. nata-sthaḷam âgiralke tâṃ saundaryadiṃ |
manuja-Manôjaṃ Baichapan |
anupama-kîrtti-prabhâvadind ose[di]ppaṃ ||
kshiti-nuta-S'ânti-Jina-krama- |
śatapatra-madhubrataṃ surañjana-mitraṃ |
chaturaṃ Baichaya-Nâyaka- |
na tanûjaṃ râjisippan î-Baichappaṃ ||
bhû-dêvâśîrvvâdâ- |
hlâdaṃ nija-śira-karaṇḍa ......... |
.. daṃ varttise meṟevaṃ |
mêdini-mîseyara gaṇḍan î-Baichappaṃ ||

**tad-anantaraṃ** ||

vilasita-Vijayânagariya |
neleviḍinoḷe vîra-Bukka-Râja-tanûjaṃ |

Bali-nibha-Harihara-Râyam |
sale râjyam geyyutirddan ati-mudadindam ||
tat-pâda-padmôpajîvi ||
vṛi || Mâdhava-Râya . apratima .. tiya nâ .. u[da]gra-sâhasâm- |
bhôdhigaḷ endu ... raṇada dantige ...... m oyda-kâladoḷ |
bôdhaja-rûpinim .... gouḍa .. raṇam .. ... buddhi-vi- |
dyâdharar âkshaṇam to .. tôḷeya ........... .. .. ||
vara-vastrâbharaṇa ............. chhatramam .... |
... brâtama ........ . r ûrggaḷam châmarô- |
tkaramam kappura dambula-prakaramam koṇḍ â .. gîta .. |
shṭhurad î-Koṅkaṇa-dêśajar khaḷar enutt âg ettaḍam mâḍadê ||
Jallâmbeyoḷum dhâtrî- |
vallabha-Mâdhavan iruttam allim tara .... |
r allallim nilutam baral |
ellara pareyalke kaṇḍu kali-Baichappam ||

vṛi || hayamam dêṛegeim nelakk iḷivutam pâyd êṛi nôḍutte bhal- |
leyan urkk eydi .......... târum taṭṭuguttutte bal- |
meyoḷ aḍḍam barutirppa Koṅkaṇigaram Kînâśa-lôkakke niś- |
chayadind eydisutam parâkrama-yutam Baichappan int irppinam ||
kelabar kKoṅkaṇigar mmâr- |
mmalev-adaṭim baṇḍu-gaṭṭi neṭṭane paritand |
alag-aḍḍaṇamam châḷisi |
nelan adiralu ........ meyda ||
taleyindam . .... siḍi . ...... tûḷdâḍi khaḷgâmśu kaṇṇoḷ |
kiḍi sûsitt embinam ... r adaṭinim pâydu ........ ban- |
daḍe kaṭṭ î-Baichapam Mâdhava-narapati nôḍalke saṅgrâmadim |
kiḍi-khaṇḍam mâḍdam mârbbalaman adaṭinim Bhîmasênôpamânam ||
â-raṇa-raṅgadoḷ biḍade kûgi negaḷda-vîra ........ . |
.. ..... ... biṭṭu neṭṭane samâdhi-vidhânam on .. chittadoḷ |
Mâra-virôdhi .......... n ûrjjita nâka-lôkamam |
sâridan uttama-prabhu-kulâmbara-chandra-marîchi Baichapam ||
nirutam śrî-S'aka-saṅkhe sâsirada mûnûṛonda .. Raudri-va- |
tsara-Vaiśâkha-sita-trayôdaśi-lasad-Bhaumâhvayam vâra .. |
bare Baichappan udâra-châru-Jina-pâdâmbhôja-saktam manô- |
hara-rûpam vara-dhâtriyoḷ maḍidu nâka-kshêtramam porddidam ||

## 153

*At the same place, on a second stone.*

srîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
svasti samasta-bhû-vaḷaya-madhya loḷ irppudu Mêru-parvvatam |
prasthadi dakshiṇâśrayadoḷ irppudu Kuntaḷa-dêśa dêśadoḷ |
sva-sthirav âda Banavasegav âśrayamum Padineṇṭu-kampaṇam |
vistaradinda Jiḍḍuḷigeg oppuva darppaṇav Uddharâ-puram ||
Uddhareyoḷ janisiddam |
.. ddâtam Bayichapâtmajam Siriyaṇṇam |

sad-dharmmigaḷa sura-druma |
.......... sishṭaram pâlisutaṃ ||
âtana sati Chaüḍâmbike |
bhûtaḷadoḷ puruśa-bhakti bandhugaḷ-itsâ- |
mâtradi pura-janav ahud ene |
gôtraṃ perchchutte naḍadaḷ atyâścharyyaṃ ||

va || ant â-Siriyaṇṇaṃ .... sva-patnî-sahita . bandhu-bândhava .... parijana-pura-janamaṃ pâlisutta sukha-saṅkathâ-vinôdadindam iruta yiralu || vondânondu-dinaṃ Aruhat-paramêśvaraṃ Munibhadra .... Siriyaṇṇa .. chintaneyaṃ mâḷpa ....

Munibhadra-dêvar-âgneyoḷ |
anuvarttisiha guḍḍan âtan êm .... |
........................ . taṅg |
anumata-padav îven endu nenev-avasaradoḷ ||
anu ...... ttadiṃ kusuma-vṛishṭigaḷaṃ suriyalke bêgadiṃ |
ghana-rava-bhêri-dundubhi mahâ-murajaṃ bahu-vâdya-ghôśadiṃ |
tana tanag âḍi pâḍutire .................. ... |
Jina-pada-padmamaṃ biḍada .... Siriyaṇṇ êṃ kṛitârtthanô ||

(*rest illegible*).

## 154

*At the same place, on a third stone.*

...... vastu-vishayâya jagaddhitâya
viśva-sthiti-praḷaya-sambhava-kâraṇâya |
sarvvâtmanê vi ........ bhavâya
tubhyaṃ namas tri-bhuvana-prabhavê Sivâya ||
svasti śrî-ripu-râja-râja-makuṭâlaṅkâra-pâdâmbujê
bhûmiṃ ... bhûmipâla-tiḷakê śrî-Bukka-Râjâtmajê |
sâmrâjyaṃ Vijayâbhidhâna-nagarê kurvvaty akhaṇḍôdayê
bhû-lôkaṃ ........ ..... paksha ........... ||
...... S'akê tri ... śatakê sâhasra-saṃyôjitê
.... śâsana ........ dinê S'rîmukhya-saṃvatsarê |
Chaitrê mâsy asitâshṭamî ...... vârê bhû .... gatê
yôgê Kaulaka-nâmadhêya-karaṇê prâya ........ ||
............. vabhûvuḥ prajâ vidvâṃsô naya ............. ..... je bhâva-sahitâ (*rest illegible*).

## 155

*At the same place, on a mâstikal.*

S'aka-kâlaṃ *sasi-vahni-vêda-Hara-druk-saṅkhyântadoḷ Krôdhanâ- |
bdakadoḷ Pushya-viśuddhad èkâdaśadoḷ Gurvvâradoḷ râtriyoḷ |
sakalâtmaṃ Guru-paṇḍitâkhya-vara-sishyaṃ Malla-gauḍâtmajaṃ |
prakaṭaṃ śrî-Morasiṅkan eydidan *amartyôddurggamaṃ svarggamaṃ ||

## 156

*At Mañchi attached to the same village, on a stone lying against the wall of the Hanumanta temple.*

Udare Puṭappa-gauḍru S'ântapa-gauḍarû mâḍisida kalla-guḍiya sêvê Hâsamaṇana makaḷu Maṅga-dâsa-Nâga-dâsam .... maḍidaṃ Nandana-saṃvatsaradalu Mâñchêrayana guḍige Naṅgâ haṇa ga 200 yinûra-varaha

*So in the original.

## 158

*At Bidarigere attached to Udri, on a mâstikal in Châpê-Bhîma's back yard.*

Nallî-Chakravarttigaḷa śrî-pâdake śaraṇû śrîmatu S'aka-varuśa 1324 saudu Chitrabhânu-saṃ-Kârttika-su 4 Sô âḷa-Jakkadêva-Nâyakara maga Bommaṇṇanû svarggastan âda âtana madavaḷige Nâgâyi sahagamana mâḍidaḷu śrî śrî

## 160

*At the same village, on a vîrakal in front of the Îs'vara temple.*

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-prauḍha-pratâpa-chakravartti śrî-vîra-Râma-Dêva-vijaya-râjyôdayada 11 neya Viśu-saṃvatsarada Mâgha-bahuḷa-chaturddasî-Vaḍḍavâradalli Bidiragereya Tayilaiya Bommaiya-Nâyakana maga Jakka-gauvuṇḍa Taravûra Bîrayya-haḍavaḷana kûḍe kâdi samara-[ra]ṅgadalli vîra-daḷanavannu mâḍi mârvvalavannu tavisi hoydu hoyisikoṇḍu svarggava sûregoṇḍanu Bidiragereya ûra mundaṇa hantada moraḍu Mâra-bôva-mukshavâgi matta 20 kamba 60 bhûmi ashṭa-bhôga-têjas-svâmya-śrôtra-pâtra-kaṭṭida-havu-mukshavâgi teṟuv ilada sarvvamânya maṅgaḷa maṅgaḷa śrî śrî

## 161

*At the same place, on a second vîrakal.*

Sarvvadhâri-saṃvatsarada Mâgha-su 3 Ma Bhila-Nâyakanu kaḷḷara kûḍe kâdi bira-svarggadoḷag âdanu maṅgaḷa mahâ śrî śrî

## 162

*At Yalavâṭa attached to Udri, on a vîrakal in front of the Îsvara temple.*

svasti śrîmatu samasta-prasasti-sahitaṃ Hoyisaṇa-vîra-Ballâḷa-Râya-vijaya-râjyôdayada *48 Ânanda-saṃvatsarada Âsvayja-su 13 dinadali . . . . . paya-Râyana kiṟiya-Jiḍḍuḷige-nâḍa Kû . . . . liya turuva koṇḍu hôhalli . . . . . . . Mahadêva . . . . yalâgi bandu hiriya-Jiḍḍuvaḷige-nâḍa Harigeya ma . . . . . . . . . lasi . . . . . . ḍiyara gauḍa . . . . . . . . . . . . . . . . . . . . . . . . . . . . kâdipa . . . . . . . . . . n iṟidu . . turuvaṃ maguḷchi sura-lôka-prâptan âda maṅgaḷa mahâ śrî ||

## 163

*At Harûru (same hobli), on a mâstikal near the village gate.*

S'aka-varusa †sâvirada munnûṟa aṟuvatta ayidaneya Visu-saṃvatsarada Srâvaṇa-śu 10 lu śrîmatu Vijayanagariya Mallikârjuna-Râyara vênṭeyada Chandraguttiya vênṭeyada Haravûra Amma-gauḍana Bayirava-gauḍi tamma strîyaru saha saṅgati yiḍidaru śrî

## 165

*At the same village, on a mâstikal behind the Mârî temple.*

Sukla-saṃvatsarada Kârttika-bahuḷa 7 Bu śrîmatu Haraûra Châûṇḍa-gâûḍa . . . . maga Bomma-gaûḍa svarggastan âdalli âtana madavaḷige Bommi-gaûḍi samâdi kuḷitu svarggake sandaḷu maṅgaḷa mahâ śrî śrî ||

## 167

*At the same place, on a vîrakal.*

namas tuṅga-&c. ||

. . . . . . . svasti śrî jayâbhyudaya chatus-samudrâdhîsvara vijaya-śrî-Dêva-Râyara kumâra Mallikârjjuna-mahârâyar iha Vijayanagariya ṭhâṇeya Chandraguttiya pratipâḷisida bhaṇḍârada Liṅgappa-Voḍeyara kâladalu â-Chandraguttiy-oḷagaṇa hiriya-Jiḍḍuḷge-nâḍ-oḷagaṇa Puleyada Haraûra grâ-

* So in the original. † S'aka 1365 = Dundubhi; Vishu = 1381.

mada kuḷavâḍi-gauḍugaḷu turu sere hôge kâdi maḍidavarugaḷu Masaṇa-gauḍara maga Bommarasa-gauḍaru Tamma-gauḍara maga Narasaṇṇa-gauḍaru Saka-varsha 1376 neya Bhâva-saṃvatsarada Âsvîja-suddha 11 Budhavâra mûraneya-jâmadalu kâdi maḍida-sâṅgatyada vîrakallu ........ maṅgaḷa mahâ śrî śrî

168

*At the same place, on another vîrakal.*

svasti śrî jayâbhyudaya râjâ ..... râja-paramêsvara śrî-vîra-Pratâpa-Dêva-Râyaru râjyaṃ geyiuttam irdali S'aka ... sha 1338 Durmukhi-saṃvatsarada Vai ..... śu 10 Ma Haraûra mûliti Varama.... ya-Nâyakanu Siggada dâriyalu kaḷḷa .... di kâdi vîrau âgi kaḷḷa .... ambuga....... yiṭṭu sura-lôka-prâptiy âda.

169

*At the same place, on a vîrakal.*

Âṅgirasa-saṃvatsarada Vaiśâkha-suddha-pâḍyadalu Haraûra Bommaṇṇa-Nâyakana maga Bhaira-Nâykanu ûra aruvatt-okkalu .... bittuvalli kaḷḷaru bandu tâgidalli kâdi maḍidanu

170

*At Mûḍi, (Tavanandi hobli), on a stone in the south wall of the Grâmês'vara temple.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja .... mêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷa .......... kyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya ... jyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka.. salluttam ire tat-pâda-padmôpajîvi .. samasta-praśa .. sahitaṃ śrîman-mahâ-pradhânaṃ sâvâsigaḷ-adhishṭâyakaṃ ... dhi-vigrahi sênâdhipati mane-verggaḍe-daṇḍanâyakaṃ Bhôgayyaṅgaḷu Banavâse-pannirchchhâsiramumaṃ dushṭa-nigraha .... pratipâḷanadin âḷuttam ire śrîmach-Châḷukya .. ma-varshada 50 neya Viśvâvasu-saṃvatsarada Mâghada puṇṇa ... Sômavâradandu sôma-grahaṇa-saṅkrânti-byatîpâtadan .. śrîman-mahâ-pradhânaṃ Vaḍḍarâvuḷada daṇḍanâyakaṃ Mêdimayyagaḷuṃ davasâyada perggaḍe Châmuṇḍa-mayya-Nâyakanuṃ Banavâ.. nâḍa hejjuṅkada herggaḍe Sôyipayyanuṃ davasâyada hergga .. Mâki-mayya-Kalidêva-Lakkhaṇayya-Nâyakaruṃ nâḷ-prabhu Chevvi-Seṭṭi Dayasiṅga-Seṭṭi Bammacha-Seṭṭiyuṃ mummuri-daṇḍamum irddu Baradâ-nadiya teṅkaṇa Mûvaḍiya-bîḍina śrî-Grâmêsvara-dêvara nivêdyakkaṃ nandâ-dîvigegaṃ (*here follow details of gift and usual final phrases*) svasti samasta-guṇa-sampannan appa Gaṅgarâsi-paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa dharmma saṃvatsarigaṅge hoṭake ....

171

*In the same temple, on a stone in the western wall.*

svasti śrîmatu Yâdava-Nârâ[ya]ṇa pratîpa-chakravartti bhuja-baḷa-vîra-Ballâḷa-Dêva-varshad Akshaya-saṃvatsara-Phâlguṇa-puṇṇami-Budhavâradandu śrî-Kadamba cha[kra]vartti-Kâva-Dêva Mûvaḍiṃ bîḍan iridalli saṇṇada Bîma taḷt iridu tu[ru]vaṃ magurchchi sura-lôka-prâptan âda âtaṅge nettaru-goḍage .. ba 10 vondu dêvâlyada nivêdyada..... int idannu ........ suvadu

172

*In the same temple, on a stone in the northern wall.*

svasti śrîmatu Châḷukya-pratîpa-chakravartti ...... malla-Dêva-varshada 2 neya Piṅgaḷa-saṃvach-charaṃ Hânuṅgallalu Mallikârjjuna-Dêvan âḷutt ire Mûvaḍiya mûla sthânada Sômêsvara-paṇḍitara magaṃ Masaṇaiya-Nâyaka vairiyan tâgi taḷt iri[du] sura-lôka-prâptan âda ||.

## 173

*At the same village, on a vîrakal in Vîrappa-Voḍêr's back yard.*

namas tuṅga-&c. ||

svasti śrî jayàbhyudaya-S'aka-varuśa 1322 neya Vikrama-saṃvatsarada Bhâdrapada-ba 30 Sômavâradalu śrî-vîra-Hariyapa-Voḍeyaru râjyav âḷuta(m)v ire Garigina Dêva . . . . Voḍeyara pu. . . . . . śrîmanu-mahâ-prabhu śrî-sû . . -Mallikârjjuna-dêvara dibya-śrî-pâda-padmârâdhakarum appa Nâgarakhaṇḍeyada-nâḍa Mûvaḍiya Basava-gavuḍana maga Chennamallappaṃ muktan â . . â-Mûvaḍiya Grâmêsvara-dêvarige biṭṭa bhûmi hittala keṟeya paḍuvaṇa-kôḍiyali chiṭṭana yi-khaṇḍugada keyya biṭṭu koṭṭadu

## 174

*At Korakôḍu (same hobli), on a vîrakal near the Kallês'vara temple.*

. . . . . . . . samasta-prasasti sahitaṃ śrîma[t]-Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa bhuja-baḷa-chakravartti Saṅkama-Dêva râjyaṃ . . . . v iralu svasti samasta-prasasti-sahitaṃ śrîman-mahâ . . . . . . . . svaraṃ Vikramâditya-Dêvarasaru râjyaṃ geyivutta . . . . . . svasti samasta-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷêsvaraṃ Uddhare. . laha-Dêva[ra]saru Kuppeyal iralu Vikramâditya-Dêva tanna. . . . . . mâgri-verasi naḍedu Kuppeyaṃ Mûva . . . . mutti kâduttav iralu Sakha-varsha 1099 neya hattaneya Hêmaḷambi-saṃvatsarada Kârttika-ba-tadige-Sukravâradandu Asakahaḷḷiya Âlada Bîcha-Seṭṭiya maga yekkaṭiga Bikkaṇṇana Tailaha-Dêvaṃ karedu besasalu mahâ-prasâdav endu kaikoṇḍu kâduva mêlâḷan iṟidu turakava nûṟinnûṟvaṃ hâydu . . . . . ḷi-samûhaṃ Âlada Chikkaṇa . . . . . . . hadiṃ svargga-lôkavaṃ mechchisidaṃ || alagina baḷi. . . . gaḷa gâyalu . . . . . . . . . . âdar . . . . sale sambhra . . . . yaṃ kaṟeva iôdasarâ . . . . . sariy etta nôrppaḍaṃ maled uttama boggarada nettara heggaḍal iṭṭa . . ḍḍaya malevara mâri Tailapana yekkaṭiga Chikkaṇṇan ânt iṟid âji-raṅgadoḷu . . . . . . damayama iḷuva. . gaḷa taṇḍada vâye kari sugidu baṟuvara . . . . . . Koṇḍapa geyada . . . . . . . . (*rest illegible*).

## 175

*At the same place, on a second vîrakal.*

svasti śrîmch-Châḷukya-chakravartti-Traiḷôkyamalla-Dêvaṃ sukhadiṃ râjyaṃ geyyuttire Saka-nṛipa-kâḷâtîta-saṃvatsaraṅgaḷu 1077 neya Yuva-saṃvatsarad adhika-Phâlguṇa-bahu[ḷa]3 Sômavârad andu śrîman-mahâ-maṇḍaḷêśvaraṃ Jagadêvarasara besadiṃ Madasâleya Kâḷarasaṃ samasta-sâmâttiyiṃ berasu bandu śrîmad-anâdiy-agrahâraṃ Kuppegaḍeya haḷḷi Korakôḍan iṟidu tuṟuvaṃ koṇḍ uḍey-uchchi hôhâgaḷ alli huṭṭida .Bâva-gâvuṇḍaṇa magandiru Dêva-gâvuṇḍanum Malla-gâvuṇḍanuṇ billum ambumaṃ koṇḍ irvvarum hebbâgiloḷ aḍḍaṃ nindu guheya bâgiloḷu siṃhaṃ irppante tâgi taḷd esuvâgaḷu kâra-maḷe kaṟedanteyuṃ kaḍandura huṭṭiya keṇakidanteyuṃ kaviva kôla bâyoḷaṃ kâlabâyoḷaṃ Javan okkil ikkidante tottaḷa-duḷid . . tuṃ kayya saramaṃ billa-tirumaṃ paḷivannav echchu neṟeyade kaṭṭid-alagaṃ kittu . . l kuriya hiṇḍaṃ tôḷaṃ pokkanteyuṃ karbbu-dôṇṭavan âne lokkanteyuṃ nakkud aḷilu pokkum âḷa-hiṇḍu kutti nûṅkutta barppâgaḷu ||

vṛitta || maled idirânta mârvvalavan aḷkuṟe tâgi bhuja-pratâpadind |
alagane kirttu poyye niratam kaṇakâl moḷakâl mukhaṃ bhujaṃ |
tale baḷeyôge saññaḷita-yôpinav ond eraḍ aṭṭey ôḍaluṃ |
tolagade ni . . . . | iṟidar irbbarum âhava-raṅga-bhûmiyoḷ |

ant avar ibbarum pôgade nind idaṃ kaṇḍu pôrid âḷu-kudureyum orbban tâgiy esalviṟiyalu kôḷ-kontaṅgaḷ ûḍigi birddu sura-lôka-prâptar âdaḍ avar irbbara peṇanaṃ meṭṭi tuṟu pariyal avar ibbariṃ kiṟiya Poppa-gâvuṇḍa tamm-aṇṇandir-irbbara kaḷêvaravaṃ kaṇḍu saîrisalârade nimm-âḷudan appen

alladoḍ êṃ tuṟuvaṃ magulchi bappen end oṇde-meyyoḷu hinda-hattal âtaṅge paḍibala dâgi maṇḍaḷikaṃ Vuddarey-Ekkalarasan âl-kudureyaṃ hêḷal â-neṟavaṃ kûḍikoṇḍu Hâlgaṭṭada bayalal oḍḍan oḍḍid-ari-balavaṃ Boppa-gavuṇḍa kondu tuṟuvaṃ magulchi koṇḍuband aṇṇandiraṃ saṃskârisi jaḷa-dâna-kriyeyaṃ parôksha-vinayamumaṃ mâḍiy irbbarggaṃ kallaṃ niṟisidalli maṅgaḷa mahâ śrî śrî

## 176

*At the same place, on a third vîrakal.*

svasti śrîmach-Châḷukya-Trailôkyamalla-Dêvaṃ sukhadiṃ râjyaṃ geyyutt ire S'aka-varshada 1077 neya Yuva-saṃvatsarad adhika-Phâlguṇa-ba 3 Sômavâradandu śrîmanu-mahâ-maṇḍaḷêśvaraṃ Jagadêvarasara besa ............ sôleya Kâḷarasaṃ samasta-sâmâtiyiṃ bandu śrîmad-anâdiy-agrahâraṃ Kuppagadde ...... Koṟakôḍan iṟidu ... tuṟuvaṃ koṇḍu hôhâgaḷ alli huṭṭida Ha ...... magandiru Vîra-gâvuṇḍanuṃ Malli-gâvuṇḍanuṃ tuṟuvaṃ Tâgarttiyind aḍḍaṃ ...... âḷdaṃ ...... ........ venutav irddoḍ âtaniṃ kiṟiyaṃ Mallaṃ vaśar-al[a]dav ari-balav ellaṃ Chenniyari ...... daru .. mattaṃ .... dorukade bala nulid ôḍuttaṃ balav ellaṃ gondaḷisi tâgi taḷt i .. raṇaṅgaḷa .. din âḷva .. malampugoṇḍu vîraraṃ koṇḍaṃ

> sandaṇisi banda pagevara |
> pandalegaḷa ............ |
> .... goṇḍa ... mûṟum illay |
> end ene sal-lîlege meṟedu jasamaṃ paḍeda ||

ant-â .............. kaṇḍ alagaṃ kittu mêle vâydu palavaraṃ kond â ................ .... gaḷaṃ ........ n iral uṟe piriyaṃ sura-lôka-prâptar âdar avar-irvvariṃ kiṟiyaṃ Jôda-gâvuṇḍaṃ ta ...... .. kaḷêvaramaṃ kardd-uykikoṇḍavaraṃ kondu tuṟuvaṃ magulchi tandaḍ aṭṭada bâren end â .... ḷu mâr-vvalavaṃ kondu tuṟuvaṃ magulchi tandu tamm aṇṇandira kaḷêvaramaṃ kaṇḍu śôkâkrântan âgiy avar irvvarumaṃ saṃskârisi jaḷa-dâna-kriyeyuma parôksha-vinayamumaṃ mâḍi

> jitêna labhyatê lakshmîḥ mṛitênâpi surâṅganâ |
> kshaṇa-vidhvaṃsini kâyê kâ chintâ maraṇê raṇê ||

maṅgaḷa mahâ śrî śrî

## 177

*A the same place, on a fourth vîrakal.*

svasti śrîmat-Kaḷachuryya-nija-vijaya-bhuja-baḷa-chakravartti-Bijjaṇa-Dêvaru pṛithvî-râjyaṃ geyyutt ire | svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ Jayantî-Madhukêśvara-dêva-labdha-vara-prasâdar appa śrîman-mahâ-maṇḍaḷêśvaraṃ Kîrttidêvara-saruṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Uddhareya Yakkalarasaruṃ śrîman-maṇḍaḷika-Bammaṇṇananu śrîman-mahâ-maṇḍaḷêśvaraṃ Jagadêvarasara mêle daṇḍuv êḷalu Saka-varsha 1086 neya Subhâ .. .. vatsarada Bhâdrapada-ba 8 Vaḍḍavârad-andu kâduttippâ-samayadalu Koṟakôḍa Siṅgi-Seṭṭiyarigaṃ śrîmad-Ekkalarasar-ekkaṭiga Masaṇiyaṃ .. .. kondu tâgi ||

> vṛi || vand idirânta mâr-vvalaman a ................ . yya- |
> gali Masaṇaṃ kaḍaṅgi poṇard achchara pôgade sutti muttaluṃ |
> pala ......... kutti karuḷ-iṇḍeyan iṇḍeyan âḍi suttaluṃ |
> tolagade nindu taḷt iṟidu mechchisidaṃ sura-kanneyarkkaḷa ||

antu kâdi palaraṃ kondu Masaṇaṃ sura-lôka-prâptan âdoḍ avar-aṇṇaṃ Maleya-Bammi-S'eṭṭigaḷ âtaṅge parôksha-vinayamaṃ mâḍi kalla niṟasidaru ||

> jitêna labhyatê lakshmîḥ &c. ||

*(rest illegible).*

## 178

*At the same place, on a fifth vîrakal.*

svastimatu Kadamba-chakravartti Mallidêvarasaru prithvî-râjyam geyutam ire S'aka-varsha(rusa) sâsirada-nûra-nâlvatt-êlanê Pârthiva-sam[va]tsarada Vaisâkha-suddha-dasamî-Sukravârad-andu Uddhare(re)yalli Âriya-Nâyakar munidu Korakôdam pâyida turuvam koluvalli

bhayam inis illade kavid |
ây-ari-balamam Malli-Settiy-aggra-sutam Kâ- |
leyan iridu taguludu tânum |
jayamam paded Amara-pati nimsakk âdan ||

## 179

*At Kuppagadde (same hobli), on a stone in the enclosure of the Râmêsvara temple.*

srî namas tâmra-jatâ-jâla-bâla-pallava-dhârinê |
brahmânda-mandapârambha-pûrnna-kumbhâya S'ambhavê ||
srî-Râmêsvara-dêvam |
srî-Râmêsvararan oldu rakshike kîrtti- |
srî-râmêsvararam vâk- |
srî-râmêsvararan udita-dinakrit-prabharam ||
kadey illad âgasakk ên |
odal âdudo pêl iv enip ajândakk idu dal |
todav enise madhya-lôkam |
kadu-chelv âyt adarol udgha-Jambû-dvîpa ||
adan âdam suttit ugra-sphuta-kamatha-luthal-lôtha-pâthîna-nakra- |
krada-kaulînâlagardda-grahana-para-saram kumbhi-kumbhôda-jambhi- |
prada-vâribhâri-sañchârana-chalita-jalôddîna-phêna-pratânâ- |
spada-tungôdyat-taranga-prabala-ghulughule-dhvâna-raudram samudram ||

â-Jambû-dvîpada nattanaduve ||

Suragiri kangolisirkkum |
Bharata-kshêtram dal adara tenkana-deseyol |
parivadiyin adara tenkalu |
karam oppuvud alte negalda Kuntala-vishaya ||

â-Kuntala-vishayadolu || svasti samasta-bhuvanâsrayam srî-prithvî-vallabham mahârâjâdhirâjam paramêsvaram parama-bhattârakam Satyâsraya-kula-tilakam Châlukyâbharanam srîmat-Tribhuvana-malla-vîra-Sômêsvara-Dêvara râjyam uttarôttarâbhivrid lhiyim saluttam ire || tat-pâda-padmôpajivi || svasti samadhigata-pañcha-mahâ-sabda mahâ-mandalêsvaram Banavâsi-pura-varâdhîsvaram Jayantî-Madhukêsvara-dêva-labdha-vara-prasâdam mrigamadâmôda Triyaksha-kshmâ-sambhava chaturâsîti-nagarâdhishthita-Lalâtalôchananum Himavadu-girîndra-rundra-sikhara-samsthâpita-sphatika-silâ-stambha permmati-tûryya-nirgghôsanam S'âkhâcharêndra-dhvaja-virâjamâna-mânôttunga-simha-lâñchchhanam dattârtti-kâñchanam samara-jaya-kâranam mârkkolvara gandam kadana-prachandam jagad-orbba-ganda pratâpa-mârttandam satya-Râdhêyam saranâgata-vajra-prâkâra kaligal-ankusanum appa srîmatu Kâvadêvarasaru Banavâsi-pannirchhâsiramumam Hânungal-aynûruman ubhaya-sâmya-dim dushta-nigraha-sishta-pratipâlanam mâdi sukha-sankathâ-vinôdadim râjyam geyyuttam irddan âtana vamsa-vîryya-srutâdigal ent endade ||

paramânandade dêva-kôṭi-sahitaṃ S'rîkaṇṭhan irppan jagad- |
guru Himyâdri-nikuñja-rañjita-kadambôdyânadoḷ lîleyiṃ |
Haranaṃ pûjipud endu tande besasal sad-bhaktiyiṃ Gauri S'aṅ- |
kara-pâdâmburuhaṅgaḷaṃ padapinind ârâdhisutt irppina ||
ant â-samayadoḷ udgha-va- |
santôdeyam âge Girijeyaṃ nôḍe Bhavaṃ |
Kantu-śaraṃ manamaṃ naḍal |
ant â-kshaṇaṃ âdud antya-dhâtuś-chalana ||
Hara-vîryyam âdam ugal ur- |
vvareyoḷu niṭiḷâmbakaṃ chatur-bhujan orvvaṃ |
Giriśâṃśi-bhûtaṃ ban- |
dhura-rûpaṃ puṭṭidaṃ manô-mudadinda ||

ant urutara-têjan appa kumâranan Îśvaraṃ nôḍi harshântaḥkaraṇan âgi tad-apatyana dhâtrîśvaran âg endu parasuvudum âtaṃ Smarahara-dharâ-sañjâtan appudariṃ Hara-dharaṇî-prasûtan î-kadamba-vana-madhya-sambhûtan appudariṃ Kâdamba-Rudranuṃ lîlâ-sañchâra-mayûra-piñchha-sañchhanna-chchhâyâ-chchhurita-gâtran appudariṃ Mayûravarmmanum emb ivu modalâg abhidhâna-śataṅ-gaḷaṃ tâḷdi nikhiḷa-râshṭra-kaṇṭakaraṃ tûḷdi Jayantî-puradoḷu sukhadiṃ râjyaṃ geyyuttam iral âtaṃ modalâg eppatt-êḷu siṃhâsanastaroḷage ||

S'ânta-nṛipaṅg udayisidar |
santatigaḷu Kîrtti-bhûpanuṃ Tailapanuṃ |
Kantu-nibhar amaḷa-charitar a- |
nanta-guṇar ssamara-S'aṇmukhar bhûtaḷadoḷ ||
â-Kîrtti-nṛipana pautrar |
prâkaṭa-mahimar prachaṇḍar apratimar bhû- |
lôka-stuta-kîrtti-varar |
śrî-Kîrtti-nṛipâḷa Kâma-bhûbhujan embar ||

ant atipratâpigaḷ enippa kumârar puṭṭi ||

Kâdamba-râjya-lakshmiyan |
âdaṃ kaikoṇḍu ripugaḷaṃ beṅkoṇḍ â- |
hlâdaṃ janak odavuvinaṃ |
mêdiniyaṃ Kîrtti-nṛipati paripâlisida ||
tad-anantaram î-mahig a-|
bhyudayaṃ pirid âge Kâma-bhûpaṅge jagad- |
vidita-yaśô-ramaṇaṅg â- |
dudu sale sâmrâjya-pûjya-lakshmiya paṭṭa ||

âtana prabhâvam ent endaḍe |

ivan âvaṅgav asâdhyan endu pagevar ttam-tammoḷ âsaṅkisal |
nevadindaṃ pariyiṭṭu mutti muṛidaṃ vîrâri-durggaṅgaḷaṃ |
kavarddaṃ kappavan ikkad uddhatara dêśâśêśa-kôśaṅgaḷ emb |
ivan âdaṃ kali-Kâma-bhûpan adaṭar jjîy ayya bâṛp embina ||
gaṇḍara tîrttanaṃ kaligaḷ-aṅkuśanaṃ kadana-Trinêtranaṃ |
chaṇḍa-marîchi-têjanan arâti-vadhû-vividha-prakâra-san- |
maṇḍana-dûranaṃ guṇa-karaṇḍanan uddhata-Kâḷa-daṇḍanaṃ |
maṇḍaḷikâgragaṇyanan ad êvoguḷvem kali-Kâma-bhûpana ||

mige têjaṃ peṟarg âge sairisuvanê mitraṃ diṭakk endu bhâ- |
nuge sairippan udâtta-dâna-guṇamaṃ santânam end aḷkariṃ |
negaḷd â-kalpa-kujakke sairisuvan uttuṅgatvamaṃ gôtram end |
agadoḷ sairipan unte sairisuvanê Kâdamba-Kaṇṭhîravan(a) ||
nirutaṃ S'rî-sutan endoḍ aṃchariye pêḷ saubhâgya-sâmrâjyam î- |
dharaṇî-saṃstuta-Kîrtti-Dêvan-anujaṅg êṃ chôdyamê rôdasî- |
bharita-khyâti Kadamba-Rudran enc dal vidviṭ-purôchhêdanaṃ |
pirid ê-bhâvise Kâma-bhûmipatig î-viśvambharâ-bhâgadoḷ |
dhareg uruḷe tamma talegaḷu |
kari-śiramaṃ nija-kabandhadoḷu pattisi bî- |
rara taṇḍaṃ Gaṇaparavolu |
karam esadar kKâma-bhûpan-iṟid-âhavadoḷ |
khara-da[ṇ]ḍaṃ sarasijadoḷu |
virahaṃ chakrâhvayaṅgaḷoḷu nistêjaṃ |
para-bhûpâḷarol allade |
niravadyam id illa Kâma-nṛipan âḷuv-eḷeyoḷ ||
moṟey embudu bândhavaroḷu |
toṟey embudu nada-nadî-nikâyadoḷ âdaṃ |
śeṟey embadu jûdugaḷoḷu |
peṟat-edeyoḷ iv illa Kâma-nṛipan âḷv-eḷeyoḷ ||

mattam â-râjyakke Lakshmi-dêvate enisida Kâḷala-Dêviyara mâhâtmyamam pêḷvaḍe |

Manasija-mantra-dêvateyo mêṇ Sachiyô S'atapatranâbhan-aṅ- |
ganeyo Chaturmmukha-priyeyo S'aṅkaran-ôpaḷo pêḷim embavôl |
anupama-rûpu sad-vibhavam ûrjjita-lakshmi mahâ-vivêkam oḷ- |
pina subag emb iv endum esedirppavu Kâḷala-Dêvi-ṟâṇiyoḷ |
santatigaḷ samant eseye Kâḷala-Dêvige puṭṭi rañjipar |
Kkantu-nibhar ssalakshaṇar atiprabaḷar kkaligaḷ vidagdhar a- |
tyanta-parâkramar ssubagar apratimar ssujanar ssamasta-bhû- |
kântar enippa Barmma-nṛipa-Sôma-mahîbhuja-Malla-bhûbhujar ||

avara mahâ-pradhânara mahatvav ent endaḍe |

para-hitadoḷu sâhasadoḷu |
nirupamav enisippa mantra-śaktiyoḷ â-Khê- |
charana Kirîṭiya Guruvina |
dorey enipaṃ Vâsudêva-daṇḍâdhîśa ||
bhâsura-têjanan adhika-vi- |
lâsanan ûtukṛishṭa-dharmma-chittanan olavind |
î-sakaḷa-janaṃ poguḷguṃ |
Kêsava-Nâyakanan artthi-vara-dâyakana |
kadana-prachaṇḍan atibaḷan |
adaṭara Javan ahita-vana-davânaḷan ivan em- |
budu lôkaṃ mudadindaṃ |
Madukeya-maṇḍaḷikanaṃ prachaṇḍôdayana ||
para-hitadoḷ para-v(a)yasanadoḷ parav int id enippa dharmmadoḷ |
nirupa[ma]-mantra-śaktiyoḷu nôrppaḍe perggaḍe-Râghavaṃ Viyach- |
chhara-patiyoḷ Nadîtaneyanoḷ Hari-nandananoḷ Surêjyanoḷ |
dorey enisippan emba satya-kîrtti samasta-diśântarâḷadoḷ |

mattaṃ Hari-charaṇa-sarôja-bhriṅganum sâhasôttuṅganum (eni) enisida Kâmarasanuṃ artti-jana-chintâmaṇiyuṃ sandhi-vigrahi-chûḍâmaṇiyum enisida Sâyaṇṇanu vairi-maṇḍaḷika-Bhairavan enisida Bhairavanu verasuṃ sukhadiṃ râjyaṃ geyyuttam ire ||

Banavase-nâḍiṅg idu toḍav |
enisirddudu Kuppageḍḍe viprâvaḷiyiṃ |
dhana-dhânya-vriddhiyiṃ cha- |
lvina kaṇiy eni[si]ppa dêva-kuḷa-saṅkuḷadiṃ ||

mattam â-grâmad âdiyaṃ pêḷvaḍe | Krita-yugadoḷu Pushpâvati Trêteyoḷu Pushpanagara Dvâpâra-doḷu Puṛpaśakaṭa Kali-yugadoḷu Kuppageḍḍey end intu pesarggaḷ esevutt irddav alli ||

dharey ellaṃ nava-gandha-śâḷi-vanadindaṃ ramyam âdaṃ sarô- |
varam ellaṃ kumudôtpaḷâmburuha-divyâmôdadiṃ sêvyam ur- |
vviruhânikamum ellam uttama-phaḷa-brâtaṅgaḷiṃ rayyamaṃ |
narar ellaṃ sucharitrar ûrjjita-yaśaḥ-Puṛpâvatî-grâmadoḷ ||
sarvva-vidar ssamasta-vibudhâśrayar âśrita-kalpa-bhûruhar |
parvvata-dhairyyar agrajanmâgraṇigaḷ prabhugaḷ pratâpigaḷ |
sarvva-janôpakârigaḷ enippa-negartteyin oḷpu-vetta sâ- |
sirvvara pemmeyaṃ poguḷvaḍ attaḷagaṃ sale Kuppagaḍḍeya ||
avaroḷu Manemaneyavar emb- |
avar amaḷa-guṇar vVasishṭha-gôtra-pavitrar |
bbhuvana-prasiddhar avaroḷag |
avanî-nuta-kîrtti S'aṅkaraṃ karam eseda ||
vineya-nidhi S'aṅkarâryyana |
taneyaṃ Nârâyaṇa-prabhu kshti-nutan â- |
tana tanujar ppalar avaroḷu |
vineyâmbudhi Biṭṭimayyan ûrjjita-têja ||
â-Manu-charitaṅg Umchara- |
Sômaiyana tanûja Madhuvimayyana taneyaṃ |
sôma-prabhan Îśvaran emb |
â-matimânu kûrttu tanna taneyaḷan itta ||
â-Vishṇu-prabhuviṅgaṃ |
S'rî-vanitegav amaḷa-charitar anupama-puṇyar |
ppâvana-tanugaḷu Râghava- |
Dêvanum Îśvaranum emba sutar udayisidar ||

avara mahatvam ent endaḍe ||

vitata-yaśar vviśuddha-kuḷa-sambhavar apratimar ppracha[ṇḍ]ar un- |
natar uditârkka-têjar ud[ô]dita-puṇyar u[j]lagrar ûrjjitar |
chchatura-Chaturmmukhar śruti-purâṇa-vidar nnuta-kâbya-nâṭakâ- |
nvitar ene [l]aṇṇisalk aḷave Râmayanaṃ negaḷd î-Bîmayyana ||
Hêmagiri-dhairyyan akhiḷâ- |
śâmukha-vara-kîrtti-dhâman amaḷa-charitran |
kômaḷa-gâtraṃ budha-nidhi |
Râmeya-perbbâruvan esedan î-vasumatiyoḷ ||
kuladoḷu baladoḷu pempinoḷ |
alaghu-parâkramadoḷ ârggam aggaḷam ivan end |

uligum janam suputrah |
kula-dîpakan enisid î-Bîmayyanan olavim ||
ant avar ati-mudadindam |
santa[ta]-sukhadind iralke Kôḍiya-maṭhadim |
Kantuharam barppantir a- |
nanta-guṇam Vâmaśakti-munipam bandam ||

ant avar bbijayam geyvudum kaṇḍ idir erddu kritâbhivandananum samsthâpitôchchâsa[na]num krita-pâda-prakshâlananum dattârggha-pâdyanum upacharitôpachâranum âgi mukuḷita-karam dêvatâ-pratishṭhe-phaḷam âvud anal avar "êka-liṅga-pratishṭêna sarvvê dêvâḥ pratishṭhitâ" yambudu śrutiy endu muni-mukhyar nnija-nivâsakke bijeyam geyvudum itta liṅga-pratishṭha-hrishṭa-chittan âgi ||

nerap î-sabheya sa-pûjâ- |
parikaran ariyal alli paḍedam sthaḷamam |
Haranam pratishṭhisalk end |
uru-têjam vibhu-lalâman enisida Râma ||
sâsirada nûra hannond |
â-Saka-nripa-vatsaram salalu Saumyâbdam |
lês enise Jyêshṭham emb oḷu- |
mâsada sita-tadige Saurivâradoḷ olavim ||
vibhavam nerap î-vidvat- |
sabheyam śrî-Vâmaśakti-munipati-sahitam |
śubha-lagnava Gôvinda- |
prabhu kuḍe liṅga-pratishṭhe mâḍidar avargaḷ ||

antu sumuhûrttadoḷu supratishṭheyam tad-uktiyim mâḍi samasta-janamam suvarṇṇadim dibyânnadim taṇipal avar dibyâśîr-vvachana-rachane[ga]ḷim parasi â-dêvaṅge Râmêśvara-dêvar emb abhidhânam mâḍi pôpudum ittal â-Râmayyam samuttuṅga-dêvâ[ya]tanamam mâḍi sukham irppudum adam pergade-Râmayyam kaṇḍu puḷakita-gâtran âgi nija-svâmi Kâma-bhûpaṅg aripal adam kêḷd arasam harshôtkarshan âgi tad-dêvatâ-darśana-nimittam kumârarum nija-sachivarum berasu Kuppageḍḍege band â-dêvanam nôḍi santosam-baṭṭ uttarâyana-saṅkrânti-Âdityavâra-amavase-vyatîpâtad-andu Râmaiyya-hebbâruvanumam î-Bîmayyanumam karad â-dêvara(m) aṅga-bhôgakkam raṅga-bhôgakkam nitya-nivêdyakkam mahâ-dânakkam endu ||

rayyam enipp î-dhare jîy |
ayy enutam po[ga]ḷe negaḷda-Kâma-mahîśam |
Kayyaḍivaḷḷiyan â-Râ- |
maiyyana Râmêśvarakke koṭṭam mudadi ||
maneyam mêl-âḷike mat- |
taneya vaṇad-âya suṅka-darśanam emb î- |
binnaṇada tereyin adaroḷ |
. . . . enitippaḍam avam S'ivag osed itta ||

int î-dharmmav â-chandrârkka-bara salg endu satya-Râdhêyam Kâma-bhûpam kritârtthan âda ||

Râmayan ant adan Ekkala- |
bhûmîśaṅg aripi dêva-dêva pâlisuvaḍ adam |
nî manam old îvud enalk |
â-mârggadin â-nripôttamam kûrtt itta ||
idan oldu pâliparggа a- |
bhyudayam. . . . . . . . sat-sutarum |

mudamum arujateyum ati-sam- |
padamum dîrgghâyuv akkum idu paramârttham ||
uttama-chittar appavargal ittade mum salutidda ........ |
............ trisapta-kulôdbhavar appa martyar |
aty-uttamar âdadam narakadol namevar vvahu-kâlav â-khalam |
sattu sahasra-kôti-narakam ........ ttuvam ||
odavida Kuppatûra sujanâgrani Chimmara Vâsu[ .. ]num |
sadu-guna-yuktan appa kavi Doddara-Nâchayanum samasta-sa |
............ Kêsava-Dêvan emb ivar |
mmudadole kûdi pôldar idu salgu śaśâṅka-dinêśar ullina ||
dhare-ravi-śasi-vullannam |
stiram akk î-dharmma ........... |
niratam yajñaṅgalan â-|
daradindam mâlke maṅgalam .. gam ellam ||

(*usual final verses*).

## 180

*At the same place, on a stone in front yard south of the same temple.*

svasti śrîmatu Kâdamba-chakravartti Mallidêva-varusada âreneya Svabhânu-samvatsarada Phâlguna-sudha-dvâdasî-Sômavârad-andu śrîmad-anâdiy-agrahâram Kuppagedeya karuvaga-Sugga-jîya Kêtamana maga Râmam kâlegadolu halabaram kondu sura-lôka-prâptan âdanu guru sara .. (*stops here*).

## 181

*At the same place.*

śrîmad-râjâdhirâja râja-paramêsvara Triyambaka-dêvara dibya-śrî-pâda-padmârâdhakanum appa śrî-vîra-Mâdarasa-Vodeyaru sukha-saṅkathâ-vinôdadim râjyam geyyuttam irddalli avara tan-mantri Udeyann-Odeyara maneya Yeda-nâda suṅkâdhikâri Bîrarasaru svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1314 neya Prajâpati-samvatsarada Âshâdha-ba 10 Sô | Kuppagadeya śrî-Râmanâtha-dêvarige madhyâhnada vondu-hottina dhûpa-dîpa-nayvêdya-tâmbûlakke vondu-kab bila magga-dere mudre.. .. ntike saha ga 193 hanavam â-chandra-sûyyar ullannabara (*usual final phrases and verses*).

## 182

*At the same village, on a stone near the village gate.*

svasti śrî jayâbhyudaya-S'âlivâhana-śaka 1522 neya Vikâri-sam || Âśâda-bahula 10 Guruvâradalu vîrara Ule-Nâyakanu Kuppagadde ... ralli kâdi madidanû vîragallu

## 183

*On copper plates of Kuppagadde-agrahâra.*

*(Nâgarî characters).*

jayaty âvishkritam Vishnôr vârâham kshôbhitârnnavam |
dakshinônnata-damshtrâgra-viśrân .... vanam vapuh ||

svasti samasta-bhu[va]nâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam paramêsvara parama-bhattâraka Hastinâpura-varâdhîsvara ârôhaka-Bhagadatta ripu-râya-kântâ-datta-vairi-vaidhavya Pândava-kula-kamala-mârttanda kadana-prachanda Kaliṅga-kôdanda ganda-mârttanda êkâṅga-vîra rana-raṅga-dhîra Asvapati-râya-disâpatta Gajapati-râya-samhâraka Narapati-râya-mastaka-tala-prahâri sâmanta-mriga-chamûra Koṅkana-châtur-diśa-bhayakara chachcha-puta châcha-puta Îśvara-

mukha-kamaḷa-vinirgata-sudha-sâḷaṅga-Brahma-vîṇâdi-Bharata-śâstra-prasiddha-anêka-śâstra-pravîṇa Kôraṇṭaka-Vyâḷî-Nâgârjunâdi-mantra-traya-siddha prasidha-samudaya-namita-pâdâravinda ari-râya-kula-vilaya-kâlânaḷa nîtyâkara parâṅganâ-putra suvarṇa-varâha-lâñchhana-dhvaja samasta-râjâvaḷî-virâjita samâlaṅkṛita-śrî-Sôma-vaṃśôdbhava Parîkshita-chakravarti tat-putra-Janamêjaya-chakravarti Hastinâpurê sukha-saṅkathâ-vinôdêna râjyaṃ karômi ...... dig-vijaya .. ya vijayaṃ karômi Tuṅgabhadrâ-Haridrâ-saṅgamê (*IIa*) śrî-Harihara-dêva-sannidhau kaṭakam utkalitaṃ Chaitra-mâsê kṛishṇa-pakshê Sôma-dinê Bharaṇî-mahâ-nakshatrê saṅkrânti-vitîpâta-nimittê sarppa-yâgaṃ karômi Banavase-pannichhahasra-madhya-khampaṇa-Yeḍa-nâḍa-yappattara tat-madhya-Puspaga-ḍeya-grâmât Brâhmaṇâ Kannaḍa-śâkheya Âtrêya-gôtrada Mâdhava-paṭṭavardhanaru Kannaḍa-śâkheya Vasishṭha-gôtrada S'aṅkara-ghaḷisaru Kannaḍa-śâkheya S'rîvachha-gôtrada Yôgêsvara-paṭṭa-vardhanaru Kannaḍa-śâkheya Visvâmitra-gôtrada Vishṇu-dîkshitaru chavugha-mu .. nânâ-gôtrada sahasra-dvaya Brâhmaṇâ sarppa-yâga-purṇâhuti-samayê âsîrvâda-pûrvakaṃ chakravartti mechi pañ-châṅga-pasâya chhatra-sukhâsana-balada-gaddige-aṅka-daṇḍa-khaṇḍaṇe ashṭa-bhôga-têja-sâmya-sarbanamasyav âgi Puspageḍḍeya-grâmâ tat-madhya-pravishṭa Bammanahaḷḷi (*others named*) yêvaṃ daśa-grâmât dhârâ-pûrvakaṃ dattaṃ tasya grâmasya sîmantarâṇi kathaṃ (*here follow details of boundaries and usual final verses*; *also a few further gifts*) oppa Ari-râya-mastaka-taḷa-prahâri

## 184

*At the same village, on a stone in the enclosure of the Narasiṃha temple.*

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvi-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jayasiṃha-Dêvaṃ pṛithuvî-râjyaṃ geyye S'aka-nṛipa-kâḷâtîta-saṃvastara-śataṅgaḷ *ombaynûṟ-ayvattombattaney Âṅgîrasa-saṃvatsarada Paushyada puṇṇame-Vaḍḍavârad-uttarâyaṇa-saṅkrântiyandu samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati Trikunda-pura-varêśvara Brahma-Kshatriyaṃ Mâṭûra-vaṃśôdbhavaṃ Nandana-vana-chhatra ... vatâra haya-lâñchchhanaṃ darppaṇa-dhvaja-virâjamâna para-sainya-Bhairavaṃ ripu-baḷa-mallaṃ samaraika-dhîraṃ nuḍidante gaṇḍaṃ parâkrama-siṅgaṃ tolagadaṃ gaṇḍaṃ śauryyâgaraṃ śrîmad-Âlayyaṃ Banavâsi-pannirchchhâsiramuṃ Sântaḷige-sâsiramuman êka-chch-hatra-chhâyeyin âḷuttam iḷdu maṇḍaḷikaṃ Kundamaṅge Kuppagaḍḍeya bayalaṃ kaḷam bandu ||

vṛitta || baḷavad-arâti-sêne kiḍe vâji-baḷaṃ perapiṅge hasti-saṅ- |
kuḷam aḷirvaḷki baḷke tanag ânt-adhikôgra-virôdhi-sâdanaṃ |
vaḷike baḷaḷchi nurggi palaraṃ tave kondu mahâji-raṅgadoḷ |
tolagada gaṇḍan ânt iṟiye bhumbhukam adbhutan âdud ettaluṃ ||
keḍeva-bhaṭar bhaṭântra-vṛit(t)adindam uruḷva-hayaṃ hayâḷiyiṃ |
puḍivuḍiy âge meṭṭuva-gajaṃ gaja-mâṃsaman urchchi tindu kûg- |
iḍuva maruḷ maruḷ-paḍeyan aṭṭuva siddha-gaṇaṃ gaṇaṅgaḷaṃ |
baḍiva niśâcharar ssamara-dhîra .. .. irid âji-raṅgadoḷ ||

ant anêkaraṃ kondu sura-lôkakke bijayaṃ geyyal âtana magaṃ samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati vijaya-lakshmî-pati samasta-śâstra-pârâvâra-pârâyaṇaṃ | sâmanta-Nârâyaṇaṃ | ripu-baḷa-timira-hâraṇa-karaṇa-sahasrakiraṇaṃ | gaṇḍar-âbharaṇaṃ | nija-kuḷa kuvaḷaya-vidaḷita-vi-râja-râjaṃ | gaṇikâ-Manôjaṃ | aśva-vidyâ-vidita-S'âḷihôtraṃ | Nandana-vana-chhatraṃ baḷâdhika-virôdhi-sâdana-Pâkaśâsanaṃ | gîta-Kañjâsanaṃ | vividha-vibudha-mâgadha-chintâmaṇi | dharâdhi-râja-chûḍâmaṇi | śubhrâbhra-kundêndu-Hara-hâsâbhâsa-bhâsura-jagad-vidit-akîrtty-âkaraṃ | satya-ratnâkaraṃ | mṛigarâja-śauryyaṃ | Mandara-dhairyyaṃ | (n)annana siṅgaṃ | śrîmaj-Jayasiṅga-Dêvaṃ |

vṛitta || muḷis aty-adbhutam âyam endum achaḷaṃ dânaṃ budhâhlâdi kê- |
vaḷim alt unnati-satya-śaucham aṟitaṃ lôkôttaraṃ kîrtti dig- |

*So in the original.

valayântam nuḍi Mêru-śaila-likhitam dharmmam jagan-mudre bhû- ।
taḷa-vandyam charitam nayam jana-nutam śrî-Simha-bhûpâḷana(m) ॥
ripu-sainyam ette dhuradoḷ ।
nriparim munn iṟidu palavu kâḷagadoḷ bhû- ।
mipa-chûdâmaṇi Siṅgam ।
nriparim munn iṟivan emba pesaram paḍedam ॥

vritta ॥ malevar ssukkire manneyar ssugiye sâmantar mmanaṅ-gunde maṇ- ।
ḍalikar ssaṅkise Bêḍar arbbise Kuṟumbar bbeḷche tann-onde-tôḷ- ।
valadim bhûtaḷamam nimirchchi janakaṅg att aggaḷam nâlveral ।
chaladoḷ śauryyadoḷ embinam dharege sandam Simha-bhûpâḷakam ॥

intu suputraḥ kuḷa-dîpakan enisi negarddu tamm-ayyaṅge parôksha-vinayamâgal agrahâram Kuppa-gaḍḍeyoḷ Âlêśvaramam mâḍisi dêvargge nivêdyakkam sodarggam pûjegam biṭṭa tôṭam (*here follow details*) aṅga-bhôgakkam Eḍenâḍ e 70 baḷiy Annageḍeyam sarvva-namaśyam biṭṭan (*usual final phrases and verses*) iṟiva-Goravaṅg î-sthânamum Annageḍeyoḷ piriya-gaḷeyi 23 mattar ggaddeyum tamma bhuktiyoḷ ellam veṇḍike-vaṇamumam koṭṭam śrîmat-kavi-râja-vallabham Kappaṇṇa-bhaṭṭara likhitam । Châmuṇḍôjam basageydam । Bammôjam dêgulavam mâḍidam śrî maṅgaḷa

## 187

*At Ekkasi attached to Kuppagadde (same hobli), on a stone in Puṭṭamma's wet land.*

namas tuṅga-&c. ॥
Harir avatu kiri-vapur vvô
yasya radâṅkûra-kôṭi-pîṭhâ sâ ।
sita-kamaḷa-mukuḷa-miḷad-aḷi-
lalanâ-*nîlâm bibhartti bhû-kântâ ॥

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram Banavâsi-pura-varâdhîśvaram Jayantî-Madhukêśvara-dêvara labdha-vara-prasâdam mṛigamadâmôdam satya-Râdhêyam śaraṇâgata-vajra-pañjaram Kadamba-kuḷa-kamaḷa-mârttâṇḍam kaligaḷ aṅkuśam gaṇḍara ḍâvaṇi śrî-vîra-Kâvarasaru sukha-saṅkathâ-vinôdadim râjyam geyvuttam ire tat-pâda-padmôpajîvi śrîman-mahâ-pradhânam maṇḍaḷika-mârkkôla-Bhairavam immaḍi-Râvutta-râya vîra-Badaki-Seṭṭiyaru S'aka-varshada 1200 neya Bahudhânya-samvatsarada Chaitra-śu 5 Guruvâradandu svasti śrîmad-anâdiya paṭṭada piriya-agrahâram Kuppageḍḍeya heggeṟeya kelasakke .. Ekkasiya bayaloḷage mattaru keyya â-chandrârkka-sthâyiyâgi dhârâ-pûrvvakadalu koṭṭaru maṅgaḷa mahâ śrî śrî (*usual final verses and phrases*).

## 188

*At Sârekoppa (same hobli), on a vîrakal near the Kallês'vara temple.*

svasti samasta-prasasti-sahitam śrîmatu Kâdamba-chakravartti Malli-dêvarasaru su (3 *lines effaced*)

Sâreya Bhairava-Nâyakan ।
.. ... migilâgi raṇadoḷ iṟiyalk adan ântu ।
vîram Saṅkeya-Nâyaka ।
Biṟeya-Dêvana samagra-balamam kondan ॥
eradu-balam mechalu .. ।
Birusana-ba .. yoḷe kâdi tâm basav-aḷiyal ।
sura-gaṇikeyar oludum .. ।
.. ... yoḍane sura-vimânadoḷ oyidar ॥

*Perhaps a mistake for *lîlâm*.

## 189

*At the same place, on a second vîrakal.*

śrî namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chakravartti sri-Râmachandra-Dêva-Râya-râjya-varshada Subhânu-saṃvatsaraday Âśvîja .. 3 Sô-vâradandu Biraya ... ta kaḷḷaru-maṃ mige hatipa...eya-pasâyavarana kûḍe kâdidali Taraṇara-Vatti-Gauḍana-Bommayanu vûra sûḷa biddu Sâ(ma)raiyakuppeyoḷe voṭṭi taḷt iṛidu ..... raṅgeya .... lu sura-lôka-prâptan âda maṅgaḷa mahâ śrî śrî

## 190

*At the same place, on a third vîrakal.*

svasti samasta-mahâ-maṇḍaḷêsvara vira-Kâva-Dêvarasaṃ .. râjyaṃ gêvali mahâ-pradhâna-Kalla-veggaḍe guḍa .... keṛeyali besadoḷu .................... Sâraya Badaḷeya-râja tâgi taḷt iṛidu sura-lôka-prâptan âdanu || .... Bomma ..................

## 191

*At the same place, on a fourth vîrakal.*

.... śrî pṛithvi-vallabha mahârâjâdhirâjaṃ pa . ... rakaṃ Jayasingha-Dêva pṛithvî-râjyaṃ geye.. Ba ...... si *13000 ma Brahma-Dêvan âḷutt ire Saka-nṛi .... tîta-saṃvatsara-sataṅga 954 neya Âṅgîra[sa]-saṃva ... rttise svasti samadhigata-pañcha-mahâ-śabda mahâ-sâ .... pati madavad-ari-nṛipati-jita-lakshmî-pati Triku ..... varêsvara parama-Mahêsvaraṃ Mâṭûra-vaṃśôdbhavaṃ....jôḷbhâ-vaṃ Nandana-vana-chchhatra saraṇâgata-tanutraṃ ha .... âsrita-jana-kâñchana darppaṇa-dhvajaṃ suratarô ...... Brahma-Kshatriya Kshatriya-sûtradhâra sâmanta-Gôpâḷa.... labdha-vara-prasâda-nâmâdi-samasta-praśasti-sahita ..... yya-Dêvanu maneya pradhânaru Eḍenâḍ-erppa ...... Balla-vaṇege Pârvvanapaḷḷiya Sâreyoḷe .... Sârey allade Pârvvanapaḷḷiy embud illa ba ..... sâsanav (*usual imprecatory phrases*).

## 192

*At the same place, on a fifth vîrakal.*

śrî namas tuṅga-&c. ||

svasti samasta-prasati-sahitaṃ bhuja-baḷa-prauḍha-pratâpa-chakravartti śrî-vira-Râma-Dêva-râjyôda- . .... ttaneya Virôdhi-saṃvatsarada Phâlguṇa-su 1 Gu Sômayi-Dêvarâṇe Yaḍenâḍ-eppatta âḷuttidalli .. rabada ..................... Sôva-Nâyaka tuṛu seṛekonḍu-hôhali kaṇḍu ....... Sâreya Kâḷa-Gauḍa Sôvaṃ bava.. munde halav-âḷu-kudureya kûḍe.. ṭiyiṃ bidu ulipe sura-lôka-prâptan âda adake Vaichi-nâḍule maṇu mûvattu kamba keya koṭṭaru adake ...... (*usual imprecatory phrases*) mangaḷa mahâ śrî śri

## 193

*At Kûḷaga (same hobli), on a vîrakal in front of the Râmaliṅga temple.*

. matu Kaḷachuryya-bhuja-baḷa-chakravartti Bijjaṇa-Dêva-varsha-... nu-saṃvatsarada Vaisâkha-suddha 8 Sôma śrîmanu ...... Ekkalarasaru Jaga-Dêvana mêle naḍeda heṛage he .........gi hari tandu Kûḷaganûra kaviye hâyidu tuṛuvaṃ ko ..... ḷḷiga âtana maga Kiḷḷanuṃ hôgi tâgi halaraṃ kondu tuṛuvaṃ magu ..... ptar âdaru || Bammanavaḷḷiya maneyiṃ tanna magaṃ tânu asvama .... tâgi taḷt iṛidu mâṛânt-ari-baḷamaṃ kondu maguḷchid antu .. vîra Haḷḷiga puṭṭida grâmavane bandu Hoysaṇa hâdand aṭṭi ........ tuṛuvaṃ maguchidaṃ jagav aṛiye ||

*So in the original : but it should be 12000.

aṟeyaṭṭi Hoysaṇâṅkaṃ ।
tuṟuvaṃ .... ḷchuv-eḍeyoḷu Kiḷḷaṃ ।
taṟisandu vîrar ârebar ttaḷt ।
iṟidaṃ dêva-lôka-prâptar âdaru .. ॥
...... maga tandeyu ।
kudureya taḷt iṟidu Kiḷḷanuṃ Haḷḷiganuṃ ।
kadanadoḷu ........ ।
.... ttiyar oḍagoṇḍu pôdar â-S'ivapurakê ॥

.... gan-aḷivina raṇadalu vi ... ḷḷanuṃ tâgi taḷt iṟidu kudureya mêgaṇa-râhutaraṃ kondu nindu jasavaṃ ...... tuṟugoḷoḷu peṇḍir-uḍeyan urchchuv-eḍeyoḷuṃ Kiḷḷaṃ ...... ... magurchchi sura-lôka-prâptar âdaru ॥ svasti śrîmatu Hâyada-Beḷa-gauḍana tamma Kitti-gauḍa .... guveti Hoysaṇa-maṇḍaḷika kavîye hâydu ........ rarahaḷḷiyaṃ ... Kiḷḷagaṃ ...... gauḍa Kitti-gauḍanu aṟuvatt-okkaluṃ aimaṇṇigaruṃ biṭṭ umbaḷi gadde mañja koḷaga dharma ...... târaṃ-baraṃ pratipâḷisuvaru (*usual final phrases and verses*). Kuppaṭûra Chimmara Bâchimayya putra Chaṭṭi-mayyaṃ ba ....

## 195

*At Tavanandi (same hobli), on a tomb stone to the south of the basti in the fort.*

svasti śrîmatu Sarvvadhâri-saṃvatsarada Âshâḍha-suddha-tadige-Bṛihaspativârada śrîmatu Kâṇûr-gga[ṇa]da Mâdhavachandra-dêvara guḍḍi śrîman-nâḷu-prabhu Mâḷi-gauḍana sose Appe-gauḍana heṇḍati śrîman-nâḷu-prabhu Udaraiyana magaḷu Siriyavve samâdhi-vidhiyiṃ muḍipi svargastey âdaḷu maṅgaḷa mahâ śrî śrî

## 196

*At the same place, on a third tomb stone.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

śrîman-mahâ-maṇḍaḷêśvaraṃ ari-râya-vibhâḍa bhâsege tappuva-râyara gaṇḍa Hindu-râya-Suratrâṇa pûrvva-dakshiṇa-paśchima-samudrâdhîśvara śrî-vîra-Bukka-Râyana kumâra śrî-Harihara-Râyanu râjyaṃ geyyuttam irppalli ॥ svasti śrî jayâbhyudaya-S'aka-varusha 1301 neya Kâḷayu[kti]-nâma-saṃvatsarada Pusya-ba 3 Sômavâradalu śrîmann âḷuva-mahâ-prabhu praje mechche gaṇḍa alliya hadi-neṇṭu-kampaṇakke śirômaṇi enipa mahâ-prabhugaḷ-âditya Tavanidhiya Bomma-gauḍanu sakala-sanyasana-vidhiyiṃ muḍipi svargga-prâptan âdanu ॥ âtana guṇâvaḷi ent endaḍe ॥

pârâvâra-trayâdhîśvaran atuḷa-balaṃ Bukka-Râyaṅge lôkâ- ।
dhâraṅgaṃ ..... mâḍid avaniya dharmmaṅgaḷaṃ Jaina.. ḷâ- ।
chârạṃ.. ḷaṃ gaḍa ...... mara .......... mâḍi puṇyâ- ।
kâraṃ.. kîrtti-vṛittaṃ Tavanidhiy-adhipaṃ Bommaṇaṃ Mêru-dhairyyan ॥
parasa.. yâdi-dêva parada.... tân.. Jagaṃ.. ... ।
darisida Jainan orbba kali...... pâḷakan indu bhaktiyiṃ ।
parama-Jinêsvara.............. n emba.. ।
.... dṛiḍha-chittan î-Tavanidhi-prabhu Brahmaṇi.. ka-lôkadoḷ ॥

Jina-patiy antaraṅgadoḷg irppa (*rest illegible*).

## 197

*At the same place, on a fourth tomb stone.*

Krôdhi-saṃvatsarada Âsvayija-su 13 Sukravâradalu Tavanidhiya Bhayirava-gauḍara madavaḷiti Bommi-gauḍi svarggastey âdaḷu ॥

## 198

*At the same place, on a fifth tomb stone.*

kali-chali-Mahadêvaṇṇana ।
kulamuman uddharisal endu Râmana basaroḷ ।
sale puṭṭi kîrtti-vaḍedaṃ ।
bala-yuta-daṇḍêśa-Mâdhavaṃ vasumatiyoḷ ॥
sakaḷa-guṇa-bharite Jina-pâ- ।
da-kamaḷa-yuga-bhakte Arasalâṅgane yâ ... ।
sukavi-surabhûja-daṇṇâ- ।
yaka-Mâdhavan esadan akhiḷa-vasudhâ-taḷadoḷ ॥
śrîman-Nandana-vatsarê parilasaj-Jyêshṭhê tu mâsê sitê
pakshê Rudra-(mitê) dinê Gurau cha vimaḷê vârê kaḷâ-kôvidaḥ ।
śrîman-Mâdhavachandra-dêva-charaṇâmbhôjâta-bhṛiṅgô jagad-
vikhyâtâśrita-kalpa-vṛiksha-sadṛiśa-śrî-Mâdhavâkhya-prabhuḥ ।
svâmi-vañchakaroḷ gaṇḍas sarvva-sâṃsârikaṃ purâ ।
tyaktvâ Jinâlayaṃ kṛitvâ khyâtaṃ Tavanidhâv aḷaṃ ॥
sô'yaṃ prabhugaḷ-âdityas samâdhi-vidhinâ bhuvi ।
nâka-lôkam agâd daṇḍanâtha-śrî-Mâdhava-prabhuḥ ॥

śrîmad-Yâdava-Nârâyaṇaṃ bhuja-baḷa-prauḍha-pratâpa-chakravartti śrî-vîra-Râmachandra-Râya-vijaya-râjyôdayada 23 neya Nandana-saṃvatsarada Jyêshṭha-ba 11 Guruvâradandu śrîmat-Kâṇûr-gaṇada Mâdhavachandra-bhaṭṭârakara guḍḍa śrîman-nâḷ-prabhu prabhugaḷ-âdityaṃ praje-meche-gaṇḍaṃ .... daṇṇâyaka-Mâdi-Gauḍaṃ samâdhi-vidhiyiṃ muḍupi svargga-prâptan âdanu maṅgaḷa mahâ śrî śrî

## 199

*At the same place, on a sixth tomb stone.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

śrîman-mahâ-maṇḍaḷêśvara ari-râya-vibhâḍa bhâsege tappuva râyara gaṇḍa Hindu-râya-Suratrâṇa pûrva-dakshiṇa-paśchima-samudrâdhîśvara srî-vîra-Bukka-Râya vijaya-râjyaṃ geyyuttam irppalli S'aka-varsha 1293 neya Virôdhikṛit-saṃvatsarada Phâlguṇa-śu 13 Maṅgaḷavâradalu śrîmad-râya-râja-guru-maṇḍaḷâchâryya Balâtkâra-gaṇâgragaṇyarum appa śrî-Siṃhanandyâchâryyara priya-guḍḍa Sorabada Viṭha[la]-gauṇḍana suputri śrîmann-âḷva-mahâ-prabhu Tavanidhiya Brahmana arddhâṅga-(ne)lakshmi Bommakkanu samâdhi-vidhiyiṃ muḍupi svarga-lôka-prâptiy âdaḷ ॥

vinaya-guṇa-pragalbhe pesarvetta chatur-vvidha-dâna-yukte pâ- ।
vana-Jina-râja-râjita-padâmbuja-bhaktiyoḷ oppuvettu tôrp- ।
anupama-śîle Viṭṭhalana nandane saundara-rûpe Bomma-gau- ।
ḍana sati Bommakaṃ meṟevaḷ aggada puṇya-vadhû-janaṅgaḷoḷ ॥

## 200

*At the same place, on a seventh tomb stone.*

śrîman-mahâ-maṇḍaḷêśvara śrî-vîra-Harihara-Râya vijaya-râjyaṃ geyyuttam irppalli S'aka-varuśa 1301 daneya Kâḷayuktâkshi-saṃvatsarada S'râvaṇa-śuddha 1 . S'ukravâradalu śrîmat-Tavanidhiya S'ânti-tîrthakara-pâda-padmarâdakanuṃ dâsi-vêsi-para-nârî-sahôdara śrîmatu śrîmann-âḷuva-mahâ-prabhu Tavanidhiya Bommaṇṇaṃ maneya.... ni śrî-Râ .... ..... Maladhâri-Dêvara priya-guḍḍa ...... (*4 lines illegible*).

## 201

*At the same place, on an eighth tomb stone.*

śrîmatu S'aka-varsha 1292 neya Sâdhâraṇa-saṃvatsarada Mâgha-śuddha 8 Sômavâradandu śrîman-Mâdhavachandra-Maladhâri-dêvara priya-guḍḍa Tavanidhiya Mâdi-gauḍana su-putra Bommaṇṇanu samâdhi-vidhiyiṃ muḍipi svargga-lôka-prâptan âdanu ||

## 202

*At Beṭṭada Kûrali (same hobli), on a stone in Maḍivâḷa-Kanna's backyard.*

svasti S'aka-nṛipa-kâḷâtîta-saṃvaśchara-sakhaṅgaḷ eṇṭu-nûṟa-eḷpattâṟaneya Râkshasa(śa)-saṃ[va]chara pravarttise śrîmatu Kannara-Dêva prithuvî-râjyaṃ geye Javanai-śami Ba[na]vasi-nâḍan âḷe Biṭṭiga naḷ-gavuṇḍu-geyye S'eśigaḷa Bîvan urggavuṇḍuṃ geyye Kûdaliyan iṟidu Bêḍa.. ni.... vaṃ koṇḍu pôge Maseyara gaḍi turuvan iḷisi dôraṇadoḷ bildu sugatige śandon âtana magu Chikka kalla niṟisido putram adu bu rasidoṅge .. varadât........

## 203

*At the same place, on a second vîrakal.*

svasti S'aka-nṛipa-kâḷâtita-saṃvaśchara-sakaṅgaḷ eṇṭu-nûṟa elpattâṟaneya *Krôdhana-saṃvachharaṃ pravarttisuttire śrîmatu Kannara-Dêva pritvi-râjyaṃ geye Javanai-sami Banavasi-nâḍan âḷe Biṭṭigan ûr-gavuṇḍu geye Kakkiga Cha[i]tra-vâsa-Maṅgaḷavâra-pañchami-Mrigasira-nakshatra-baḍḍa-yôga Chiva .. Bîvanu ... geyye Kûdaliya Bêḍar iṟidu tuṟu-pariye guḍuvi ajava .... maḷpe ari .. billoḷ Arjuna bi gu .. tuṟuvan ikkisi raṇadoḷ bâḷ bildo sugatiya paḍedan âtana maga Biṭṭiga kallan niṟisida maṅgaḷa mahâ śrî

## 205

*At the same village, on a stone in front of the village entrance.*

Râkshasa-saṃvatsarada Chayitra-ba 10 lu śrîmatu Kûraliya Malla-gaûḍara magamu S'ēâru-daḷavâṟa Jambura-Nâykana maga Mâḷu .... ûrigâgi kâdi sattanu

## 206

*At the same place, on a second stone.*

toḷṭane kaṇḍ arâti-bhaṭa-saṅkuḷav endeseg eyde vandu kaṭṭ |
aṭṭaḷavâgi mutte kaḍe-gâlada Bhairavan-anti .. kaydu-goṇḍ |
oṭṭajikâṟar-aṭṭegaḷan âḍisidaṃ kiḍikeyda vîrar and |
oṭṭi siguḷdu kondu meṟedaṃ bhuja-śauryaman âji-raṅgadoḷ ||
kaṭṭâḷtanad âyatigaṃ |
Beṭṭada Kûdaliya Hemma-gâvuṇḍanu ... |
toṭṭene puṟpa-vimânadoḷ |
iṭṭ uydar ddêva-kânteyar svarggakkaṃ ||
jitêna labhyatê &c. ||

## 208

*At the same place, on a fourth stone.*

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa .... pratâpa-chakravartti Râmadêva-Râya-râjyôdayada 16 nê Byaya-saṃ........ kha-su 10 Âdivâradandu .. .. nâḍe .... râṇeyaru seṟeya mâyvali śrîman-nâḷ-prabhu Kûriiiya ... su-putra Hemma-gauḍanu .... tâgi kâdi .... vairi ...... tan âdanu maṅgaḷa mahâ

* Krôdhana = S'aka 886.

## 209

*At the same village, on a vîrakal in a lane.*

śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-pratâpa-chakravartti śri-vîra-Râmadêva-Râya-vijaya-râ-... 20 ṇeya Virôdhi-saṃvatsarada Chaitra-su 11.... svasti śrîmatu Sinda-Gôvinda sitagara gaṇḍa Pâtâḷa-vartti-Bhujagêndra-vaṃsôdbhavaṃ śrîman-nâḷ-prabhu Vayi .......... haḍavaḷiti Madhu-karaiyarû Nâgarakhaṇḍeya .... nu Yaḍayâche-Âdayarû vivâdav âgi ...... Gôdhara-Seṭiya koṇḍu hôhâga tuṟugoḷanû ...... lanû kêḷal-âgad endu śrîmatu râya-râja-guru .. chakravartti Brahma-râsi-dêvara sisyanu ........ haḍavaḷiti Madhukaraiyara maneya .... ṟiyâṇad ekkaṭi Kâmayyanu (*rest gone*).

## 212

*At Chikka-Kabbûru (same hobli), on a vîrakal in the Hanumanta temple.*

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1407 ney Akshaya-saṃvatsarada Bhâdrapada-suddha 12 lu Jâyiganu vîra-svarggasthan âdanu

## 213

*At Basarûru (same hobli), on a stone behind the Narasiṃha temple.*

svasti samasta-bhuvanâśraya śrî-pritvî-vallabha mahârâjâdhirâja ......ṭṭâraka Satyâsraya-kuḷa ........ śrîmaj-Ja.. .. gha-Dêvara râjya.. .. ...m ire .. .. svasti sama.. ...... mahâ-maṇḍaḷêśvara Banavâse-pura-varêśvara Châmuṇḍî-labdha-vara-prasâda vairi-ghaṭâ-kêśari nâma-sa[ma]sta-pra[śa]sti-sahitaṃ śrîmad . ṟiva-Be[ḍa]ṅga-Dêvara maga śrîmat-Kundamarasar bBanavâsi-pannirchchhâsiramum Sân-taḷige-sâsiramuman âḷutt ire Saka-varisha* 931 Sukla-saṃvatsarada Paushya-suddha 5 Âdityavâraṃ uttarâyaṇa-saṅkrântiy âge Eḍe-nâḍa Basavûra Peṟagârivû Hariyadin-ûr-gâvuṇḍu geye ka .. ........ sahaśra ...... dura mahâjanakke koṭṭa

## 214

*At Jaḍḍihalli (same hobli), on a mâstikal at the village entrance.*

śrî-Bhâva-saṃvtsarada S'râvaṇa-ba[hu]ḷa 13 lû śrîmatu Kambha-gaûḍara maga Madarasanu âtana madavaḷige Damathave avar ibaru svarggastar âdarû .. yî-kalla geyadavanu Bônôjanu

## 215

*At Tekkûrukoppa (same hobli), on a stone in the kân.*

Nandana-saṃvatsarada Vayiśâkha-ba 7 lu Tavanandi-Timmaṇa-gaûḍaru Yiṅguḷa .... kiba Malli-kârjuna-dêvarige Viṭhappanu Koppada pura-varggavâgi koṭeû subham astu

## 216

*At Kerehaḷḷi (same hobli), on a vîrakal near the Râmanta temple.*

svasti Saka-nṛipa-kâlâtîta-sataṅgaḷ eṇṭu-nûṟa irppatta aydaneya Rudhirôdgâriy emba saṃvachcharaṃ pravarttise tad-a [nta] rggata-suddhâshṭameyu-Sanivâradandu svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmantaṃ Trikuṇda-pura-varêsvara Brahma-Kshatriya ................. nandana-vana-chchatra .................. haya-lâñchana-darppaṇa-dhvaja-virâjamâna .. na-votti bageya gelvâta śrîmat-Priyâgar Eḍe-nâḍan âḷutt ire ................. bakeṟeyum ârameyu dêgula .. ma mâḍisid-âtan îy-ûra mûliga Keṟeyahaḷḷiya Guluganṇa Neṟenûr-aḷavinoḷ kâdi sattâ âtana maga Biran embônu Gâdiṅgâyiganum î-kalla niṟisida maṅgaḷa mâ śri ............. ta-Râjam i-kalla besa[ge]yda.... ṟidare piḍid-aḍasi ...... nâḍuma toḍe .... didu biḷtoḍe ........... kayd iṟiyada ........ ................ gaṇa paḍi galla || svasti śri Bharatayyana divya-likita .........

*S'ukla - 951; 931 = Saumya.

## 217

*At Tâḷaguppe (same hobli), on a vîrakal in front of the Râmanta temple.*

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chakravartti Siṃhaṇa-De[va]-varirśada S'ôbhakritu-saṃvatsarada Bhâdrapada-sudha 10 Bri | yâ-Siṃhaṇa-vaḷitada Nâykaliya Thakkuranum Taravûra Iḍugôlu ṭhâṇânta.. v iki | vumbaḷiya salisal ollade balidukoṇḍ iddaḍe .. ḷ-prabhu Kâmeya-haḍavaḷanu Tuḍunidiyal irddu ... haridu kâdidalliy âtana besavaga Tâḷaguppeya-Nâykana maga Chika-voḍeya taḷt iṟidu meṟadu ........ n âda || â-Kâmaiyya-haḍavaḷanu ...... bayalu kamba 5 keyyan ikki (*rest illegible*).

## 218

*At the same temple, on a vîrakal in front of the same.*

svasti śrîmatu Saka-varusa 1204 Chitrabhânu-saṃvatsarada(y)Âsvija-bahu 11 Â svasti śrî .. ...
Bîreya-haḍavaḷana Taravûra Vottivalli Tâḷaguppeya Mâcheya-Nâykana Baycheya-Nâyaka ... aḷiya Sôyi-Dêva-daḷabâra band att .. banda ............... taṭṭav ântu routa mâḍi kudure-sattigeya Bayicheya-Nâyka Sôyi-Dêvana kutti kuttisi-koṇḍu sura-lôka-prâptan âda maṅgaḷa maṅgaḷa śrî śrî yî-kalla kaḍedâta Santôja

## 219

*On another vîrakal.*

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chakravartti śrî-vîra-Râmai-Dêvara ........ râjyôdayada Sarvadhâri-saṃvatsarada .......... 5 Guruvâradandu śrîman-nâḷ-prabhu-gaḍasarppa Taravûra haḍavala ....... (*rest effaced*).

## 220

*At the same village, on a vîrakal below the tank bund.*

svasti samasta-prasasti-sahitaṃ śrîmanu mahâ-maṇḍaḷêsvaraṃ ......... Mâṭûru-vaṃsô ........ iralu śrîmach-Châḷukya-Vikrama-varisa 52 neya Parâbhava-saṃvacharada ...... dalu Pâlguṇa-suddha-pañchamî-Sômavâradalu Eḍe-nâḍa epattaṟa baḷiya bâḍa Taḷagupey êkasthavâge ......... Isavuralu ......... koṇḍu sura-lôka-prâptan âda śrîmatu Tailapa-Dêvana Herma-gavuṇḍana Gavuṇḍabege .......... koṭṭu pati ... jîvita .....

## 221

*At Kâtûru (same hobli), on a vîrakal in Paṭêl Kariyappa's back-yard.*

namas tuṅga-&c ||

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvaranuṃ Banavâsi-pura-varâdhisvaranuṃ Jayantî-Madhukêsvara-dêvara labdha-vara-prasâdanuṃ sâhasôttuṅganuṃ satya-Râdhêyanuṃ śara-ṇâgata-vajra-prâkâranuṃ Kâdamba-kuḷa-kamala-mârttaṇḍanuṃ kaligaḷ-aṅkusanuṃ śrîmatu vîra-Mallidêva-Râyam uttarôttarâbhivriddhiyiṃ râjyaṅ-geyutt iralu śrîmatu Mallidêva-varshada hadinai-daneya Khara-saṃvatsarada Âsvaija-suddha 4 Budhavâradandu Siṃhaṇa-Dêvana maneya nâyaka Siṃha-Nâyaka-Vaṅkadêva-Nâyakanavaru Yeḍe-nâḍa Sidaṇiyaṃ hâydu seṟeyaṃ jîva-dhanavanuṃ koṇḍu hôhalli Kântâpurada ghattada besa-vaga dîvara Kâḷeya-Nâyakana makkaḷu Ajjeya-Nâyaka âtana tamma Bommaya-Nâyaka Sidaṇiya huyyalaṃ kêḷdu tamma oḍeya Yeḍa-gâvuṇḍanu sahitaṃ haridu seṟeyaṃ jîva-dhanamanuṃ hintikki halavu kadure halabaru vîra-bhaṭaraṃ keḍahi taḷut iṟidu meṟedu sura-lôka-prâptar âdarâ || maṅgaḷa mahâ śrî śrî

## 222

*At the same place, on a second vîrakal.*

Sarasvatyai namaḥ ||

namas tuṅga-&c. ||

svasti samadhigata-pañcha-mahâ-śabda śrîmanu-mahâ-maṇḍaḷêsvaram Banavasi-pura-varâdhîsvaram Jayantî-Madhukêsvara-dêvara labdha-vara-prasâda sâhasôttuṅga satya-Râdhêya śaraṇâgata-vajra-prâkâra Kâdamba-kuḷa-kamaḷa-mârttaṇḍa kaligaḷ-aṅkusa śrimatu vîra-Mallidêva-Râyam uttarôttarâbhi-vriddhiyim râjyam geyutt iralu Mallideva-varshada hadineydaneya Khara-samvatsarad Âsvayuja-suddha 4 Budhavâradandu Simhaṇa-Dêvana nâyaka Simha-Nâyaka-Vaṅkadêva-Nâyakanavaru Yeḍe-nâḍa Siḍaṇiya hâydu sereyam jîva-dhanavanum koṇḍu hôhalli Mallidêva-Râyana nâyaka Geṇḍevaḷalu Kântâpurada . . . . . . gâvuṇḍa tann-âḷû tânû baridu kâdi Siḍa . . . . . . tikki halavu-kudure halabaru-vîra-bhaṭaram keḍahi . . . . . . . . iṛidu meṛedu sura-lôka-prâpta . . . . (*usual final verse*) maṅgaḷa mahâ śrî śrî

## 223

*At Geṇḍla (same hobli), on a vîrakal on the tank bund.*

svasti śrîman-mahâ-maṇḍaḷêsvaram śrî-vîra-Bammarasa-vijaya-râjyôdayada 14 neya Âṅgira-samvatsarada Fâlguṇa-sudha 8 Guruvâradandu ||

vṛi || kshôṇî-kânteya bâḷa-paṭṭav Eḍe-nâḍ ant alli vastûtkara- |
sthâṇam tân enis irdda . . . . . . . . . . ttama- |
trâṇam nâḷ-prabhu Gujja-gauḍan esevam tat-sûnu sampat-kalâ- |
śrêṇî-nâyakan Ajja-gauḍan iḷeyoḷ prakhyâti. . . . . ||
. . . . Hoysaṇâkhyanı ripu-baḷa-gaja-samhâran ihâ-Nṛisimham |
. . râmbhôrâsi san-maṇḍaḷika-jagadaḷam . . . . . . . . . . . |
tôram-gouḍ âjiyoḷ maṇḍaḷika-baladoḷ kâdi tad-Brahman udyad- |
dhîrôdâttaṅgan ênem guḍe janad esavam kûḍe pordda . . . . gauḍan
. . .oppitt andu baṭṭâvaḷiyolu. . .âścharyadim kaṇge . . . . |
idal oppitt andu phâḷakk aḷavaḍe tilakam sâra-kastûriy endum |
poḍa. . . . . . . . śôbhâruṇa-maṇi-viḷasan-maṇḍana-śrêṇiyindam |
muḍiyol pû-gampu śastraṅgaḷin esevan iḷâ-bhâgyan iy-Ajja-gauḍan ||
. . . . . . Nârâyaṇan iḷey-oḍeyam Brahmanâ yandu mechchal |
koḍut irddam bhâseyam Hoysaṇana. . . . . . . . . . . . . . . |
piḍi . . m saptâṅgavam nimm aḍigaḷa balad âdhâradind endu bandum |
paḍiyiṭṭam kshêtrapâḷam . . . . . . . . . . . . . ||
. . . . . . . Nârasimham prabaḷa-baḷa-yntam bandu kâdutta bêgam |
taḷeyam koḷvalliy Ajjam naḍadu piḍidu bâḷ-gettu sutt-irdda . . . . |
kuḷamam râvuttaram taḷt iṛidu kaligaḷam siḷdu tûḷd . . . . . . . . . |
. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . ḷâsam ||

kam || kaḍu-gali Bommam . . . . | . . . . palavuv âge . . . . . . . . . ||
. . . . . . . . raṇadol | . . . . . . . . . . . . kîrtti-paḍedan dhareyoḷ ||
divijaru pû-maḷe-gareyalu | vividha-guṇa-brâtan Ajjana . . . . têjam |
divijeyara keyya . . . . | . . . . . . bhuvana-vikhyâtan ensidam nere vîram

jitêna labhyatê &c. ||

maṅgaḷa mahâ śri śrî Kupaṭâra kalukuṭiga Bîrôja kaḍeda kallu || śrî śrî śri

## 224

*At the same place, on a virakal.*

svasti śrîmatu Kâdamba-chakravartti Malli-dêvarsaru sukhadiṃ râjyaṃ geyyuttam ire Saka-varisa sâsirada nûṟa nâlvattane .. Bahudhânya-saṃvachsarada Pusya-bahuḷa-pañchamî . . . . . vârad andu Iḍugôḍa heggaḍe Mâdeyana maga Binava .. ṇaṃ .. Geṇḍavaṇadal irddu Kupuṭûriṅge hôguttam ire ||

.. ḍeva-siḍilante kaḷḷar | kaḍupiṃ Bandaḷeya haḷḷa .. ḷu tâgal saṅ- |
gaḍadavar ôḍal â-Binava .. | kaḍu muḷid Antakana terade tâgidan ...va .. |
tâgidaḍe muḷidu kaḷḷar | ppôgaḍe nilu ni .. nutte kavitar Binavaṃ |
râgisi . . . . iṟid aḷukaḍe | nâgaṅgaḷa kaṇḍa Garuḍanant ânt iṟivaṃ ||
Javan uṇḍu kârid-andadin | avandiraṃ .. du Binava tâṃ basavaḷiyal aṅ- |
kavanaṃ vimânadalu Vâ- | savana purake vuyidar amara-gaṇikeyar olaviṃ ||

Nârâyaṇa

## 225

*At the same place, on another virakal.*

svasti śrîmat-Tribhuvanamalla-Dêva râjyaṃ geyutt ire Ṣaka-varisaṃ sayira pari Vikrama 10 ṟpaya-saṃvachcharadalu Maḍayara Satyagara-Dêva Geṇḍavaṇavan iṟidu tuṟuvaṃ koḷev endaḍe Mañcha-gâvuṇḍana makkaḷu ûr-aḷivinalu Maḷayainu Hagaraṇayu sattaḍe Mañcha-gâvuṇḍana kared âvare .. . . . . . . savarisi biṭṭa ||

## 227

*At Dyâvanahaḷḷi (same hobli), on a stone in front of the Râmêśvara temple.*

svasti śrîmatu Banavaseya-pura-varâdhîsvaraṃ Jayanti-Madukêsvara-dêvara prasâda Malli-dêvana râjyadalu 18 neya Subhânu(śobya)-sa[ṃva]tsarada Âsvayuja-suddha-êkâdasi .. ḍḍavâradalu Beḷuvageya Mâra-gauḍana maga Râma-gauḍanu dâriyâlu kaḷaru tatali taḷut iṟidu .. lugâḍi sura-lôka-prâpitan âdanû ||

## 229

*At the same place, on a third virakal.*

svasti samasta-prasasti-sahita śrîmanu mahâ-maṇḍaḷêsvaraṃ Jayantî-Madukêsvara-dêvara labdha-vara-prasâda mṛigamadâmôda śrîmach-Chaḷukya-chakravartti Kîrtti-Dêv-arsaru maṇḍaḷika... sukha-saṅkathâ-vinôdadi râjyaṃ geyuttam iralu Jagadêvana dhâḷ-etti.. Yindavaradaḷu śrîmanu mahâ-pradhâna . . . . ya Kâḷa-gauḍana maga Boppa-gavuṇḍa . . . . tâgi taḷut iṟidu sura-lôka-prâptan âda || tamma .. yî-dharma-pratipâlisida || (*rest illegible*).

## 231

*At Niṭṭakki (same hobli), on a virakal in front of the Kallêśvara temple.*

Rudhirôdgâri-saṃvachharada suda-Mâgha-Sanivâradali Gôveya Raṇuveya Aḷûri-Mallarasa Bageyarasa vira-galadaḷi Niraḷkeya Kalla-gaûḍara ma .. maneya gaûḍiyanu âtana tamma Taḷûguppeya Narasa-gaûḍanu gaûḍiyanû pûliyalli . . . . hôgut iraḷâgi Kala-gaûḍara maga Bomma-gaûḍanu .. . . .gaûḍana kondali dêva-padake sandanu |

## 232

*At Puṭṭanahaḷḷi (same hobli), on a stone at agasê-bâgil.*

śubham astu svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa sâ 1503 neya Vṛiśa-saṃvatsarada Phâlguṇa-śu 10 lu śrîmatu Keḷadi Râma-Râjayyanavaru Puṭṭanahaḷḷiya Bhadri-gauḍage koṭṭa umbuḷi-

sâsana | nâvu ninna kaṇṇa ttegisida sammandha Sorabada śîmege saluva Basaûrige saluva Puṭṭana-haḷḷige saluva ûra mundaṇa holanoḷage chiṭṭana-kha 5 aksharadalu aiyi-ghaṇḍugada gaddenu biṭṭeu âgi ninna santâna-pâramparey âgi sarvvamânyav âgi anubahise bahudu baradâta sênabôva . . . . . .

## 233

*At Vudri (same hobli), on a stone to the east of the Bana-S'aṅkari temple.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
bhadraṃ Samantabhadrasya Pûjyapâdasya san-matêḥ |
Akaḷaṅka-gurôr bhûyât śâsanâyâgha-nâśinê ||
dhuradoḷ Châḷukya-chakrêśvaran adhika-baḷaṃ Tailapaṃ satya-ratnâ- |
karan â-Satyâśrayaṃ vikrama-bhuja-baḷadiṃ Vikramâditya-bhûpaṃ |
vara-têjaṃ Ayyaṇaṃ bhûtaḷa-nuta-Jayasiṃhaṃ Manôjâta-rûpaṃ |
dhareyol Trailôkyamallaṃ nirupaman esedaṃ Sôman urvvî-lalâmaṃ ||
tribhuvana-jana-nutan esedaṃ |
Tribhuvanamallaṃ virôdhi-bala-hṛit-sellaṃ |
vibhavada Bhûlôkamallaṃ |
vibhu sale Jagadêkamallan âḷdaṃ dhareyan ||
Kuntaḷa-vishayakk adhipati |
Kuntaḷa-chakrêśan alli Banavase-nâḍoḷ |
Kantu-śrî-niḷayaṃ sale |
bhrânt êṃ Jiḍḍuḷigeyalliy Uddarey esegum ||
beḷedirdd â-gandha-śâḷi-vana-parivṛitadiṃ teṅgu-paṅkêja-shaṇḍaṅ- |
gaḷin oppaṃ pettu tôrpp â-vakula-tiḷakadiṃ champakâśôka-jambû- |
kuḷadiṃ jambîra-pûga-druma-kuravakadiṃ nâgavallî-taṭâkaṅ- |
gaḷin âdaṃ harmmyadind Uddare bhudha-jana-saṃprîtiyaṃ mâḍutirkkuṃ ||
dharaṇîśaṃ Gaṅga-vaṃśaṃ jana-nutan iriv-â-Chaṭṭigaṃ vairi-bhûpâ- |
ḷarumaṃ beṅ-koṇḍa-gaṇḍaṃ sogayise hariv-â-Kañchigaṃ dhâḷiy-iṭṭaṃ |
mareyaṃ tân ... nâḍoḷagaṇa haṇavaṃ koṇḍan â-Mârasiṅgaṃ |
vara-têjaṃ Kîrtti-Râjaṃ raṇa-mukha-rasikaṃ Mârasiṅgaṃ nṛipêndraṃ ||
Gaṅga-kuḷa-kamaḷa-dinakaran |
Aṅgaja-sannibhan anûna-dâna-vînôdaṃ |
bhaṅgisidaṃ vairigaḷaṃ |
tuṅga-yaśaṃ negaḷdan oppey Ekkala-bhûpaṃ |

vṛitta || paramârthaṃ vîra-tîrtthaṃ para-hita-charitârtthaṃ sadâ-bhâvitârtthaṃ |
taruṇî-sammôhanârthaṃ Manasija-janitârûpa-saṃśuddhitârtthaṃ |
vara-śishṭânîkak artthaṃ sale kuḍe paḍeguṃ lôka-saṃrakshaṇârtthaṃ |
purushârtthaṃ svârtthaṃ end Ekkala-narapati bhû-lôkak anti ... t irkkuṃ ||
baḷavad-vidvishṭa-bhûpâḷaran avaya [va] diṃ kâdı beṅ-koṇḍa-gaṇḍaṃ |
dâḷav ellaṃ vôḍe gaṇḍaṃ biruda-bhaṭaru bennittu pôpalli gaṇḍaṃ |
kaḷanaṃ pêld aṭṭe gaṇḍaṃ ripu-madaharaṇaṃ Gaṅga-mârttaṇḍa-dêvaṃ |
taḷedaṃ bhû-kânteyaṃ Yekkala-nṛipa-tiḷakaṃ châru-dôr-ddaṇḍadindaṃ ||
krûrârâtîbha-kumbha-sthaḷa-vidaḷana-kaṇṭhîravaṃ viśva-vidyâ- |
dhâraṃ S'rî-Bhâratî-maṇḍana-kucha-maṇi-hâraṃ Manôjâta-rupâ- |
kâraṃ gambhîra-nîrâkaran amala-guṇaṃ satya-bhâshâ-vibhûshaṃ |
târâ-śubhrâbhra-Gaṅgâ-śaśi-viśada-yaśaṅg Ekkalaṅg opput irkkuṃ ||

Anga-Kaḷinga-Vanga-Kuru-Jângaḷa-Kauśaḷa-Madhyadêśa-Bhad- |
ranga-Turushka-Gauḍa-Magadhândhram Avanti-Varâṭa-Chôḷa-dê- |
sangaḷa paṇḍitar kkavigam uttama-yâchakag eyde koṭṭu Kar- |
ṇṇange samânam âge saley Ekkalan ittapan oppe vittamam ||
amardina bari-vonalindam | kamanîyam kaḷpa-valli puṭṭuva teṟadim |
pramadâ-ratnam janiyisal | amaḷângane Suggiyabbarasi dhâriṇiyol ||
Paramêshṭi-svâmi deyvam guru tanag esav î-Mâghaṇandi-vratîndram |
vara-Bhavyar vvandhu-varggam nirupama-mareyam-êṟid â-Mârasingam |
narapâḷam aṇṇan â-Suggiyabarasi yatîśargge koṭṭ anna-dânam |
dhareg oppam-bettud â-Pañchavasadi jasavam bîṟugum mâṭadindam ||
vîra-Jinêndra-pâda-sarasî[ru]ha-râjita-râjahamseyam |
châru-charitreyam guṇa-pavitreyan ûrjjita-dâna-śîḷeyam |
Bhârati-karṇṇapûre muni-râja-payô[ru]ha-bhṛingeyam guṇâ- |
dhârada Suggiyabbarasiyam dhare baṇṇisut irkkum âgaḷum ||
Savaṇana-biḷiloḷe biṭṭaḷ | bhuvana-stute mattar oppe sale panneraḍam |
bhava-hara-Pañchavasadig â-| pravarânvite Suggiyabbarasi dhâriṇiyol ||
katipaya-kâlântaritam | hitav enip â-pûrvva-vṛitti taḷeyalu paḍegum |
satatam Jina-pûjôtsava-| ratey app â-Kanakiyabbarasiyim dhareyoḷ ||
Jina-pûjege Jina-mahimege | Jina-râjana majjanakke Jina-bhavanakkam |
Jina-munig esav-î-dânaman | anavaratam mâḍut irkku Kanakiyabarasi ||
Jina-gṛiham illadalli Jina-mandiramam Jina-gêham âgiyum |
Jina-munigaḷge dâna-nichayam dorekoḷḷada ṭhâvinallig â- |
muni-janag ittu kîrtti-late pallavisutt ire lôkadalliy ant |
anupamam âgal â-Kanakiyabbarasiy opputav irkku dhâtriyoḷ ||
sura-kujaman iḷisi S'akrana | surabhiyan inn êvud endu chintâmaṇiyam |
pariharisi kuḍale ballaḷe | paramârttham Chaṭṭiyabbarasi dhâriṇiyoḷ ||
janakanu Mârasinga-nṛipan agrajan Ekkala-bhûpa vallabham |
dinakara-têjan oppe Daśavarmma-nṛipang Ereyangan-agra-nan- |
danan anujâta Kêśava-nṛipâḷa chaturvidha-dânadinda mân- |
tanadoḷe Chaṭṭiyabbarasiyam budha-maṇḍaḷi mechchi baṇṇikum ||
paramârâdhyam Jinêndram guru rishi-nivaham Poppa-daṇḍêśa mâvam |
nirutam Boppavvey ant â-janani janakan â-Kôṭi-Seṭṭi pramôdam-|
beraś irdd â-S'ântiyakkam karav esad iral â-patni samyaktva-ratnâ-|
karan app î-Kêti-Seṭṭ Uddareya basadiyam mâḍidam puṇya-puñjam ||
vimaḷa-yaśô-vitânan Akaḷankan upârjjita-Jaina-dharmman â-|
gamika-jana-prapûrṇṇa-vikachâbja-sarôvara-râjahamsan end |
amama dharitri baṇṇipudu Bhavya-śikhâmaṇi Bhavya-bandhuvam |
sumati-nivâsanam negaḷda Kêtanan uttama-dâna-satvanam ||
parama-śrî-Mûla-sangham sogayisut ire śrî-Koṇḍakundânvayam . . . |
ire śrî-Krâṇûrggaṇam Gachchham esad ire sand â-Tintriṇikâkhyam oppam- |
beras â-śrî-Râmaṇandi-brati-patiy esedam Padmaṇandi-bratîndram |
vara-śishyang agra-śishyam negaḷdanu Munichandrâkhya-siddhânta-dêvam ||
ant avara sishyan esegum | bhrânt êm śrî-Bhânukîrtti-siddhântêśam |
Kantu-mada-darppa-daḷanam | santata-budha-kaḷpa-bhûja negaḷdam dhareyoḷ ||
kanaka-Jinâlayav esed iral | anupaman Ekkala-nṛipâla Savaṇana-biḷiloḷ |
jana-nutam ene Bhânukîrttî-| munig oppire biṭṭa mattaram panneraḍam ||

negaḷe Chaḷukya-chakri-varsham Jagadêka-mahiśa sâsiram ||
migil aṟuvattu-Kâḷayuta-Mâgha.. d â-daśami Brihaspatî |
sogayise vâra panneraḍu-mattaranâ koḍageyya hâdamam |
tagarade Bhânukîrtti-munig Ekkala biṭṭa śaśâṅkan uḷḷinam ||
kôṭi-payam kavileyan eḷ- | kôṭi-tapôdhanara vêda-vidaram pannir- |
kôṭiyane Kôṭi-tîrtthade | kôṭi-mahâ-dinadoḷ aḷidan int idan aḷidam ||

(*usual final verse*) śrî-Bandaṇikeya tîrtthada pratibaddha.. ||

## 234

*At Hirî-Chavaṭi (same hobli), on a vîrakal in the back yard of the Kallês'vara temple.*

svasti śrîmat-prithuvî-vallabham mahârâjâdhirâja paramêsvara parama-bhaṭṭâraka śrîmatu Satyâśraya-Dêva prithuvî-râjyam geye Saka-varisha 921 Vikâri-samvaśchara pravarttamânam âge sâmanta-kesari-Bhîma Banavasi-pannir-chchhâsiraman âḷutt ire Kadimeyyaṅgaḷa porgge svathanam geye Bandaṇikeya-sattaṟara Nâgârjjuna nârggavuṇḍu geye Banavaseya Chaṭṭa Nâgarakaṇḍakke munidu pariyan aṭṭidaḍe Todaḷḷiyan iṟidu.. ... . âdaḍe Gavuṇḍayya nâḷ-gavu[ḍu] geye Tavudaṭṭige-Naribbe-gavuṇḍiya maga Ammaṇṇa-gavuṇḍa tann ûr-aḷiva kaṇḍu ...... sandu svarggakke sandan âtana tamma Râyanu aḷiya Mâdeyyanum î-kalla neṭṭar || maṅgaḷam

## 235

*At the same place, on a second vîrakal.*

svasti śrî pritvî-vallabham mahârâjâdhirâja paramêsvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalla-Dêva-râjyam uttarôttarâbhivṛiddhige saltum ire śrîman-mahâ-pradhânam Madhuvapayya perggaḍetana geyye Bandaṇikeya Boppa nârggâvuṇḍu geyye | Châḷukya-Vikrama-kâlada 9 Raktâkshi-samvatsaradandu kur-mmaga Bammayyam turu pariye aḍḍa-bandu turuva magurchchi sura-lôkakke sandam | maṅgaḷa mahâ śrî śrî.

## 236

*At the same place, on a third vîrakal.*

svasti śrî pritvî-vallabham mahârâjâdhirâja paramêśvaram parama-bhaṭṭâra Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalla-Dêva-râjyam uttarôttarâbhivṛiddhige saltum ire Banavâse-pannir-chchhâsirkke Madhuvapayyam pergga[ḍe]tanam geyye Bandaṇikkeya Boppa nârggavuṇḍu geyye Châḷukya-Vikrama-kâlada 9 Raktâkshi-sa[mva]tsa[ra]da Tavudaṭṭiya Vâḷa-gâvuṇḍana maga Châvuṇḍa-gâvuṇḍa Banavâseya Tailapam turuvam koḷalu aḍḍam-bandu magurchchi sura-lôkakke sanda maṅgaḷa mahâ śri śrî

## 237

*On a stone at the south of the entrance of the same temple.*

śrîmatu Saka-nṛipa-kâlada 1143 neya...... suda 14 Viśu-samvatsarada S'râva...suda 1 Bri-dandu . tikuṇḍa-nâḍa ..... Bandaṇike Bomma Dêvarasara ............. Ballava Boppana parama kâḷagada Machaṇṇage Tauvaṭiya Male-gavuḍam âtana .... Mâḷa-gauḍa-Mâda-gauḍa ... yagaḷu tamma êkastar âgi â-staḷada prabhu-mânya ashṭa-bhôga-têja-svâmyamam strî-putra-dâyâda ...alliya basa-vakaḷanu . tiye . yathâ-kâlôchita-kraya lim koduvalli Rêvaṇṇanu tamma voḍa-vuṭṭida Mallaṇṇa-Heppaṇṇaṅgaḷa anujñeyim vibhaktar enisi-koṇḍu nir-ddâyâdav âgi tanna sat-param śrîman-nâḷ-prabhu Tribhuvanamalla Prithvi-Seṭṭikeveyaru â-Bomma-Seṭṭi mukhyav-âgi samasta-prabhu-gâvuṇḍugaḷinde â-Taṇvatiya gauḍugaḷu dânâ hisidu parichchhêdav-âgi .. ttam metti jêghanteyam tâgisi kâlam toḷadu dhârâ-pûrvvakav âgi koṭṭaru â-Rêvaṇṇanu bhuktâ . bhôgav âgi sallutt iddalli â-staḷada

Kalidêvara dêvâlyavanu jîrṇuôdhâravâgi kalu-vesana mâḍisi keṛeyan agaḷisi â-dêvara aṅga-bhôga-raṅga-bhôgakk endu koṭṭa gadde kaṃba 10 tôṭa eraḍu baraṇaṃ hoṅge vîsa Dêva-Râya yî-dharmmavanu â-stânad-âchâryya Sakeya-jîyarige dhârâ-pûrvvakav agi koṭṭaru maṅgaḷa mahâ śrî śrî

## 238

*At the same village, on a dîpa-mâlê pillar of the Râmês'vara temple.*

śubham astu

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-sakha-varuśa 1548 neya Kali-varuśa 4702 neya Krôdhana-saṃvatsarada S'râvaṇa-śuddha 1 Sômavâradalu Hoṅkaṇada sênabôga Liṅgappayyagaḷa maga Puṭarasayya Puṭarasayyagaḷa maga Râmaṇṇanu | Hirê-Chavuṭiya Râmêśvara-dêvara guḍiya kallu-kelasa mâḍisi dîpa-mâlê-kambada.....................

## 239

*At Chikka-Chavuṭi (same hobli), on a vîrakal in front of the Râmêśvara temple.*

svasti śrî jayâbhyudaya-Saka-varusha 135. neya Raktâkshi-saṃvatsarada Srâvaṇa-su 10 Gu Kalima-navaḷa Chikka-Chaûṭiya prabhu Bommaḍa âtana maga Mâdarsanu maneya Sômalâsi-Dêva â-keṛeya Parayala-gauḍana makkaḷu Kâḷa Bommama tamma dâyâda-kelasake kannavan ikkalu | anda (*rest illegible*).

## 240

*At the same place, on a 2nd vîrakal.*

Saka-nṛipa-kâlâtîta-saṃvatsara-śataṅgaḷ . . ṛaneya Ânanda .... śrî-Kannara-Dêva râjyaṃ geyye .... vâsi-pannichchhâsirada Bharama śrî-kali-Viṭṭarasana .. garasaṇṇa yaḷdutta Kaṅga-Liṇḍiga nâḷ-gavuṇḍu geye .. sura turuvaṃ Bêḍa-kaḷḷa-pôge Piriya .... daṭṭiya gauṇḍa Kachchhavi-kola-tilakaṃ Kali-rûpam allim bandu Kaḷiḷera lôkakke sanda âtaṅge bhûmi-dânaṃ satta gauḍam keyya 15 âtana magaṃ Karuvayyanu Ammaṇṇanu kallaṃ mâḍisi niṛisidad idaṃ .... ashṭa-vidha-palaṃ aḷidâtaṅgaṃ pañcha-mahâpâtakam akkuṃ

## 243

*At the same village, on a stone in Buḍnâsâbi's wet land.*

svasti śrîmach-Châḷukya-chakravartti Trailôkyamalla-Dêva-vijaya-râjyam uttarôttaraṃ salluttam ire Saka-nṛipa-kâlâtîta-saṃvatsara-śataṅgaḷ ombaynûṛa tombatt-eraḍaneya Sâdhâraṇa-saṃvatsarada Kârttika-paurṇṇamâse-Chandravâradandu śrîmad-anâdiy-agrahâraṃ Kuppaṭûr-aśêsha-mahâjanaṅ-gaḷge Viśvakarmma-pramukhar â-karṇṇikaru pâda-pûjeyaṃ koṭṭu Kamaṭhêśvara-dêvargge Mâvu-kâla bayalalu ...bemeyana koḷanim baḍagalu Kachchhaviya ghaḷeyalu biḍisida gadde kamma 5 (*usual final phrase*).

## 246

*At Kuppaṭûru (same hobli), on a stone near the araḷi-kaṭṭe.*

svasti Akâlavarsha śrî-pṛithuvî-vallabha mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Kar-kara-râjyam uttarôttarâbhivṛiddhiyiṃ salisuttam ire Saka-nṛipa-kâla (*stops here*).

## 247

*At the same village, on a pillar in the raṅga-maṇṭapa of the Râmês'vara temple.*

svasti śrî S'aka-varushada 1210 neya śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa prauḍha-pratâpa chakravartti śrî-vîra-Râma-Dêva-vijaya-râjyôdayada 19 neya Sarvvadhâri-saṃvachchharada Mârgga-

śira-śuddha 1 S'u || śrîmad-anâdiya piriy-agrahâram Kuppaṭûra aśêsha-mahâjaṅgaḷu tamma grâmâdhidêva śrî-Mûlasthâna-dêvara gôsagey-upahârakke kulake vokkuḷâ bhatta dêva-goḷagav âgi koṭṭaru maṅgaḷa mahâ śrî śrî (*usual final verses*).

## 248

*On a stone in front of the same temple.*

magaṃ Bidiyammaṃ Kuppaḷûra mahâjanakke gô-sahasrake ponna koṭṭu sâsirbbar itta parakeya kai-koṇḍu kalla niṟisidaṃ maṅgaḷa mahâ śrî śrî

## 249

*On a stone in front of the same temple.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśra .......... mahârâjâdhirâjaṃ paramêśvaraṃ .......... śraya-kuḷa-tiḷakaṃ Châḷukyâbhara ....... malla-Dêvara vijaya-râjyam uttarôtta .. ..,saluttam ire tat-pâda-padmôpajîvi ||

........ dindaṃ | kadanadol idirânta Maleya-mahipâ ...... |
... âditya-chamûpati | vidita-yaśaṃ râjya ......irdda ||

â-mahânubhâvaṃ Banavâsi...... mamaṃ Sântaḷige-sâsiramuman ubhaya ...... êkabôgadin âḷuttam irelire ||

vanadhi-parîta ....... bhûshaṇa-bhûshitav âytu Kuntaḷâ- |
vani-vanitâ-mukhakke .......... ippa-vol irddud oppuv â- |
Banavase-nâḍ adakke chaluviṅgi da .......... âytu Kuppaṭûr |
anupama-vêda-śâstra-vidar ........ dvijariṃ nirantaraṃ ||
suttaluv etta nôḍuvaḍav ôduva ...... anêka-lô- |
kôttama-vêda-pâragarin âśrama-dharmma-vichâra ..... |
pattiya balmeyoḷ nipuṇar appa mumukshugaḷinda gu.. .. |
tt oppitu Kuppaṭûr pposat id ond-Amarâvatiy emba permmeyi[ṃ] ||
...... illada viprar ssaṃ- | śrutiy illada yatigaḷ adhika-baḷado .. |
yutar allada su-bhaṭar ppati- | hitar allada satiyar ...... pura-varadoḷ ||
beḷada su-gandha-śâli-vanadiṃ koḷadiṃ ........ sthaḷaṅgaḷiṃ |
suḷiva madâḷiyiṃ giḷigaḷiṃ giḷi-sôva latâ .... kkaḷiṃ |
baḷasida nandanâvaḷigaḷiṃ sogayippudu Kuppaṭûru Kun- |
taḷa-vishayakke dal toḍav id embinam oppugum etta .. ppaḍaṃ ||

svasti yama-niyama-svâdhyâya-dhyâna-.... ṇa-maunânshṭhaṇa-japa-samâdhi-śila-guṇa-sam .... -ruṃ Rig-Yajus-Samâdharvva-vêda-vêdâṅgânêka ...... shṭâdaśa-sṛimiti-purâṇa.... Bharata-vâda-Vâtsyâyana ...... pâkarmma-bhâshâ-parijñâna-prasannaruṃ anêka-kâvya ...... nâṭakâḷaṅkârâ-hârâbhaya-baishajya-śâstra.... vinôdaruṃ shaṭ-karmma-nirataruṃ śaraṇâgata-vajra-pañjararuṃ ... śrîmat-sarvvanamasyad-anâdiy-agrahâraṃ Kuppaṭûr-aśêsha-.. hâ-janaṅgaḷu

Hara-padâmbuja-bhṛiṅgaṃ | nirupama-châritra-niḷaya...mâna-dhanaṃ |
vara-tarkka-tantra-nâṭaka- | Bharata-kaḷâ-nipuṇa-lôkan ..... nîśaṃ |

â-mahânubhâvan â-sthaḷad-adhideyvaṃ śrî-Mûlasthâ...... aṅga-bhôga-raṅga-pûje-nitya-naivêdya-san-dhyâ-dîpa-Chaitra-pavi ...... haṇakaṃ dêvâlayada jîrṇṇôddhârakkav endu S'aka-nṛi .... lâtîta-saṃvatsara-śataṅgaḷ om 987 ya Viśvâvasu...tsarada Kârttikada paurṇṇamâ(vâ)sey-Âdityavâra-dina.. ya vyatîpâtav-ondâda-tithiyalu sâsirvvo ... pâda-pûjeyaṃ koṭṭu biṭṭa dharmmav âvud endade

(*here follow details of gift and usual final phrases and verse*) mattaṃ dêvara sañje-soḍariṅge baḍagaṇa-hebbâgila dana-mandeya gobbarada sâmya ‖ int initu-sthaḷaṅgaḷa haḍade Lôkanâtha-paṇḍitara heṇṇiṅgaṃ gaṇḍiṅgaṃ â-chandrârkka-târam-baraṃ saluttam ire ‖

## 250

*On a vîrakal in front of the same temple.*

namas tuṅga-&c. ‖

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa pratâpa-chakravartti śri-Simhaṇa-Dêva-varushada 26 Hêmaḷambi-saṃvatsarada S'râvaṇa-bahuḷa 11 S'ukravâradandu ‖ svasti samasta-praśati-sa .... śrîmad-anâdiy-agrahâraṃ Kuppaṭûra tuṟuvanu Guttiya Sôvi-Dê .... dhâḷi-mârggadiṃ koṇḍ-avasaradoḷu sâsirvvara priya-putran appa Hommi-Se ...Kâmeyana maga Mâranavaḷḷiya Kâman ivar-irvvaruṃ namag id avasaram endu parid eydiy ârd uravaṇisi tuṟuvaṃ maraḷchi ‖ ant â-avasaradoḷu ‖

kanda ‖ âsurade barppa balamuman । ôsarisade pokku Mâra-Kâmaṃ raṇadoḷ ।
pês-êḷe hoydu koṇd int । â-sukaraṃ berasu tavisidar mmâr-ppaḍeyaṃ ‖
sura-gaṇikeyarkkaḷ ellaṃ । bharadiṃ raṇak eydi Mâra-Kâmanum ant â- ।
mara.. vimânadin oyyalu । sura-lôka-prâptar âdar î-Kali-yugadoḷ ‖

(*usual final verse*) Kâma-Mâra

## 251

*At the same village, on a vîrakal in the garden of Nâḍiga Gôvinda-Râyar.*

svasti śrîmatu Kaḷachuryya-bhuja-baḷa-chakravartti-râya-Murâri-Sôvi-Dêva-varshada 10 neya Durmmati-saṃvatsarada Mâghada puṇṇami-Sômavâradandu ‖

kanda ‖ Banavase-nâḍaṃ haḍed int । anunayadiṃ Vikramâṅkan âḷutt iral â- ।
Manu-nîti-mârggav oppuva । Dhanada-śrî Kuppaṭûra sâsirvvakkaḷ ‖
sukhav iral ant â-vûraṃ । makhamaṃ kiḍip-asuran-ante kiḍisalu barpp â- ।
sukha-rahita-Gavuḍa-Sâmiya । sakharoḷag âg eyde piḍiye pârvvara seṟeya ‖

va ‖ ant â-Gavuḍa-Svâmi-daṇḍanâthaṃ siddhâyamaṃ neṟeye koṇḍ anyâyadind Uchchaṅgiya Haḍe-Dêvana dhâḷiyaṃ tandu grâmamaṃ mû-vaḷasâgi mutti yiṟidu sûṟeyaṃ koṇḍ uḍey urchchi seṟeyaṃ piḍiye ‖

piḍivudum ant â-kshaṇadind । Iḍukeya-Nâyaka-tanûjanaṃ karadâgaḷ ।
kaḍu-gali-Kêteya-Nâyaka(niṃ) । biḍisi strî-gôvan endu besasal aśêsha ‖

va ‖ antu besasuvuduṃ Mâriya masakad-ante mâ-masakaṃ masagi palara taḷutt iṟidu seṟeyaṃ jîva-dhanamumaṃ maguḷchi sura-lôka-prâptan âdan adak aśêsha-mahâjanaṃ mechchi netta-goḍagey end âtana magaṃ Mâkeya-Nâyakaṅge hâda-keyyumaṃ hattu-keyya maneyumaṃ sarvvâbâdhâ-parihârav âgal â-chandrârkkaṃ târaṃ-baraṃ saluvant âgi koṭṭaru ‖ (*usual final verse*).

## 252

*At the same village, on a vîrakal near the Alkemma temple on the tank bund.*

svasti samasta-bhuvanâśrayaṃ śrî-pritvî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmatu pratâpa-Jagadêkamalla-Dêva-râjyam uttarôttarâbhipravarddhamânam â-chandra-târaṃ-baraṃ salluttam ire svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-guṇa-sampannar appa śrîmad-anâdiy-agrahâraṃ Kuppaṭûriṅgaṃ Nêṟiligegaṃ sîmâ-sambandhadiṃ yuddhamâge tatu-samayadoḷ avasaram-baḍedu Kuppaṭûra sâsirvvara magaṃ...... ḍeya-Bîchaṇana magaṃ Kîrttiyaṇṇaṃ miṟi mêre-dappi kaviva-mâr-

vvalamam Baḷâra-bayaloḷage mârkkoṇḍu palaram taḷamâ.. koṇḍu Rudhirôdgâri-samvatsarada Bhâdra-pada-suddha-navamî-S'ukravâradandu sura-lôka-prâptan âda (*usual final verses*) âtange matta 1 gaddeyam sâsirvvaru pratipâḷisuvaru ||

## 253

*At the same place, on a 2nd vîrakal.*

śrimat-Jagadêkamalla.. .. varshada Durmmati-sam .. .. da Vai.. kha...... vâradandu.........
.. gegam sîmâ-byâjav âgalu.. ......... .... ruvara maga Saṅgaḍiya Mâḍi-Seṭṭi Nêralageya besa-vakaḷam talt iṟidu palaram koṇḍu sura-lôka-prâptan âdan âtage brinda-pôshaṇake sâsirvvaru biṭṭa gadde ....... .. kay-maneyuman â-chandrârkka-târam-baram salisuvaru

## 255

*At the same village, on a vîrakal near Kaḷasavḷḷi Dyâva's back-yard.*

svasti śrîmatu Caḷachuryya-kuḷa bhuja-baḷa-chakravartti Tribhuvanamalla-Bijjaṇa-Dêva-varshada 2 neya śrî-Îsvara-samvatsarada Phâlguṇa-su 1 S'anivâradandu śrîman-mahâ-maṇḍaḷêśvaram Haiveya Boppa-Dêvanum Hôcharasa Bammarasanum Kuppaṭûra bayal-oḷage voḍḍan oḍḍi kâduvalli sâsirvvara besa-vaga nambiya-Kêsiga halabaram koṇḍu sura-lôka-prâptan âda ||

## 256

*At the same village, on a vîrakal near the Hanumanta temple.*

svasti śrî Yâdava-chakravartti-râya-Nârâyaṇa-Simhaṇa-Dêva-varshada 9 neya Baudhânya-samvatsarada Mârggasira-suddha-puṇṇami-Sômavâradandu śrîmad-anâdiy-agrahâram Kuppaṭûram vîra-Bijjaṇa-Dêva-Nâyakam Jagadêva-sâhaṇa anyâyadim .... Bomman iṟidu brâhmaṇaram hiḍidu seṟeyan-uyasaḷ uyadalu sâsirvvara priya-putram Mottakâṟa Dôsama .... kuduregaḷan iṟidu halavu kâlâḷgaḷa koṇḍu seṟeyam magulchi sura-lôka-prâptan âda || âtana ...........sâsirvvar-oḷiga goḷanim keḷage hiriya-gaṟdeya kamma 25 n â-chandrârkkam-baram sarvva-bâdhâ-parihârav-âgi âtana kuṭumbake salisuvaru (*usual final verse*).

uravaṇisi bandal â.. | .. Tulaka-daḷam gadage muṟidu ... Nâga .. |
.. .. koṇḍu ......eydu | ...... amara-puramam .... yahadê ||

## 257

*On a Mâstî-kall near the same temple.*

svasti Saka-varusha-sâvirada-munnûṟa mûvattaneya Sarvvadhâri-samvatsarada Mâgha-su 13 .. śrî-Kôṭinâtha-dêvara ...................... avana heṇḍati Banavâsi-Mâḷâyi dêva-lôka-prâpta âdaḷu ||

## 258

*At the same village, on a vîrakal near the pond of the maṭṭ.*

namas tuṅga-&c. ||

.............. samvatsarada Mârggasira-suddha 11 Guruvâradandu anâdiy-agrahâram Kuppaṭûr-aśêsha-mahâjanaṅg ... śrî-pâda-padmârâdhakanum appa Koṟana-Haripana maga .. .. vûra muṇḍaṇa kêdageya banadoḷige .... bandu hokku .... hebbuliyan abbaradinda .... endu bâyda besa-vakaḷu ........... adhika-ghôradind iṟidu koṇḍu vîra-siriya sâsirbbariud odakoṇḍu siṅgha-Mâriy emba hesaram paḍe .... âdanu || vîra-śrî-pati.......

## 259

*At the same place, on a 2nd vîrakal.*

namas tuṅga-&c. ||

sura-padava bayasi Tammuga | dhuradoḷu khaṇḍeyadal ari-nṛipâlara śiragaḷ |
taṟid-oṭṭuta raṇa-bhûtava | kared uṇal ikkutali S'ivana sannidhig aidida ||
neḍa...malla Harumana | kaḍu-bhuja-balan enisi meṟeva Tammuga raṇadoḷ |
poḍeviśara maḍihiye tân | aḍagida sati gûḍi S'ivana pada-paṅkajadoḷ ||

svasti śrî jayâbhyudaya-S'aka-varsha sâvirada munnûṟa tombhattâ êḷaneya Jaya-saṃvachchharada Mâgha-śuddha-pañchamiyu Budhavâra virôdhi-vîra vîra-pratâpa raṇa-raṅga-dhîra Siṅgâṭi-suratrâṇa .. ṅga-bhûvaran-âtmasambhava Hariharana bhuja-pratâpa Kâtigavaḷḷiya Kâḷa-gavuḍara suta Tamma-gavuḍanu raṇa-raṅgadali vairigaḷaṃ geldu .... sannidhig aididakke maṅgaḷa mahâ śrî śrî

## 260

*At the same village, on a vîrakal near the Jaina-basti.*

S'aka-kâlaṃ nava-vâraṇa-dvi-śaśi-saṅkhyôkta-Plavaṅgâbdad ut- |
sukad-Âshâḍhada mâsadoḷ Vidhu-lasad-vâraṃ samant ondiral |
prakaṭam-bett atisayyav â-S'ruta-muni-śrî-pâda-sêvâ-ratar |
su-kavîndra-stuta-Dêvachandra-munipar svar-llôkamaṃ porddidar ||
S'ruta-munigaḷa śishyar bbhû- | nuta-Dêśî-gaṇada Dêvichandra-bratipar |
yati-kula-lalâmar atyûr- | jjita-têjar nnegaḷdar Âdidêvara gurugaḷ ||
S'ruta-muni-vallabhêndra-guru dîksheyan îyal ad-âdiy âgal ûr- |
ji [ta]-guṇa-śîla-sach-chari ............ kûḍi vett |
atisaya-Jaina-dharmmada nimirkkeyoḷ ondi virâjisirddud î- |
kshitiyoḷu Dêvachandra-muni-varyyarum âgama-kôvidar nnijaṃ ||
jîrṇṇa-Jina-bhavanamaṃ dhare | varṇṇisal uddharisi kîrttiyaṃ taḷedaru sam- |
pûrṇṇatara-charitar eni[si]rdd | arṇṇava-gambhîra Dêvachandra-bratipar ||
negaḷd â-munipar bhava-mâ- | leg aḷki sanyasanadiṃ samâdhiyan eyd idd |
agaṇita-mahimeyol ondida | su-ga[ti]yan ântar vvinêya-jana-nuta-charitar ||
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
S'ruta-muni-varyyâd bhavyât pûjya-śrî-Dêvachandra-parama-guruḥ |
tachchhisya Âdidêvaḥ ....... sat-tapo-niḷayaḥ ||

śubham astu ||

## 261

*On a stone to the north-west of the same Jaina-basti.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
svasti śrî-praṇatâmarâdhipa-haṭat-kôṭîra-chûḍâmaṇi-
stômôddâma-ruchi-pradîpa-nikarair nnîrâjitâṅghri-dvayaḥ |
śrî-Gôpîśa-mahâ-prabhôr vvara-kulê svâmy-Âdi-chakrîḍitaḥ
śrîmad-Bândhava-pûr-inô vijayatê śrî-S'ântinâtha prabhuḥ ||
tachchhântîśvara-chandra-sândra-karuṇâ-pîyûsha-saṃvarddhitât
sat-santâna-parishkṛitât svayam abhûd Gôpîpatês svas-tarôḥ |

nâmnâpy arthavatâ sadâ naraka-jit sad-dharmma-sannâhavad-
dhâmnâ Srîpatir âśritârtthi-sumanaś-śrêyaḥ-phalaṃ sat-sutaḥ ||
tat-putrô Jina-dharmma-tâmarasa-san-mitraḥ su-mitraṃ satâṃ
sâhityâmṛita-vâhinî-sarid-inaḥ saṅgîta-vidyâ-dhanaḥ |
sô'pi svasya pitâmaha-pratinidhir nnâmnâ cha Gôpîpatiḥ
svânûkâśrama-yôgya-sad-guṇa-maṇi-śrêṇî-śubhâlaṅkṛitiḥ ||
têna śrî-Mûlasaṅgha-prathita-gaṇi-gaṇôdbhâsi-Dêśî-gaṇôdyat-
Siddhântâcharyya-varyya-priyatama-vara-śishyêṇa têjasvinâ cha |
śrîmaj-Jâinêndra-pûjâ-Jina-gṛiha-kṛiti-sat-pâtra-dânâdi-puṇya-
śrêṇyâ . . . . hâni tridiva-patha-suniśrêṇi-kalpâny *akâri ||
tannoḷag irdda mauktikav iḷâ-dharav adri-dharâṅga-rôchigaḷ |
tannoḷag oḷpu-vettu poṟapoṇmuva-vol jaḷa-śikaraṅgaḷind |
unnatam âda bal-deregaḷin tere-mâleya nîla-rôchiyiṃ |
tann ati-guṇpu ghôshad odaviṃ lavaṇâmbudhi nâḍe rañjikuṃ ||
â-jaḷanidhi-pariveshṭisid- | â-Jambû-dvîpa-madhyadoḷ Mêru-nagaṃ |
râjipud eṇdeseg amara-sa- | mâjade sura-dhênu-dêva-taru-pañchakadiṃ |
â-Mêru-giriya teṅkaṇa-dikkinoḷu dharmma-bhûmi Bharata-khaṇḍam irppud adaṟoḷ ati-ramaṇîyamâda nânâ-dêśam uṇṭ â-dêśadoḷu ||
Jina-dharmmâvâsav adatt amaḷa-vinayad âgârav âdattu Padmâ- |
sananirpp â-sadmav âdatt ativiśada-yaśô-dhâmav âdattu vidyâ- |
dhana-janma-sthânav âdatt asama-taraḷa-gambhîra-sad-gêhav âdatt |
enisalk int uḷḷa nânâ-mahimeyoḷ esuguṃ châru-Karṇṇâṭa-dêśaṃ ||
adan âḷvaṃ śatru-bhûbhṛid-giri-kuḷiśan iḷâ-dâni râjâdhirâjaṃ |
kadana-krîḍâ-Triṇêtraṃ pṛithula-bhuja-balâjña-prabhâva-prasiddhaṃ |
chaduraṃ bâṇa-prayôga-kramade nirupmôgrôgrad êkâṅga-vîraṃ |
Madanâkâraṃ gabhîraṃ Harihara-nṛipan-âtmôdbhavaṃ Dêva-Râyaṃ ||
â-naranâthaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttam ire ||
palavuṃ dêśakke sompiṃ sogayipuvudu Karṇṇâta-sampûrṇṇa-bhû-maṇ- |
ḍalav â-Karṇṇâṭa-dêśakk atiśayav adaṟoḷ Gutti-nâḍ oppuguṃ matt |
olavind â-dêśav ellaṃ sahajade padineṇṭ âgiyuṃ kampaṇaṅgaḷ |
sale kûrppind irppuv â-kampaṇadoḷ atiśayaṃ tân enal nâḍe tôrkkuṃ ||
volaviṃ Nâgara-khaṇḍeyaṃ lalitad â-nâḍ:ṅge dal Kuppaṭûr |
ttilakaṃ tân enisutta Bhavya-jana-dharmmâvâsadiṃ santataṃ |
sale chaityâlayadinde pû-goḷagaḷind udyânadiṃ gandha-śâ- |
ḷi-lasat-kshêtra-nikâyadinde ramaṇîyam-bettu vibhrâjikuṃ ||
pû-late pû-giḍu pû-mara | sâlind allalli kêri-kêrigaḷoḷ chai- |
tyâlayada munde tumbiya | jâḷam madav êṟe meṟevav â-parimaḷadoḷ ||
â-puramaṃ tân âḷvaṃ | Gōpa-mahâprabhu Jinêśa-dharmma-viśuddhaṃ |
sôpânaṃ svarggakk ene | pâpa-rahita-sach-charitradiṃ sogayisuvaṃ |
â-Gôpa-gauṇḍa-tanayaṃ | sâgara-pariveshṭisirdda Jambû-dvîpakk |
âgaḷ vitaraṇa-vibhavade | Bhôgada Siriyaṇṇan esevan eḷeg apratimaṃ ||
â-Siriyaṇṇa-tanûjaṃ | bhâsura-guṇa-nilayan uchita-dâni kṛipâmbhô- |
râśi garuvargge guru Jina- | dâsaṃ Gôpaṇṇan akhila-guṇa-nissîmaṃ ||
â-Gôpaṇṇana vitaraṇad êḷgey ent endoḍe ||
Vârijasadme sadmadoḷag irddavol in-nutisidda pâradaṃ |
pârade banda-tôrkke sumanô-maṇi san-maṇi-hâradalli band- |

*So in the original.

ôraṇam âgi ninda-pari vandi-janakk enip ondu dâna-gam- |
bhiratey âdud êṃ pogaḷve nâṃ Siriyaṇṇa-tanûja-Gôpanaṃ ||
satyada mêlaṇ echchaṟike dharmmada mêlaṇa lôbhav intu sâ- |
hityada mêlaṇ âse Jina-pâdada mêlaṇa-nishṭhe nâḍe snd- |
bhṛityara mêlaṇ âdaraṇe kîrttiya mêlaṇa kûrmme lôka-saṃ- |
stutyada Gôpaṇa-prabhuvig uṇṭ uḷidargg init uṇṭe dhâtriyoḷ ||
karuṇa-rasaṃ ponal-kavidu dharmma-mahâ-lateg âlavâla-su- |
sthira-jalam âge tal-late Jinâgama-kalpa-mahîjamaṃ manô- |
hara-taradinde parvvi nile Gôpana tuṅga-kṛipânubhavamaṃ |
nirupama-dharmmamaṃ vara-Jinâgamad unnatiyaṃ pogaḷvar âr ||
yên end âr kkîrttisal ballaro vimaḷa-mahâ-môksha-laksmî-nivâsaṃ |
tânâg int oppi tôrpp â-Jina-patiya lasat-kômaḷâṅghry-abja-samyag- |
dhyânṃ kaig aḷmuv â-nirmmaḷa-manad odavind eyde vibhrâjipaṃ su- |
jñânâmbhôrâśi-Gôpaṇṇana teṟadoḷ iḷâ-lôkadoḷ dhanyan âvaṃ ||
gurugaḷ Siddhânti-dêvar ttanage vara-Jinêndrâgama-jnânamaṃ bhâ- |
sura-vâkyânîkadindaṃ tiḷipi baḷika mantrôpadêśa-prabhâ-vi- |
staramaṃ sârchchalk ajasraṃ guru-kṛipeyyane kaikoṇḍu sat-sêvyan âdaṃ |
Siriyaṇṇâtmôdbhavaṃ Gôpaṇana teṟadoḷ inn âvavaṃ puṇya-rûpaṃ ||

â-puṇya-mûrtti-Gôpaṇṇana puṇyâṅganeyara guṇa-samudayav ent endoḍe ||

sthiradiṃ nirmmaḷa-chittadiṃ sobaginiṃ śântatvadiṃ rûpiniṃ |
guru-pâdâmbuja-bhaktiyinde Jina-mârggâchâradiṃ san-manô- |
haram app â-purusha-vrata-sphuraṇeyiṃ Gôpâyi-Padmâyigaḷ |
nirutaṃ nâḍe virajipargge dorey âr ssarvvôrvviyoḷ kânṭeyar ||

Siriyaṇṇa-sûnu Male-nâḍa mahâprabhu Gôpaṇṇaṃ pativrateyar âda puṇyâṅganeyaroḷ palavu kâlam aḷidu tanage saṃsâra-sukhaṃ hêyam âge ||

gaganâgni-pura-himâṃśugaḷ |
ogeda S'akaṃ 1330 Sarvvadhâri-saṃvatsaradâ |
mige Vaiśâkha-[vi]-śuddhade |
sogayisuv â-daśami-misupa-S'anivâsaradoḷ ||

hiraṇya-dhânya-bhûmi-gô-dâna-mukhyav âda samasta-dânaṅgaḷaṃ dvija-varargg ittu ||

manadoḷ jihvâgradoḷ sat-kararuhade Jina-dhyânamaṃ mantramaṃ man- |
tra-nirûpaṃ tân enipp â-japa-gaṇanegaḷaṃ sârchchutaṃ môksha-lakshmî- |
vinayaṃ kaig aḷmal âgaḷ tridivaman atisantôshadind eydidaṃ saj- |
jinar ellaṃ kûrttu saiypiṃ pogaḷe Siriyaṇâtmôdbhavaṃ Gôpa-Gauḍaṃ ||

adaṃ kaṇḍu ||

parama-śrî-nidhi-Gôpan-aṅganear ell â-dânamaṃ sad-dvijôt- |
kara-hastâgradoḷ ittu śuddha-manadiṃ Siddhânta-yôgîndran-â- |
charaṇâbjakk olavinda vandisi mahâ-śrî-Vîtarâgâṅghriyaṃ |
smarisuttaṃ divak eydidar nnalavinim Gôpâyi-Padmâyigaḷ ||

## 262

*At the same place, on a third stone.*

śrîmaj jayaty anêkânta-vâda-sampâditôdayaṃ |
nir-pratyûha-namat-Pâkaśâsanaṃ Jina-śâsanaṃ ||

padinâlku ....... | .......... âspadam â- |
dud aśêsha-lôkam all ir- | ppudu madhyama- . . . êka-rajju-pramitam ||
â-madhyama-lôkada
.... ... naduvana |
Pombettada teṅkal eseva Bharatâvani .... ||
.. bujavadaneya kuntalav |
embant esedattu lalita .......... ||
Kuntala-bhûtalakke todav âdudu tâm Vanavâsi-dêśam ô- |
rant esev agrahâra-pura-palligalind uru-nandanâliyin- |
dam turug-irdda śâli-vanadind.... ..... |
krânta-virôdhiy irddu Vanavâsiyol anvaya-râjadhâniyol ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-mandalêśvara Vanavâsi-pura-varâdhîśvara ........ labdha-vara-prasâdam Kâdamba-kula-kamala-mârttandan enisida Kîrtti-Dêvana vamśa-vîryya-prabhâvam ent endade ||

vinut-Ânanda-Jina-vratîndra-bhaginî ...... |
vana-Jainâṅghri-sarôja-bhriṅgan adhikâbhyastâstra-śâstram .... |
.. nutôrvvija-tala-prasûti-vara-vânaprastha-tad-yôgi-pû- |
jana-śîlam vanavâsiyâgi ......... Indrôttamam ||
śâsana.dêviyim kudisi râjyaman â ...... tad-vanam |
dêśam adági nirmisi nosalg ide pattam id endu pîliyam |
bâs .... ... balikk â-vibhuviṅg ave nâmam âduv ud- |
bhâsi May .. varmman abhivandya-Kadamba-kulam Trilôchanam ||
nayad â-Mayûravarmmâ- | nvaya.......... alarchchidam kuvalayamam |
jaya-lakshmî-ramanam ... | jaya-bhuja-balan amala-kîrtti Kîrtti-nripâla ||
asama-vitarana...... |.. sa-Bhîmam Kîrtti-Dêvan emb î-pesaram |
vasudhe kude padedan entum-| desey-ânege kîrtti kîrtti-mukhav âdudarim
kim Karnnah kim .. .. ... vija-patish kim Smarah kim Vidhâtâ
dânî nûnam pratâpî prithu .. ra-vibhavaś châru-rûpash kalâ-vit |
ya .. yasyêti nityam vitarana-vijaya ......... ndaryya-vidyâ- |
vârddhis samstûyatê'sau sakala-ripu-kulo .... nah Kîrtti-Dêvah
chaladim sâdhisi sapta-Koṅkanaman âtandikki vidvishta-man- |
.......... uvvarâ-valayaman kêyûramam pettavol |
tale .. dakshina-bâhu-dandadol udâttam Kîrtti-Dêvam yaśô'- |
mala-muktâ-phal........ nôchita-lasad-dik-kâminî-saṅkulam

â-Kîrtti-Dêvan-agramahishi ||

parivâra-surabhi Jina-mata-| śaradhi-sudhâkirana-lêkhe su-chari.... |
bharaney ene negalda nripa-saun- | dari Mâlala-Dêviy-enege râniyar eneye |
puru-Jina-pati kula-deyvam | guru bettada .. ... muni Kîrtti-nripêśvaran |
âtma-kântan ene bâ- | ppure Mâlala-Dêvi-râniy-eney âr ssatiyar
Siri Girijâte Sîte Rati Bhâ .. .. Rukmini-Dêvi rûpa-saun- |
darateg permmeg udgha ...... k adhikam subagiṅge sat-kalâ- |
karateg anam Jinêndra-pada-bhaktige pâsati ...... |
sari kali-Kîrtti-Dêvana kulâṅgane Mâlala-Dêvi-râniyol ||
milirva patâkegal makara-tôrana-mandali mâna-gambam ag- |
galis ire ........ chaitya-grihâvali lekkipaṅge saṅ- |
galipade lakkegam migil aśêsha-janam tanivantu kolva pû- |
maleyole nômpa nômpi satakôtiye Mâlala ........... ||

va || â-Banavâse-nâḍoḷu |

balesla sugandhi-śiḷi-vara l·nd olag oppuva nârikêḷ ı-kâ- |
daḷ ı-nava-pûga-nâgalatikâ-vanadiṃ pari.. ...ḷadiṃ |
vaḷayitam âgi vipra-sura-chitra-nikêtana-mâḷeyinde kaṇ- |
goḷipudu Kuppaṭûr ssakaḷ ı-vidyege tân ene janma-bhûtaḷ ıṃ ||
neg ḷd akh ḷa ...... ti-purâṇa-kaḷâ-bahu-tarkka-tantra pâ- |
ragar uchitâdhvarâvabhṛitha-saṃsnapanâtipavitra-gâtrar a- |
tyagaṇita-satya-śaucha ... .. tithi-pûjana-dêva-pûjeyiṃ |
sogayipa Kuppaṭûra vibhu-viprar id êṃ bhuvana-prasiddharô ||
dharege chatus-samaya-samu | ..... śaraṇ igataika-rakshâmaṇigaḷ |
niravadya-charitar âjñâ- | dhârar âr î-Kuppaṭûra sâsirvvaravol ||
Brahmaṇkaś chaturâ .. .. tha vibudhâ dêvâḥ kavir bBhârggavô
yêshâm agrata êva nânya iti yê prastutya-vidyârṇṇavâḥ |
uttuṅgâḥ kulaśailavat taraṇivat têjasvinô vârddhivat
gambhîrâ bhuvi Kuppaṭûr-vvibhu-varâ viprâ jayanti sthîraṃ ||
praṇutaṃ Bandaṇikâ-su ... kṛita-sambandhaṃ jagakk eyde bhû- |
śaṇam î-Brahma-Jinâlayaṃ dal ene pêḷd î-Kuppaṭûroḷ guṇô- |
lvaṇe inuṃ mâ .... d î sthaḷ ıkk ad Eḷe-nâḍoḷ chelvu-vetirdda Siḍ- |
ḍaṇiyaṃ Mâḷala-Dêvi tâṃ bidisidaḷ śrî-Kîrtti-bhûpâḷaniṃ ||

ant â-Bandaṇikâ-tîrthâdi-sakaḷa-chaityâlayakk âchâryyaruṃ maṇḍaḷâchâryyaruṃ enisida Padmanandi-siddhânta-dêvara guru-ku .. .. nvaya-prabhâvam ent endoḍe ||

durita-kulântakaṃ charama-Tîrthakaraṃ vibhu Vîranâthan î- |
dhare tiḷiv-antu hêyam id a ...... samasta-tatvamaṃ |
pariv ḍiyinde pêḷdu janamaṃ vara-môksha-pathakke tirddi bit- |
tarisida mukti-kânteya l ıtâṅg ıman appidan Indra-vandi .. ||
â-negaḷd-antya-Kaśyapanin âdudu Kâśyapa-gôtram î-janaṃ |
jñâna-nidhânan â-Jinana sad-gaṇa-nâyakar agrimâvadhi- |
jnânigaḷ appa Gautama-muni .. .. mu.. rê S'rutakêvaḷa-prabhâ- |
bhânugaḷ appa Vishṇu-muni-mukhyaruṃ â-pathamaṃ munichchidar ||
yatigaḷ avarinde palabaruv | atîtav â .... baḷikkam avatarisi bahu- |
śrutan âgiyuṃ valaṃ vi- | śrutan âdaṃ Bhadrabâhu-yatiy idu chitraṃ ||

avariṃ baḷikke ||

śruta-pâragar anavadyar | chatur-aṅguḷa-châraṇarddhi-sampannar ssaṃ- |
hṛita-ku-mata-tatvar enisidar | atarkkya-guṇa-jaḷadhi Kuṇḍakundâchâryyar ||

â-Koṇḍakundânvayadoḷu ||

śrî-Kuṇḍakundânvaya-Mûla-saṅghê Krâṇûr-gaṇê gachchha-su-Tintriṇikê(y) |
ambhônidhâv indur ivôdapâdi siddhânti-chakrêśvara-Padmanandî ||
śânta-rasaṃ ponal-varidu saṃyamav alli maḍdu pârbbir tô- |
.. .. charâcharâ-vrajaman âtma-vachô'mṛitadiṃ vinêyara |
svânta-rajô-maḷ ıṃ toḷedu pôyt ene pêḷ budha-Padmanandi-si- |
ddhântika-chakravarttiyan ad ar pogaḷar gguṇa-śîla-mûrttiyaṃ ||

â-pratishṭhâchâryyar enisida śrî-Padmanandi-siddhânti-dêvariṃ su-pratishṭhitam âda Kuppaṭûra śrî-Pârśvadêvara chaityâlayamaṃ paṭṭ ı-mâ-dêvi Mâḷala-Dêvi nı r ye mâḍ si sv. sti yama-niyama-svâ-

dhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-guṇa-sampannar appa śrîmad-anâdiy-agrahâram Kuppaṭûr-aśêsha-mahâjanaṅgaḷum yathôkta-vidhiyim pûjisiy avarim Brahma-Jinâlayam endu pesariṭṭaiy alliya Kôṭî vara-mûlasthâna-pramukha-padineṇṭu-sthânad âchâryyarum berasa Banavaseya Madhukêśvara-dêvar-âchâryyaram barisi pûjeyam koṭṭu jôga-vaṭṭigeyan ikkisiy â-mahâ-janaṅgaḷigey aynûṟu-honnam koṭṭu staḷa-vṛitti (*following 3 lines contain details of grant*) Saka-nṛipa-varshada 997 ya Piṅgaḷa-saṃvatsarad Akshaya-tadigey-amâvâsye-Âdityavâra-saṅkramaṇa-vyatipâtav ondida dinadoḷu dêvara nitya-naimitta-pûjegam ṛishiyar-âhâra-dânakkav endu Padmaṇandi-siddhânti-chakravarttigaḷa kâlam toḷedu dhârâ-pûrvvakam mâḍi koṭṭaḷu (*usual final phrases*) âru-vaṇava namasyavâgi biṭṭaru || (*usual final verses*) Bammara-Hariyaṇṇa hêḷda śâsana maṅgaḷa mahâ śrî ||

## 263

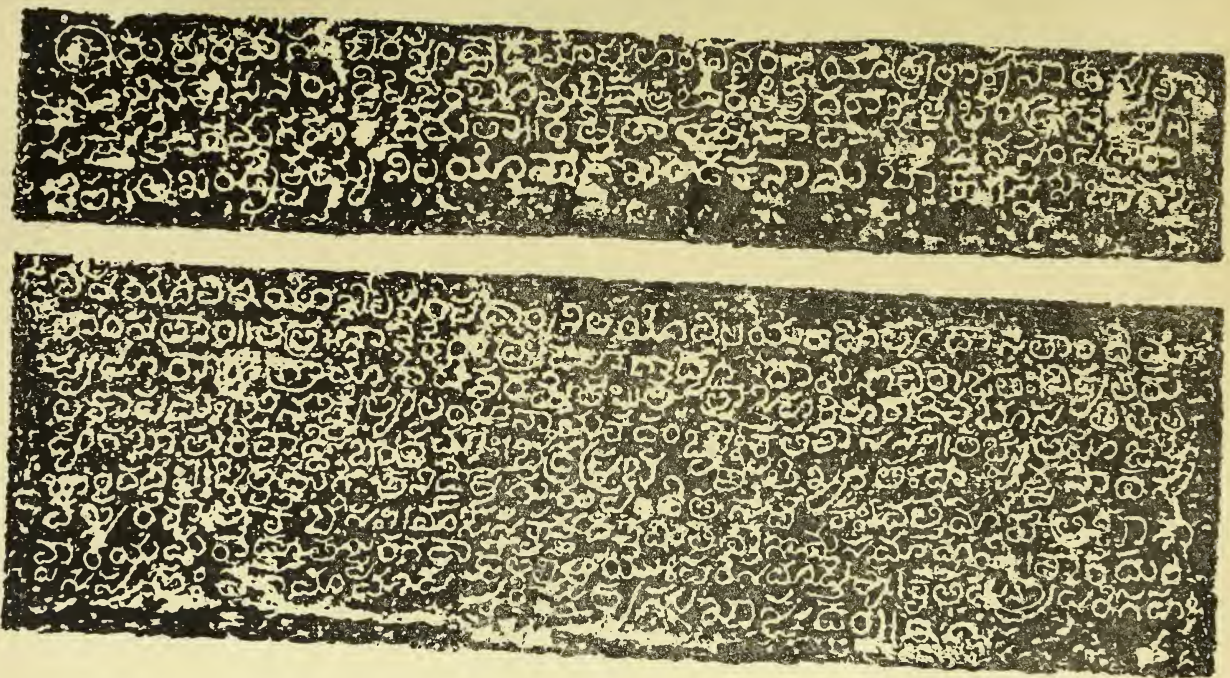
*At the same place, on a 4th stone.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
dvîpê jambûmati kshêtrê Bhâratê S'rî Iharânvitê |
Chandraguptêna su-Kshatria-dharmma-gêhêna dhîmatâ
rakshitô dakshiṇâ-pâ .. -jana-sampad-virâjitaḥ |
akhaṇḍaiśvaryya-nilayô Nâgakhaṇḍaka-nâma-bhâk |
svasti-bhâg asti vishayô vishayô' khila-sampadâm |
nilayô laya-râhityâd âsatâm dhîmatâm satâm ||
tatra || nâḷikêrâmra-pûgâ [..]dy-ârâmêṇa virâjitaḥ |
vidyatê Kuppaṭûr-âkhyô grâmô Gôpêśa-rakshitaḥ ||
tatrâsti Hariharâdhîśa-bhû-satî-tilakôpamaḥ |
Jina-chaityâlayô nâma Kadambaiḥ krita-śâsanaḥ ||
tach-chaitya-pûjanôdyôga-châtmî-vârddhi-chandramâḥ |
Chandraprabha iti khyâtaḥ Pârśvanâthasya bândhavaḥ
pitṛi-Durggêśa-nirddishṭa-guru-paṇḍita-sêvakaḥ |
varttamânê Chitrabhânau vatsarê Kârttikê cha saḥ ||
mâsê sa krishṇa-daśamî-tithau Sôma-samâhvayê |
vârê durvvâra-Yama-râḍ-dûta-jvara-gadârdditaḥ ||
âyuḥ-parisamâptêś cha kṛita-puṇya-parigrahaḥ |
sa-sutaḥ ........ ...... nitya-sukhâspadam ||
śrî śrî

## 264

*At the same place, on a broken stone.*

.................... manôrathârthamam |
koḍuvan ad âru bandhanadin irddaran aśramalinda bêgadim |
biḍisuvar illa bandhugaḷa pâlane pôdudu Gôpinâtha hâ |
maḍidan enutta kaṇ-baniya taududu kundade dhâriṇî-janam || 11 ||
vapuvam Gôpati uḷiyal | vipuḷatara-parôksha-nutiyam pêḷdam Vajram |
tapana-sasiy irppinam var- | ttipa-teṟadim sad-budhâḷi pogaḷal kṛitiyam || 12 ||
svasti śrî S'aka-varsha 1315 neya S'rîmukha-saṃvatsarada Âśvayuja-ba 4 Saumyavâradalu śrîmann-Âḷva-mahâ-prabhu Kuppaṭûra Gôpa-Gauḍaru svârggasthar âdarû |



STONE AT KUPPAṬŪR (Sb 263)

S'rîmukha vatsara mâsam | bhûmiyoḷ Âsvayija bahuḷa-chaütiyu vâram |
Sômasuta târe Rôhiṇi | tâm eseyalu Gôpinâtha gatiyam paḍedam ||

## 265

*On a copper plate at the same village.*

*(Nâgari characters).*

śrî śrî-Umâ-Kaiṭabhêśvara-dêvaru śrî

namas tuṅga-&c. ||

śrî svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1291 neya sanda êshya parivartamânakke saluva Vyaya-saṃvatsarada Mâgha-su 14 Ravivâradallu ashṭâ-shashṭi-mahâ-liṅga-dêvatâ-sârvabhauma | śrîman-mahâ-Virûpâksha-dêvaru Tuṅgabhadrâ-tîrada Pampâ-kshêtra-sthita-padmapîṭha-maṇḍita-pâdâravinda-sêvya-vaibhavakke nija-bhaktar âgi sva-kshêtra pannir-chchhâsanada Vidyânagarada râja-pîṭhada śrîmanu-âḷva narapatigaḷu || śrîman-mahârâjâdhirâja paramêśvara Achyuta-Râya-Narasiṃha-Râya-Krishṇa-Râyaru Vidyânagaradalu siṃhâsanârûḍhar âgi sakala-râjyamam satya-nîti-sadharma-sukha-sat-kathâ-vinôdadi pratipâḷi[su]va kâladallu tat-pâda-padmôpajîvigaḷ âda teṅkalu-nâḍa Banavâse-[pa]nnir-chchhâ*sanada Chandragut-vênṭhake saluva Nâgarakhaṇḍada Maḷu-nâḍa Kupuṭûra shaḍ-viṃśa-sthaḷakke modal âda Pîṭhamanê-grâmake bâḷuva mukharu vobba Chândrâyaṇî-sampradâyad î-nâḍa prabhu Saṅkâṇṇage âjñâpisida nirûpu î sthaḷa-grâma-agrahâra-muntâdakke pramukha-paṭṭada ...... anta sarvaralu prârambhêṇa madhya-bhâgântyav âda divi-râtrâ-yâmârddha-ghaṭikâ-sandhigaḷallu parîkshâ-paṇḍita-pratishṭhâpita an-udgha-vijaya-prathama-sêvê prathama-prasâda-prathama-tâmbû'a-anuguṇa-svakîya-[ya]jamâna-mudrâ-vichârârtha î-Kupuṭûra-nâḍa modal-âda || dharmmakke nigamâgama-tantrôkta-kriyâdi-nitya-kaṭṭaḷe-utsâha-pañcha-parva-manvâdi-jayanti-modal-âda naimittikada â li-madhyânna-satrâdi-dharmma-visêsha-kaṭṭaḷe-upâdhivantaru Saiva-nissavana-yôga-bhôga-vaibhavakke saluva haṭṭaḷe-kandâchâra-vargakkaû vêtrâṅkita-svatantra-kartugaḷ âgi î-nâḍa grâmadoḷage biṭṭa dêvasva-brahmadâya-puravarga-muntâda nânâ-dharmmagaḷoḷu mêlu-bîḍu-nyûna-pûrṇa-vihita-vichâraṇa nâḍa prajegaḷinda saluva terege siddhâya arevasa migite mêluvaṇa sîmegaḷallu suṅka-charâdâya-sistu-kaṭṭaḷegaḷa prahara-pramâṇa-vichâra-mêlu-vîsa-koḍa-vîsa saha vartakarige saluva mânya-maryâd-gaḷannu naḍasikoṭṭu saluvaḷita sadâ Bîlikâra-sîma-sthaḷakke mâtrâbhimânar âgi nâḍa dêśa-prabhugaḷu vyavahârigaḷu modalâdavarinda pûrvârabhya naḍasikoṇḍu bâha mânyadal uchita-parivarttane-modalâddannu barasikoṇḍu ichchhâ-pûrṇa-mânya-mariyâdi gaḷi .. mi kâryasthan âgi vâhatyâsana-ratha-vâhanan isikoṇḍu iḍabâhabagye ibanagi koṭṭadu (*here follow details of grant*) bhû-

(*back*) ‡ śrî śrî-Chintâmaṇi-Nârasiṃha-pṛithivî-uddhâra-Varâha-dêvara sâkshi-mudre ‡ miyallu silâ-sthâpanavannu mâḍisi nînu nimma vaṃśakke svêchchhâdi-dâna-krayakke upabhôgisikoṇḍu ayâchita-abhyâgata-mârgastharâgi banda prâṇigaḷige anna-vastra-muntâdannu śaktyânusâra dharmmavannu naḍasikôbâhadu yendu tâvu Koṅkaṇake ari-kaṭaka-vija[ya]kke teraḷuvâga namisal âgi appaṇê-pramâṇa ândôḷika-sattige-sûrepâna-muntâgi śastra-padâti-sahita śauryôdâra-parâkramadi dhîran âgi âhadu yendu baradu pâlisida śâsanake †śrî-Virûpâksha (*usual final verse*) ........

svasti śrî Kamaṭhakshêtrada Kuntala-durgâdhishṭhita-pûrva-prakṭha î-Vaisâkha-sudha-paurṇamî-chandrôparâga-puṇya-kâladalu śrî || dêvarige dêśika-pavamâna-sahasra-nâma-nandâdîpa-naivêdya-saparvake koṭadu Brahma-Nârâ .. puravadake chokka 4 nu va | nârâ | visvâ | Daṇakânârige vṛitti saha î-puṇya-kâladalu Kṛishṇârpaṇadi koṭṭa dharmma maṅgaḷa mahâ †śrî śrî-Virûpâksha ........ châ 4 :a 18 êka'râ sa 100 sakrasaidaseka ............ Sidhâdi-matadavaru puṇya-kulanû paruâra-kîraka ... samabâhas'hrage kâhokovekâ âla muve (*rest contains details of gift*).

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* *The orthography of this, here and in many other places is very bad.* ‡ *This matter is inscribed at the top.* † *In kanarese.*

## 266

*At the same village, on a 2nd copper plate.*
*(In Nâgari characters).*

śrî-Ma ihukêśa śrî Kaiṭabhêśvara śrî śrî

namas tuṅga-&c. ||

śrî jayâbhyudaya-S'âlivâhana-śaka-varshâ 1551 neya S'ukla-saṃvatsarada Mârgaśira-dvâdaśî-Âdityavâradalu || śrimat-Keḷadi-Veṅkaṭapa-Nâyakaru Sîlavanta-Basava-Liṅgapana maga Basavayana maga Bhairapage baradu pâlisida Kupaṭûra sime[yo]ḷagaṇa kasabe Kupaṭûra-grâmada gauḍike mûla-sâdhana-kramav ent endare î-Kupaṭûra Vîraṇa-Gauḍanu vidêśa-sthana âgi Sire-prântige hôgi .. ma aramane-râjârtha bârada sambandhâ â-sîmê-gauḍugaḷu sênabôvaru hujûr-arikemâḍikoṇḍadu Hosahaḷi-hôbaḷi doḍḍa-kere-Pâlêrige Halagaṇa kasabe .. talûra Bhadrayya (*some others named*) saha hêḷikoṇḍa vivara || î-Kupaṭûra sîmege Mogalara bage haṇa simege nagadi mâḍidu (*here follow details*) Bâlâra Vîraiya Gauḍara Hokaṇada Dêvapu .. ru mukhântara âtana bavase sannidhânadalu karesi kêḷidalli grâma sâgasada mûla-sâdhanavanu koṭan endu hêḷisida sâdhana-mariyâdi 325 varaha koṭa grâmada gauḍi-korâṇav illav endu mâḍisêv endu hu ûr-arike-mâḍikkoṇḍalli pradhâni-Guru-Basavaiya-modalâda samasta-sâmâjakara munditṭu S'îlavanta-Bhadraiyana kayyalu sîmeyavarige Mogaliyi-saraphage ga 11000 || varaha || bhaṇḍarike kâṇike tegadukkoṇḍadu ga 475 || varaha sâdhana-mariyâde bavavâgi Vîraṇage sîmeyavaru koḍsidalu ga 325 varahâna S'ilavanta-Bhadrayvana kaiyinda simeyavarige hinde barada prakâra koḍasi sîmeyavaru sênabôvara sammatavâgi dêvara kaṭṭale kandâchâra-dêva-sva-brahmâdâya .. . naḍadu banda nâḍa-gauḍike dêśa pênṭhe paṭṭaṇala haṭṭige-mariyâde .. (4 *lines contain details of grant*) pura-varga gauḍike mânya pêṭhe padike umba sid lhâya dâya kâraka kaṇṭavaṇa modala vidhya.. nuntidanuna mâḍ sk oḍ d l â-Kupaṭûra grâmadalu santâna-pâramparyavâgi âḷi anubhavis koṇḍa ayâchitâbhyâgata-mârgastharâgi banda prâṇigaḷige śakty-anusâra dharma-dâsôhavanu naḍasikôbâhudu yendu â-mûla-sâdhanavanu śri-Vîrabhadraiyage sîmeyavara kaiyinda koḍasi baradu pâlisida mûla-sâdhana-paṭṭe śrî (*usual final verse and details of grant*).

## 268

*At Dêvasthânabakkalu (same hobli), on a pillar in the raṅgamaṇṭapa of the Kaiṭabhêśvara temple.*

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-parâyaṇa-japa-samâdhi-sîlâdy-anêka-guṇa-sampannarum | vibudha-prasannarum Ahichhatra-purî-lalanâ-lalâṭa-tilakaru | śrî-vîra-Nârâyaṇa-bhagavatî-dêvî-labdha-vara-prasâdânanda-gaṇḍa-sthaḷa-puḷakarum | Châḷukya-vaṃsâbhyudaya-karaṇa-paramâśîrvvâda-śata-sahasra-vachanôdyôga-prapañcharum | sapânugraha-samarttha-Virîñcharum | svargâpavargga-durgga-mârgga-sâdhanânushṭhâna-parâyaṇarum | yajana-yâjana-adhyayana-adhyâpana-dâna-pratigraha-śaṭu-karmma-niyatarum | Rug-Yajus-Sâmâtharvana-chatur-vvêda-vêdârtha-pramâṇa-pravîṇarum | tarkka-byâkaraṇa-chhandasu-nighaṇṭu-Bharatav-âdiyâgi-anêka-śâstra-pramâṇa-pravîṇarum | vâdi-kuḷa-kôḷâhaḷarum | avupâsanâgnihôtra-dvija-guru-pûjâ tatpararum | vidvâṃsa-kadamba-hṛtu-padumini-râjahaṃsarum | Bhârati-karṇṇâvataṃsarum | śâtu-tarkka-kaña-mamañjarî-puñja-rañjita-bâla-divâkararum | brahma-vaṃśa-vârdhi-varddhana-sudhâkararum | Hari-Hara-Hiraṇyagarbbha-âlimbhôja-chañchach-chañcharîkarum | Hara-hâsa-âkâśa-Gaṅgâ-ihaḷa-dhavaḷa-tarat-taraṅga-nîhâra-hâra-târa-Târâchala-târâdhîśa-dvija-uddaṇḍa-puṇḍarîka-dugdhârṇṇava-ḍiṇḍîra-piṇḍa-piṇḍîra-Himavad-achaḷa-vichakila-Pâñchajanyôpamâna-nirmmaḷa-kîrtti-patikarum | [illegible] nâ calâ-chamatkâra-bhaṅgî bhâshaṇa-kavi-gamaka-vâdi-vâgmi-hṛdayâkṛṣhṭa-mantrâkshararum | [illegible] panna-salâkshararum | dvâtriṃsatu-sahasra-vipra-chûḍâmaṇigaḷum | parôpakâra-chintâmaṇigaḷum

chatus-sameya-nistârakarum | Vîra-Baṇañju-sameya-samuddharaṇarum | Uddaṇḍa-sameya-keḍaḷikoḍ aṇḍana-kuṭhârarum | para-sameya-gaja-kêsarigaḷum | sva-dêśa-para-dêśa-sva-sthâna-para-sthâna-dharmmâdharmma-nirṇṇaya-sûkshma-vichâra-pararum | arâti-baḷa-kaṇṭa-kuñjararum | śaraṇâgata-vajra-pañjararum | mârttaṇḍôjvaḷa-kîrtti-yutarum | śvêta-chchhatra-châmarâdy-anêka-râjya-lakshaṇâ-lakshitarum | râja-griha-pûjitarum | svasti-samasta-vastu-vistîrṇṇa-ghûrṇṇitârṇṇava-praṇûtânûta-bhuvana-vikhyâta-pañcha-śata-vîra-śâsana-labdhânêka-guṇa-gaṇâlaṅkṛita--satya-śauchâchâra-châritra naya-vinaya-vijñâna-vîra-vîrâvatâra-Vîra-Baṇañju-sameya-dharmma-pratipâlakarum | naya-vinaya-viśuddha-guḍḍa-Garuḍa-dhvajarum | virâjita-mânânûna-vîra-lakshmî-pulakita-harsha-sadânandanarum | sâhasa-sata-baḷa-tri-bhuvana-parâkramônnatarum | Baladêva-Vâsudêva-Khaṇḍaḷi-Mûḷabhadra-vaṁ-śôdbhavarum | balu-kidaṇḍa-hastarum | tammoḷ êka-hastarum | êkaika-vîrarum | lôkaika-mânya-rum | nuḍidante gaṇḍarum | gaṇḍ-aroḷu gaṇḍarum | kadana-prachaṇḍarum | bhaya-lôbha-durlabha-rum | satya-Râdhêyarum | śaucha-Gâṅgêyarum | â-hettum yaḍe-vaṛiyade sôladarum | neredaḍe nâñju gaḷum | haradaḍe mam .. gaḷum | hog-valli hullan ikkuvarum | âḷikâṛarum | baṇḍâṛa-kâṛarum | kolvaḍake Javanannarum | baladalli Baliyannarum | chhaladalu Daryôdhanarum | tyâgadalu Karṇṇanannarum | bhôgadalu Indranannarum | guṇpinalu mahâ-samudramam pôluvarum | dushṭa-chatushṭayara laṭe-hoṭe-niṭelu-gônâḷiyam muṛidu têdu bûdi-kombarum | Brahma-râkshasaṅge hoṛag-oḍḍan oḍḍuvarum | kesaṛa kichchiḍuvarum | desege bobbiṛivarum | hôha Mâriya challav-âḍuvarum | nana Mâriyan idirggombarum | bârada Mârige baliyan aṭṭuvarum | yidda Mârige biddan ikkuvarum | beṭ-êṛi mittuva karevarum | Javana miseyan olad uyyal-âḍuvarum | mittuvam toṭṭa-mâḍiy âḷuvarum | araḷiya hûtaraḷiya tiguḍa rakkasana dâḍeya beḷuḍiṅgaḷa noreya hebbuliya guṇu âsaṛeya gôsaney .. bidi baichaḍavam piḍidu pâla-mârgga-jala-mârgga li nânâ-paṭṭaṇavam pokku chakravarttiya mâṇikya-bhaṇḍâravam tîvi mikka-drabyaman âhâ âbhaya-baiśajya-śâstra-dâna-vinôdigaḷum | kastûrikâmôda-rum | haya-Vatsa-Râjarum | râja-griha-pûjitarum | âśrita-jana-kalpa-vṛiksharum | gôtra-pavitra-chintâmaṇigaḷum | kanaka-kañchuḷike-Kâma-dêvarum | chêḷâbharaṇa-bhûshitarum | śrîmatu Kanaka-Dêvana karumâḍadalu Honamba teṭṭisida agaṇita-pratâpa-Laṅkêśvararum | śrî-vîra-lakshmî-nandana-vanâbhîshṭa-Vasantarum | Chôḷa-kulântakarum | nâmâdi-samasta-praśasti-sahitan | chaturu-yugabatâ-râbhidhâna-paramparâyamânamappa śrîmad-anâdiy-agrahâram Baṇañjud-âdi-vaṭṭanam Jambûdvîpa-śirômaṇi śrîmatu Bhagavatî-dêvî-labdha-vara-prasâdonnatarum appa Ayyâvaḷeya aynûrvva-svâmigaḷu | eppatta-êḷu-kôṭi-ghaṭika-.. nakke âchâryyara pratishṭhisuvalli samasta-praśasti-sahita dakshiṇa-Ayyâvaḷe .. . ha Kôṭiśvarala śrîmad-râja-guru-mahâ-vâdi-Rudraśakti-dêvargge koṭṭa śâsana-kra.. v ent endaḍe â-Kôṭiśvara-dêvara yaṅga-bhôga-raṅga-bhôgakke naḍab î-prathama-staḷa | yâ-haḷḷi-gaḷa ... vṛitti-vaḷita-vṛittanegeya dharmma nakke | sakaḷa-sâmyav ellavay â-chandrârkka-târam baram dharmma stirav âgali yendu | dharmmava pratishṭhisidaru yâ staḷakkeyum | yâ-dharmmakkeyum | yâchâryya-Rudraśakti-dêvarggeyum | yâvanânû vobbanu râja-gâmitva mâḍidaḍe | chôra-gâmitva mâḍidaḍe | durjanatvavam mâḍidaḍe | purusha-dvêshava mâḍidaḍe | vikarmmaya kartabyagatya gama-nava mâḍidavanu Brâhmaṇa | Kshatriya | Vaiśya | Sûdra yî-nâlku-jâtiyoḷage yâvavana kondaḍum jâti-vijâtiyâtiy enlu h ḍ h ḍ lu ḷ veti naḍ vavanu yashṭâṅga-drôhanum yay û vvarig yû | êḷu-vare-hannondu-varigeyû | nâlku nâḍigeyû | hadinentu-sameyakeyû | kûḍe drôhi naḍ ḷakaiyya sâyasâluva-nu yavag yaṭṭi sirisalilla | maṭṭi baisalilla | âvan oḍḍ da hatahariyite h n l | bi lludê koraḍu | yiṛidavanê bîravaṇiga samudramata | yihaṅge mâḍuta yiralu Ayyâvaḷeya yay û vv ru koṭṭa-kelasa | kaṇḍavarê n ṛ varu | yiridavanê Biravaṇiga-vijaya | yî-maryyâdeyanu seṭṭ -g t n ḍa saudarê bîra-vaṇiga bir karu-mukhyavâgi samasta-sameya-vâdigaḷu koṭṭidu | drôhi ṛ siyâra k m l ḍ m Rudraśakti-dêvaru piṇvakk v ḷ igu | i-piṇpakke hoṛagu | sameya-vâdigaḷê mâḍi lav u Kô śvarav embudu dakshiṇa-Ayyâval â-bâla-brahmachâr y âdiyâgi âru mata-goṭṭaḍam ayinûrvvaru mukhyavâgi samu-dra-matavâgi koṭṭidu | maṅgaḷa mahâ śrî śrî

## 269

*On a vîrakal in the yard of the same temple.*

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa pratâpa-chakravartti śrî-Singhaṇa-Dêva-varushada Manmatha-saṃvatsarada Âśâḍa-ba 8 Â | dandu śrîmanu mahâ-maṇḍaḷêśvaraṃ husivara śûla gaṇḍara dâvaṇi nigaḷaṅka-malla chalad-aṅka-Râma Bandaṇikeya Sôyi-Dêvarasaru Vukhkhaḍiyoḷ irddu Sântaḷigeyavara kûḍe kâduvalli ma . ya Basavanu halav-âḷu-kudureyaṃ taḷt iṟidu meṟe . . . . sura-lôka-prâptan âdanu || (*usual final verse*) śrî maṅgaḷa mahâ śrî

## 270

*On a 2nd pillar to the right of the east door of the same temple.*

jâṇa-jana-sêbya satu-kavi- |
vâṇî-stuti-pâtra sakaḷa-saukhya-nidhânaṃ |
kshôṇî-taḷadoḷu chelvina |
gauṇôttarav eniku Vâṇakhêḍa-su-dêsaṃ ||
â-nâḍa Dêṇagâveya |
mânônnata Sôma-Dêva-Vâṇeyan adhikaṃ |
dînânâtha-su-mitraṃ |
nânâ-guṇa-bhûśaṇaṃ jitâhita-gôtraṃ ||

satu-putran appa Ravi-Dêva-Vâṇeyana pratâpônnatiy ent endaḍe ||

vara-mûrtti-Kâma-dêvaṃ |
para-nâri-sahôdaraṃ pratâpa-nidhânaṃ |
dhare mechche satya-sâgara |
ari-nṛipa-kâḷâgni-Rudran î-Ravi-Dêvaṃ ||
Sarbbêsvara-sachchhishyaṃ |
sarbbârtthi-brâta-kalpa-kujan ati-têjaṃ |
parbbida kirttig adhisaṃ |
sarbba-kaḷâ kuśalan ûrjitaṃ Ravi-Dêvaṃ ||
vandi-jana-kalpa-vṛikshaṃ |
sandaṇi-siṃhâdi-biruda-bhûśita-sauryyaṃ |
Nandîsa-nâtha-bhaktaṃ |
kundêndu-viḷâsa-kirttiy î-Ravi-Dêvaṃ ||

antu negaḷda Ravi-Dêvana paṭṭa-mahâ-dêviy appa Mallu-bâyiyara guṇagaḷônnatiy ent endaḍe

pati-[h]ite sâdhu sad-guṇi yaśôvati(m)unnata-dharmma-mûrtti ûrj- |
jita-nija-gôtra-bhûshaṇe jana-stute yâchaka-kâmadhênu san- |
nuta-mahaniya-vaibhava-guṇâspade Mallu-bâyiy end |
ati-mudadinde(m)baṇṇisuvud î-Ravi-Dêvana kânte[yaṃ]janaṃ ||

antu negaḷda Ravi-Dêva-Vâṇeyagaṃ Mallu-bâyigaṃ janiyisida su-putra-kula-dîpaka end enisida Sôyi-Dêvana pratâpav ent endaḍe ||

jaḷa-nidhi-vêshṭita-vasudhâ- |
vaḷeya-nutaṃ chhalada balada vikrama-guṇad u- |
jvaḷa-kîrtti Sôyi-Dêvaṃ |
phalita-sura-kshâ . . . vandi-janatânanda ||
dhareyoḷu maṟump adatara |
yiruḷu hagal aṟasi toḷaldu kâṇade Sôyaṃ |

sura-lôkadoḷage kaligaḷan |
aṟasuva teṟadinda Yindra-puramam pokkam ||

â-Sôyi-Dêvanim kiṟiya Ekkama-Dêvana pratâpav ent endaḍe ||

ari-biruda-sûṟe-kâṟam |
para-hita-nirata vrita-pratâpa-sahâyam |
sphurad-uru-kîrtti-viḷâsam |
vara-putram Mallu-bâyi-Ekkama-Dêvam ||

tad-anujan apa Vikrama-Dêvana pratâpav ent endaḍe ||

vîradoḷu Vikramâṅkan u- |
dârada Ravisûnu dhairyya-sâgaran amaḷam |
chârutara-charita guṇa-gaṇa- |
*rârâjita-nija-kuḷâbdhi Vikrama-Dêvam ||
Kâḷâmukha-chûḍâmaṇi |
Bhâḷêkshaṇa-mûrtti Ru .. sakti-yatipam |
pâḷita-vibudha-brâta nṛi- |
pâḷaka-Simhaṇa-vinûta-châru-charitran ||
jayati vitata-kîrtt ḥ saj-janânanda-mûrttiḥ
śrita-jana-paripûrttir dharmma-kârî kṛitârtthî |
nata-jana-gata bhitir vairiṇâm datta-bhîtiḥ
śruti-nikara-su-nîtir bbhûtalê Rudrasaktiḥ ||

. . . . . Sarbbêśvara-dêvana guṇônnatiy ent endaḍe ||
sô'yam Sarbbêśvarô bhâti jita-kalpa-drumônnatiḥ |
brahmâṇḍa-maṇḍaḷî chitrâ ya .. m ntaḥpurâyatê ||

antu negaḷda Vikrama-Dêvanu Saka-varushada || 1172 Saumya-samvatsarada Srâvaṇada paurnamî-Sômavâra-byatîpâtad andu śrî-Kôṭîśvara-dêvara sannidhânadalli tanna puṇya-sati Ellaha-Dêvi-sahita śrîmat-râja-guru-mahâ-vâdi-ekkôṭi-chakravartti-Rudrasakti-dêvara kayyalu Sarbbêśvara-dêvara munḍiṭṭa mû . . . . yalu gadyâṇada bhatta koṭṭu matta . . . . ṟeya keḷage Sirada gaddeyaṇa koṇḍu tanna tande Ravi-Dêva-Vâṇeya Mallu-bâyi Sôyi-Dêva Ekka-Dêva yint ivaru sahita tandeyu deseyali ippattondu tâya deseyoḷu ippattondu kulavanu salisalu vêḍi devasa hattu-mânisa-brâhmaṇa-bhôjanakke chhatra-dharmmavanu mâḍi Rudraśakti-dêvara kaiyalu eḍa-gaiyanu koṭṭu â-Rudraśakti-dêvaru tanna sthânâdhi-gâmiy âgi chandrâdityar Kôṭinâthan uḷḷanaka naḍasi pâlisuvaru (*usual final phrases and verses*) yi-dharmmavanu mâḍida Ekka-Dêva Ellaha-Dêvi â-chandrârkka-târam-bara sthira-jîvi maṅgaḷa mahâ śrî śrî

## 271

*On the east side of the same pillar.*

śrîmatu Sandhâṇa-sihva Vikka-Dêva-Vâṇeyanu mâḍida chhatrada dharmmaû

## 272

*On a 2nd pillar at the east door of the raṅgamanṭapa of the same temple.*

(*Lines* 1 *to* 21 *are the same as lines* 1 *to* 25 *in No.* 270 *of this taluq*).

antu negaḷda Vikrama-Dêvanu Saka-varsha 1163 neya Plava-samvatsarada Srâvaṇad amâvâse-Sômavâra-byatîpâtadandu śrî-Kôṭîśvara-dêvara stânâchâryya Sarbbêśvara-dêvara satu-putra Rudraśakti-dêvara pâda-prakshâḷanam mâḍi śrî-Kôṭîśvara-dêvara ghaḷiyâravam mâḍisal endu râya-ga 125 koṭṭa mattam śrî-Kôṭîśvara-dêvara 1 hottina upahâra nandâvaḷakk-endu ga 100 koṭṭu kṛitârthan âdanu maṅgaḷa mahâ śrî śrî

## 273

*On the same pillar to east.*

śrîmatu sâvanta-Sadâṇa-sihva Vikka-Dêva ghaḷiyârake koṭṭa 1126 matta upâra nandâvaḷake ga 100 koṭṭa barasida śâsanama ||

## 274

*On a pillar of the same raṅgamaṇṭapa.*

Bâṇṭeya Nâga-Dêva Kôṭinâtha-dêvarali î-Nandiya pratishṭheya mâḍida maṅgaḷa mahâ śrî śrî śrî

## 275

*On a slab on the raised ground near the southern entrance of the same raṅgamaṇṭapa.*

namas tuṅga-&c. ||
śrîmatê Kôṭinâthâya paramânanda-mûrttayê |
sarvva-bhûta-hitârtthâya jagat-kâraṇa-kîrttayê ||
śrîmad-Gaṅgâ-taraṅgôchchaḷ ta-kaṇa-lavan-mauktikôdbhûsha-jûṭam |
vyômâtmêndûgrarôchi-prithuvi-hutavaham mârutâmbhôshṭa-mûrttam |
Vâmas Sadyôdbhav-Îsâny atha Tatpurushâghôra-sat-pañcha-vaktram |
śrîmat-Kôṭiśan Îśam sakaḷa-jana-manôbhîshṭamam mâḍug endum ||
ka || oppuva Nâgarakhaṇḍadoḷ |
irppudu tân agrahâra vasudhâ-ramaṇî- |
darppa-stanâgrahâram |
tarppad enal Kuppaṭûru ramaṇîyateyim |
taradind oppuva dêvatâ-bhavanadim poṅ-gôṇṭeyim chelvan âḷd |
re saudha-grahadim lasad-vipaṇi-vidhî-mârgg adim khâtikâ- |
parivêshṭy-antaradim chaḷat-sa . . . . . haṅgaḷim vêśya-man- |
diradindam nere Kuppatûr kkaram ad êm kaṇg êm beḍaṅg âdudô |
êḷisit Aḷakâ-puramam |
châḷisit Amarâvati-lasat-pura-varamam |
mêḷisitu Bhôgavatig ene |
pôlipu . . . . . . . . . n abhirâmateyam |
ant â-grâmântaradoḷu ||
Kaiḷâsâdriyan êḷisi |
pâḷisuvem bhakuta-janaman emb î-bharadim |
S'ûli Bhavâni-samêtam |
lîleyin eḷtandu ninda Kôṭinâtham ||
. . . . drya Viśvakarmmane Bhavaṅg end oldu sad-bhaktiyoḷ |
bharadum kaṇḍarisiṭṭan embineg anêka-Drâviḍam bhûmijam |
piridum Nâgaram emba bahuvidhada bhadrôpêtadim kaṇge vand- |
ire Kôṭîśa-Bhavâlayam su-lalitam saumyam karam saushṭavam |
taḷirind oppuva śâke paṇ-bharadin imb âgirdda rambhâ-vanam |
tiḷi-nîram taḷedirppa kây-duṟugalam perirdda chen-deṅgu kat- |
taleyam sandipa nâga-vaḷḷi koneyim chelv âda pûga-drumam |
kaḷikâ-brâtam an ânta chûtav esegum Kôṭîśa-paurântyadoḷ ||
ka || pâḍuva tumbigaḷim kaḍu- |
gôḍava puḷilum taḷirtta vana-râjige band- |

âḍuva navilim virahige |
sûḍaṃ mâḍuva latâ-vanaṃ paura-vanaṃ ||
tâmarasa-kumuda-kuṭmaḷa- |
hêma-sarôjaṃ rathâṅga-kuravaka-ninadaṃ |
kômaḷa-bharitaṃ chalitaṃ |
sâmaja-nivahaṃ taṭâka paura-taṭâkaṃ ||

va || antu virâjisuv Ananta-Kôṭiśvara-tribhuvanaika-rakshâ-maṇiyan âśrayis irdda || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-tapa-samâdhi-śila-guṇa-sampannaruṃ sakaḷa-vidvaj-jana-prasannaruṃ Rug-Yajus-SâmAtharvvaṇa-chatur-vvêda-vêdârththa-pravîṇaruṃ (y)ati-chatura-kriti-kârakaruṃ | pratipaksha-târkkika-manôgarvva-parvvata-chchhêdana-vajra-daṇḍaruṃ upanyâsa-gîrvvâṇa-vâṇî-tarat-taraṅgaruṃ S'ivâgama-vârddhi-varddhana-sudhâkararuṃ vâdi-gaja-mastaka-śûlaruṃ chaturddaśa-pramâṇânvita-prasiddha-pratipaty-anavadya-hṛidya-nitya-jñânânanda-para-S'iva-svarûpâvaḷôkana-tat-svarûparuṃ yati-sârvvabhaumaruṃ yekkôṭi-samaya-chakravartti-saptâhattari-sthânâchâryyaruṃ śrî-svayambhu-Kôṭinâtha-dibya-śrî-pâda-padmârâdhakaruṃ duḥ-karmma-bâdhakaruṃ appa Rudraśakti-dêvara tapa-prabhâvam ent endaḍe ||

vṛi || kâmavan ervvi krôdhaman aḍarppisi lôbhaman eyde tûḷdi mat- |
taṃ muḷisinde môhad aḷavaṃ peṟ(p)iṅgisiy unmadaṅgaḷaṃ |
sâmadi nûṅki mâtsariyamaṃ biḍe pâṟisid and enalke matt |
â-muni-puṅgavaṅge Hara-mûrttigey âr ddore Rudraśaktiyoḷ ||
Girijeya saṅgam illada Marunnadiyoḷ samasallad âvagaṃ |
maruḷa gaṇaṅgaḷoḷ berasiy âḍa . . . . . . kapâḷa hastadoḷ |
dharisida ṟuṇḍa-mâḷe koraḷall inis illada S'ambhuv embud Î- |
śvara-vara-mûrttiy embudu yatîndran-atandrana Rudraśaktiyaṃ ||

va || ant enisirdda yatiśvaraṃ Rudraśakti-mahâ-mahimara prêmânujaṃ vinêya-jana-kalpa-bhûjan êkaika-vâkyan ubhaya-bhava-saphalya tri-karaṇa-śuddha chatur-vvidha-tantra-sâra Pañchabâṇa-vidhvaṃsana ari-shaḍ-vargga-vichchhêdana sapta-byas(a)n(a)-varjjita ashṭa-mada-nivâraṇa nava-nidhi-sanâtha daśa-diśâ-dhavaḷita-kîrttiy êkâdaśa-Rudrâvatâra dvâdaśâditya-pratâpan enisida Chikka-Sarvvêśvaraśakti-dêvara mahâ-mahimey ent endaḍe ||

vṛi || vanamaṃ pokka Vasantakaṃ bhayade puttaṃ pokkan â-chandramaṃ |
jinuguttuṃ biḍe pâṟidatt aḷi-kuḷaṃ teṅ-gâḷi meyyokkuv inn |
enag âruṃ nerav illa matte gel(d)i inn ên ên ârppen end Aṅgajaṃ |
tanuvaṃ bi[ . . ] si bhîtigoṇḍan enal inn ên embe Sarvvêśanâ ||
Kâḷâmukha-bratânvaya- |
śîḷa-guṇaṃ S'iva-kathâdy-anêka-smṛity-ar- |
tthâḷaṅkâra-sâra-vâkyaṃ |
pâlita-saj-jana-vinûta-yati Sarvvêśaṃ ||
koraloḷu kaṟe śiradoḷu peṟe |
piriduṃ jaḍeyalli Gaṅge toḷeyoḷ(u) S'ive matt |
uradoḷu karôṭi tolagida |
Haran embudu yati-varêṇya-Sarvvêśvaranâ ||
vṛi || jaḍeyind oppuva Puṟpachâpa-sita-bhasmôddhûḷitâṅgakke nêr- |
ppaḍed irdd aṅgaja-mitra-chârutara-kâśâ-prachchha(d)a-chchhâditakk |
eḍegoṭṭ ippa śaśâṅkan emba nuḍiyaṃ lôkakke niśchaysidaṃ |
gaḍa tân endoḍ ad ê-vogaḷdapudo pêḷ Sarvvêśa-yôgîndranâ ||
ugra-tapaś-charaṇadi lô- |
kâgraṇiyaṃ raḷ - e da b(a) rad(a)m M anaṃ |

nigrahadinde sa-yôga-sa- |
magrateyim nindan enisuvam S'arvvêśam ||
S'ûliya nosal-uri-gaṇṇ ene |
bâḷêndu-prabhana kôpad urutara-śikhiy ene |
Kâḷâgnirudrau end ene |
sâlvam Sarvvêśa-munipa dorvvaḷa-vijayam ||

vṛi || bharadindam balu-villu dibya-śarav ettânum kaiam kaige vand |
irad att âdoḍe pêḷal ên ariyen ettam bandu sannaddhan âg |
ire nind irddoḍe vugra-kôpa-śikhiyindam bhasmam ên âgadê |
dharaṇî-maṇḍaḷamum Haram Tripuramam suṭṭante Sarvvêśanâ ||
siḍila poḍarppuv ugratara-Mâriya mâmasakam gajâriyoḷ |
toḍarda parâkramam taraṇi-maṇḍaḷad êḷgeya têja-râji nôr- |
ppaḍe laya-kâla-Rudran-uru-mûrttate Bhairavan-ânta-raudra nêr- |
ppaḍid ire Chikka-dêva-yatipâgraṇiyoḷ nelegoṇḍu nindudô ||

ka || nachchina billu Pinâkam |
urchchi karam pâyva bâṇa Pâśupatâstram |
hechchida kôpânaḷa nosa- |
l-achchiy enalu Kali-kâla-Rudran î-Sarvvêśam ||

va || antu negaḷte-vetta Rudraśakti-dêvarum Sarvvêśvaraśakti-dêvarum tad-agrajânujaru śrîmad-Ananta-Kôṭinâtha-dibya-śrî-pâda-padma-sêvanôpajîvanadim sakaḷa-sêbya-janamam pratipâḷisuttum ire || svasti samadhigata-pañcha-mahâ-śabdam Dvârâvatî-pura-varâdhîśvaram Vishṇu-vamsôdbhavam Yâdava-kuḷa-kamaḷa-kaḷikâ-vikâsa-bhâskaram ari-râya-jagajhmpa Mâḷava-Râya-Madana-Triṇêtra Gûrjjara-Râya-bhayaṅkaram Teluṅga-Râya-sthâpanâchâryya ityâdi-nâmâvaḷi-samâḷaṅkṛita śrîmat-prauḍha-pratâpa-chakravartti śrî-Sêvuṇa-vîra-Simhaṇa-Râyam sukhdim râjyam geyyuttum irddu śrîmad-Ananta-Kôṭinâthana mahâtmeyam kêḷdu vikasita-hṛidayan âgi ||

Vâsugi-Nâyakag endam |
Vâsugi-bhûshaṇan enippa Kôṭîśvara-lô- |
kêśaṅge nôḍi dakshiṇa- |
dêśadoḷ ond ûran îvud atyunnatamam ||

va || endu Simhaṇa-Râyam nirûpise svasti śrî S'aka-varshada 1153 Khara-samvatsarada Chaitrad amavâse-Âdityavâra-byatîpâta-uttarâyaṇa-saṅkramaṇadoḷu śrî-Kôṭinâthaṅge dhârâ-pûrvvakadim Simhaṇa-Dêvana pratihastadim Bâsûra-nâḍa Kâgeneleya Taḍasamam sarvvanamaśyadim koṭṭu viśêshataram appa puṇyamam sâdhisid-anantaram ||

vṛi || bâgiloḷ irddu . . . . . . m embavanâr ggaḷa jîya bhaṭṭin int |
îg ivanam pugal goḍisidam nere Mâriyan eyde taudan inn |
êguven âva-buddhi-gaḷivem paḷig añjidoḍ-âga nûṅku pô |
pôgaliy emba lôbhigaḷa . . . . . ḍavo Honna-Râyanam ||

va || antu negaḷte-vett âdi-gaṇâvatâram Honna-Bommi-Seṭṭiyaru śrî-svayambhu-Kôṭinâthaṅgey aṅgaraṅga-bhôgakkam pâtra-pâvuḷakkam Sattuga-nâḍa Bannihaḷḷiyam sarvvâbhyantarav âgi dhârâpûrvvakadim koṭṭu yaśô-vṛiddhiyam puṇya-vṛiddhiyam sâdhisidan allim baḷikke ||

Yâdava-Râya-Simhaṇa-daḷa-pramukham nija-vikrama-pratâ- |
pôdaya-mûrtti kîrtti-vanitâ-mukha-maṇḍana gaṇḍa-tîrttha sam- |
pâdita-sach-charitra su-bhaṭâgraṇi vidvisha-garbba-parvvata- |
chchhêdana-śamban endu pogaḷgum bhuvanam kali-Vaṅka-Dêvanam ||

va || antu negaḷte-vetta Vaṅka-Dêvam śrîmad-anâdi-svayambhu-Kôṭîśvara-mahâtmeyam kêḷdu ||

ka || Nâgarakhaṇḍadoḷ irppudu |
nâga-vibhûshaṇan Ananta-Kôṭîśage tân |
âgaḷey ekkaṭiyaṃ mada- |
nâga-baḷaṃ koṭṭa Vaṅka-Dêva guṇâḍhyaṃ ||

va || antu dhârâ-pûrvvakadiṃ yekkaṭiyaṃ Vaṅka-Dêvaṃ koṭṭu visêsham appa phaḷamaṃ paḍedanu |

vara-Kôṭîśvara-dharmmamaṃ bharadin âvaṃ pâlisutt irddavaṃ |
piriduṃ kôṭi-sahasra-dhênuva sa-vatsâṅkaṃ Kurukshêtradoḷ |
nirutaṃ viprarig itta puṇyad anit akkuṃ matte tat-kshêtradoḷ |
. . . . tad-dhênuvan eyde konda phaḷav akk . . . . idaṃ pâtakaṃ |

(*usual final verses.*) Sarvvêśvaraḥ sthiraṃ jîyât || . . Bâgaḍage-nâḍa Kabbinasirivûra Siddhanâtha-dêvara sthânaṃ Kôṭîśvarada pratibaddha || ekkôṭi-samaya-chakravartti-baḷige chatur-yyugada paṭṭaṇaṃ Kallamuḷugundada Svayambhu-dêvara sthânaṃ Kôṭîśvarada pratibaddha || . . . . . . . . . . . . . . . || E . . nûra Râmanâtha-dêvara sthânaṃ Kôṭîśvara-sammandha || K . . vaḍ . ya Râmanâtha-dêvara sthânaṃ Kôṭîśvara-pratibaddha || Abbalûra Grâmêśvara-sthaḷaṃ Kôṭîśvara-pratibaddha || Tiḷuvaḷḷiya mûla-sthâna . . . . vantêśvaraṃ Kôṭîśvara-pratibaddha || Dêvaṅgeriya J . itâpuraṃ Kôṭîśvara-sammandha || Hânugalla mûla-sthânaṃ Kôṭîśvara-pratibaddha || Kuppaṭûra Râmanâtha-dêvara sthânaṃ Kôṭîśvara-pratibaddha || (*usual final verse*) maṅgaḷa mahâ śrî śrî śrî svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa pratâpa-chakravartti-śrî-Râma-Dêva-râya-vijaya-râjyôdayada 12 neraḍaneya Vikrama-saṃvatsarada Kârttika-ba 10 Âdivâradalu svasti śrîmatu ekkôṭi-chakravartti śrî-Kôṭinâtha-dêva-śrî-pâda-padmârâdhakarum appa Sarbbêsvaraśakti-dêvara . . . . dey â-Kupaṭûray âriya-Saṅkaṇṇa Nêṟiligeya Sivapa-Gauḍa â-Kâḷa-Gavuḍa Mûvaḍiya Lakha-Gavuḍa Nêṟiligeya Râmanâtha-dêvara Mâde-jiya kavi-jana-pûjya Râmaṇṇa yint ivara munde . . . . . gereya Sôva-Gavuḍanu tanna vumbaḷiyanu śrî-Kôṭinâthana nandâ-vaḷake koṭṭanu ||

śrîmat-traiḷôkya-nâthaṃ sura-nara-mani-sampûjya-pâdaṃ Bhavânyâ- |
prêma-sthânaṃ su-vidyâ-nikara-viḷasitaṃ Kôṭinâthaṅge bhaktyô- |
ddâma-prâ . . . . Tembaṇag . ṟey-adhipaṃ Bhâva-Gauḍâtma [jâtaṃ] |
Sômaṃ nandâ-vaḷakk umbaḷiyuman anitaṃ koṭṭa . . . . . . . . . . . ||

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*At the same entrance, on a stone in the inner pial.*

namas tuṅga-&c. ||

śrîmad-dêvâdhidêvaṃ sura-nara-bhujagârâdhya . . . . . . . . . . |
Kâmôddâma-pratâpa-prabaḷa-ghana-samîraṃ trilôkaika nâthaṃ |
śrîmat-Sarvvêśvara-śrî-guru-hṛit[u]-kamaḷântra sthitaṃ Kôṭinâthaṃ |
prêmaṃ kai . . . . . . . . . . . ânandamaṃ mâḍut irkuṃ ||
udadhi-prâvṛita-Jambu-divadolu tôrpp î-Mandara-kshmâdharên- |
drada dig-dakshiṇa-bhâgadalli Bharata-kshêtraṃ karaṃ rañjisikk |
adaroḷ . . . . . . . . . . esegum tad-dêsadol santataṃ |
padapiṃ Nâgarakhaṇḍam embudu karaṃ chelvâytu nâḍ . . . . ||

ka || â-nâḍa grâmâgraṇi | nânâ-budha-jana-vinuta . . . . . . taḷiṃ |
tân esevud agrahâraṃ | sânandade Kuppaṭûra nâmâvaḷiyiṃ ||
aḷi-giḷi-vinḍinind uliva nandanadiṃ kaḷahaṃsa-matta-kô- |
kiḷa-kaḷa-nâdadind esev alar-gg . ḷaniṃ beḷad oppi tôrppa key- |
volanoḷ anêka-ratna-maṇi-kûṭadin oppuva dêvatâlayaṅ- |
gaḷi neṟe Kuppaṭûr kkarame rañjisuguṃ dharaṇî-taḷâgradoḷ ||
mattaṃ â-grâmad Aindrî-bhâgadoḷu |

padapiṃ śri-Girijeśvaraṃ sakaḷa-dharmmâdharmmaṃ pâḷisalk |
idu tâṃ sêbyam iḷâ-taḷâgradol enuttuṃ nôḍi Kaiḷâsadiṃ |
tridasar-ssaṃyutan âgi Pârvvatiyoḷaṃ nêrppaṭṭu band âvagaṃ |
sadayaṃ bhâktika-maṅgaḷaṃ nilesidaṃ Kôṭiśvaraṃ pritiyiṃ ||

ka || âdiya Kṛita-yugadoḷu [..] | bhêdisi Bâṇâsuraṃ pratishṭhâ-vidhiyind |
âdarade rachisidaṃ tri-ja- | gôdaranaṃ paḍed Ananta-Kôṭiśvaranaṃ ||
bharadindaṃ Viśvakarmmaṃ pudida bhakutiyiṃ mâḍidaṃ tân enalkaṃ |
piriduṃ vaichitra-chitraṅgaḷole vividha-bhadra-prakâraṅgaḷindaṃ |
varam udyat-kâñcha-nânâvidha-maṇi-kaḷaśânikadiṃ kûḍe chelv-â- |
gire tôrkkuṃ Kôṭinâthâhvaya-Bhava-bhavanaṃ mêghamaṃ chumbisuttuṃ |
kendaḷiriṃ .. kalligaḷi | nandanadiṃ tiḷi-goḷaṅgaḷind aḷi-kuḷadiṃ |
band eḷe-mâvina puduviṃ | chhandaṃ ........ âlayaṃ parivṛitadiṃ ||

va || ant asadaḷam esev Ananta-Kôṭiśvara-tribhuvanaika-rakshâ-maṇiya charaṇa-sarasîruha-smaraṇa-pariṇatâutaḥkaraṇa S'aivâgama-pathâcharaṇa ...... samaya-samuddharaṇan akhaṇḍita-pratâpa-divâkara-kiraṇa para-mata-vâdi-mada-nirâkaraṇanum enisida śrîmat-Sarvvêśvara-dêvara tapaḥ-prabhâvam ent endaḍe ||

vṛi || enag inn âr ssama mû-jagaṅgaḷoḷag end .... ṛpâstran-aṅ- |
ganey-ambaṃ muṛi .... dhanuvaṃ ........ otti mînâṅkamaṃ |
manadiṃ muṃ paṛid ikki gelgud atuḷa gellaṃ-goṇḍan end endoḍêṃ |
muni-Sarvvêśvaraśakti-dêvaru ...... ê-vaṇṇipaṃ baṇṇipaṃ ||
...... daśa-Rudrarinde baḷikaṃ ........ ........ |
...... puṭṭidan end enalke balupuṃ sâmartthyamuṃ têjamuṃ |
mige kîrtti-prabheyuṃ sa-vatsaḷateyuṃ sarvvajña-saṃ .... . ||
bage .. ..... .......... yôgîndra-Sarvv ...... ||

........ râja-guru yekkôṭi-samaya-chakravartti-saptâhattari-sthânâchâryyar appa Sarvvêśvara-śakti-dêvaru śrîmad-an ....... vargg anêka-pûjârchchanô ...... sukhadiṃ taṛô-râjyaṃ geyvuttum ire || svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ para ...... bhaṭṭâra-kaṃ Satyâsra ............ ... ... naika-malla-Sômêśvara-Dêva-vijaya-râjyaṃ uttarôttarâbhi-vṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ ........ || tad-pâda-padmôpajivi .......... sampanna sakaḷa-vidvaj-jana-prasanna mahâmâtya-śikhâmaṇi châturyyada kaṇi bhuja-baḷa-pratâpa-chatura ...... châpan ity-âdi-nâmâvaḷi .......... pura-nelevidinoḷ Laṅkêśvaranantc negaḷda Banavâse-nâḍaṃ biṅkadoḷ âḷuvan â-niś-śaṅka-vijayâṅga ....... Udayâditya.. .... âḷutt irppalli || ... ...... dhâraṇa-maunânushṭhâna-japa-samâdhi-śila-guṇa-sampannaruṃ aupâsanâgnihôtra-dvija-guru-dêvatâ-pûjâ-tatpara.. ........ yâjana-adhyayana .... . Ṛig-Yajus-SâmAtharvvaṇa-chatur-vvêda-vêdârttha-tatva-jñaruṃ Sarasvatî-karṇṇâvataṃsaruṃ nirmmaḷa-vâchâ-prachaṇḍaruṃ ....... bâla-divâkararuṃ ... .. nâṭaka-itihâsa-mîmâṃsâ-Bharata-gaṇita-Vâtsyâyanâdi-sakaḷa-śâstra-pravîṇaruṃ śrîmad-anâdi ........ Bâṇâsura-pratishṭhâ-liṅgaṃ śrîmad ...... pâda-padmârâdhakaruṃ appa śrîmad-anâdiy-agrahâraṃ Kuppaṭûra sâsirvvaruṃ dêśâdhipatigaḷuṃ manneyaruṃ .... tammoḷ êkastarâgi.. .......... koṭṭa sthaḷa-vṛittiya sîmâ-saijñey ent endaḍe (*here follow details of gift*).

manedere suṅka gâṇa-vaṇa maidere manneya tippe-suṅka saṃ- |
manisuva bûragûḷ baḷ-ivaṇaṃ paḍiverer ssale.. pâtikâya matt |
enisa .. ................ nava-putrikav-âdiy âḷuvaṃ |
jana .... manneyar ssahita biṭṭaru tat-puradalli santataṃ ||

va || antu śrîmad-Ananta-Kôṭinâthaṅgey â-puramaṃ staḷa-vṛittiyumaṃ sarvvâbhyantarav âgi ..... dayâditya-daṇḍanâyakanu koṭṭa ............ kêḷlu sâsirvvarumaṃ tadiya-stânâchâryyarumaṃ karasi Sômêśvara-chakravarttiya saṃpakke vandu kara-kamaḷa-mukuḷita ....... ||

vṛi || Kṛita-yugad âdi-liṅga .... ....... Kuppaṭûranoḷ |
satatav Ananta-Kôṭi-Girijêśvaranum nelasirppan âvagam |
kshitiyoḷ udagra-puṇya-niḷayam neṟe dṛishṭa ...... |
.. tiśayam appa dharmma ............. bhûpati ||

va || endu binnapam geyyal adane manade goṇḍu svasti śrî S'aka-varśada 993 Sâdhâraṇa-saṃvatsarada Chaitrad amâvâse-Âdityavâra.. .. .. ttarâyaṇa-saṅkramâṇada pûṇya-tithiyoḷu dhârâ-pûrvvakadim ||

vṛi || dharaṇîvallabha-Sôma-Dêva-nṛipa-chakrêśam manôrâgadim |
parama-śrîmad-Ananta-Kôṭi-bhuvanêśaṅg aṅga raṅgakke vi- |
stara .. dâvaḷa-pâtra-pâûḷa-mahâ-prâsâda-kûṭakke bi- |
ttaradindam Keṟehaḷḷiyum berasu Puṇḍa-grâmamam koṭṭapam ||

va || antu dhârâ-pûrvvakadim Puṇḍa-varddhanamam Keṟehaḷḷiyu ...... dharmmamam sâsirvvar-ggam Udeyâdityaṅgam pratipâḷisuvud endu niyâmisi yaśô-vṛiddhiyam puṇya-vṛiddhiyumam sâdhisi kṛitârtthan âda ...... ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram Jayantî-Madhukêśvara-dêvara labdha-vara-prasâda sâhasôttuṅga satya-Râdhêya ........... gata-vajra-pañjara Kâdamba-kuḷa-kamaḷa-mârttaṇḍa kadana-prachaṇḍan uddaṇḍa-maṇḍaḷika-gaṇḍa-garvva-śuṇḍâḷa-mastaka-piṇḍa-khaṇḍana-kaṇṭhîrava ity-âdy-anêka-nâmâ ........ ||

.... Kâdamba-chakrêśvara-Hara ............ bhâḷa-nêtrô- |
ddâmas sad-vaṃśa-Râmam nija-bhuja-baḷavad-vikramam Vikramâṅkam |
sôma-pradyôta-kîrtti-prakaṭita-daśa-dig-bhitti ......... |
...... Kâma-Dêva-kshitipati gaṇanâtîta-têjaḥ-pratâpam ||

va || antu pogaḷtegam negaḷtegam neleyâda Kâdamba-chakrêśvara-Kâma-Dêva-mahîbhujam Guttiyoḷ.. .. tad-pâda-padmôpajîvi samasta-vastu-vistîrṇṇa-ghûrṇṇitârṇṇava-gambhîra châtur-vvidha-purushârtha-sâra mantri-mâṇikya nîti-Châṇikya niyôga-Yôgandharam pati-kâryya-dhurandha .. .. ...niyôgâdhipati sakaḷa-lakshmî-pati vividha-sâhitya-vidyâdharan akhiḷa-budha-janâdhâra bhûdêvatâ-kuḷa-pavitra .. agaṇita-puṇya-gâtran enisida Sôvi-Dêva-daṇḍâdhîśvara .. prabhâvônnatiy ent endoḍe ||

mâḷinî || agaḷita-guṇa-dâmâ vipra-vaṃśê lalâmaḥ
mṛigadhara-nibha-kîrttiḥ yâchakâdhâra-mûrttiḥ |
su.. rita-kṛita-puṇyaḥ saj-janânâm varêṇyaḥ
mugu.... ..bhâvaḥ bhâsatê Sôyi-Dêvaḥ ||
kula-dêyvam Girijêśan âdi-Kṛita-liṅgam Kôṭinâthâhvayam |
sale tann îśvara Kâva-Dêva-mahipam Kâdamba-chakrêśvaram |
kulav aty-unnata-vipra-vaṃśam enal int î-Svâmi-daṇḍêśanam |
gelevandar peṟar âro bhûtaḷadoḷam nâṉ-getta durmmantrigaḷ ||
vṛi || pala-kâlam paripaṭṭu pôdud idu jîrṇṇôdhâramam mâḍi bhû- |
taḷadoḷ kîrttiyum ond anûna-vara..... .. sâdhipem |
palavarkk endu tadiya-dêva-bhavanam .......... bandad î- |
palavum chitra-vichitradim rachisidam Svâmîśan uddâmanâ ||

va || antu Svâmi-Dêva-daṇḍâdhipam śrîmad-Ananta-Kôṭiśvara-dêvara jîrṇṇôddhâramam mâḍi su-varṇṇa-kalaśa-pratisthâ ...... dêvar-aṅga-raṅga-bhôgakkam nandâvaḷa-pâtra-pâûḷakkam naivê-dyakkam jîrṇṇôddhârakkav i-dharmmav â-chandrârkka-târam-baram saluvantu tanna Svâmi-Dêva-chakrêśvaran-anumatyadi ||

śrî-Sarvvêśvaraśakti-dêvara padâmbhôjaṅgaḷam karchchiy and |
â-sâsirvva negaḷtey embinega dhârâ-pûrvvakam koṭṭa dhar- |

mmâsâraṃ kali-Sôyi-Dêva.. .. daṇḍâdhîśvaraṃ niśchaḷaṃ ।
bhû-sâraṃ Benavûran urvvi-vanitâ-śriṅgâra-hârâṅkamaṃ ॥

va ॥ antu tanna kula-svâmiy app Ananta-Kôṭinâthaṅge jîrṇṇôddhâramaṃ mâḍi Benavûra sarvvâbhyantaravâgi Kâva-dêvargge biḍsiy anûna-dharmmamaṃ sâdhisi kritârtthan âdan allim baḷikke ॥

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ śaraṇâgata-vajra-pañjaraṃ para-ba[la]-Bhîma gaṇḍaroḷu gaṇḍa gauḍa-mârttaṇḍa Jaṅguḷi-manneyara gaṇḍan akhaṇḍita-pratâpan enisida ॥

ka ॥ Jaṅguḷi-manneya-gaṇḍaṃ । saṅgaradoḷu mâṟânta-vairi-manneyar entôṃ ।
nuṅguvan adaṭaṃ jagadaḷa- । siṅgaṃ sale Boppa-Dêvan î-Vala-dêvaṃ ॥

va ॥ ant enisida Sattaḷige-nâḍa manneyaṃ jagadâḷa Boppa-Dêvarsaru tanna nâḍa Muḷugundadoḷ sukhadiṃ râjyaṃ geyyuttum irddu ॥

Bâṇâsura-pratishṭhâ- ।
Sthâṇuvin-âlayavam âdi-liṅgaṃ neṟe pau- ।
râṇôktam endu kêḷd a- ।
kshûṇa-baḷaṃ bhakti-bharadi nirad eḷtandaṃ ॥

antu bandu ॥

vṛi ॥ Kaiḷâsaṃ . . . n ollad illige Bhavaṃ bandaṃ gaḍaṃ rayya .. ।
lîlâ-sthânam id altu nandana- vana-brâtaṃ sarôjâkaraṃ ।
kêḷî-nâda-marâḷa-kôkiḷa-śukânîkaṃ latâ-maṇḍapaṃ ।
bâḷâbdâvaḷiy ondu nôḍi . . . . . . . ânandadiṃ S'ûliyaṃ ॥

va ॥ antu nôḍi tanna Sattaḷigeya-nâḍa Aḷahûra śrîy-Ananta-Kôṭinâthan-aṅga-raṅga-bhôgakkaṃ pâtra-pâûḷakkaṃ jîrṇṇôddhârakkaṃ dhârâ-pûrvvakadi n koṭṭu krita-krityan âdanu ॥

svasty anavarata-vinaya-vinamita-vandi-sandôha-santushya nânânûna-dâna-mânasôdâranuṃ para-nârî-sahôdaranuṃ Sindhu-kuḷânvaya-vârddhi-varddhana-sudhâkaranuṃ parama-Vaishṇavaṃ Vishṇu-pada-padmâmanda-makaranda-sugandha-bandhura-śiḷimukhaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Îśvara-Dêvarasara pratâpam ent endaḍe ॥

vṛi ॥ chaladiṃ Chôraha-manneyarkkaḷa mahâ-durggaṅgaḷaṃ tanna dôr- ।
vvaladiṃ sâdhisi banda Yâdavara daṇḍaṃ diṇḍuvâydikki Beḷ- ।
vala vîrâ . . . . . . eyde têjada poḍarppiṃ kappamaṃ koṇḍu niś- ।
chaḷam app î-Malaparkkaḷ âḷ-vesasuvand ên Îśvaraṃ śûranô ॥

va ॥ antu pratâpamaṃ perchchisi kîrtti-lateyaṃ nimirchchisi Koppale taḷavîḍâgi śrîman-mahâ-maṇḍaḷêśvaraṃ Îśvara-Dêvarsaru râjyaṃ geyuttam irddu ॥

ka ॥ nâḍâḍiy altu sitakara- । chûḍan enipp amaḷa-Kôṭinâtha-sthânaṃ ।
rûḍhiyoḷ â-chandrârkkaṃ । kêḍ illa . . . . . . . êḷkum emb î-bharadiṃ ॥

antu taṟisandu tann Eḷavaṭṭu-nâḍa Mâsûraṃ dhârâ-pûrvvakadiṃ Îśvara-Dêvaṃ puṇya-tithiyoḷu koṭṭu dṛishṭâdṛishṭamaṃ sâdhisi kritârtthan âdanu ॥

svasti samadhigata-pañcha-mahâ-śabdaṃ Dvârâvatî-pura-varâdhîśvaraṃ Vishṇu-vaṃśôdbhavaṃ Yâdava-kuḷa-kamaḷa-kaḷikâ-vikâsa-bhâskaraṃ ari-râya-jagajhampa Mâḷava-Râya-Madana-Triṇêtra Gurjjara-Râya-bhayaṅkaraṃ Teluṅga-Râya-sthâpanâchâryya ity-âdi-nâmâvaḷi-samâḷaṅkṛita śrîmat-prauḍha-pratâpa-chakravartti ॥

ka ॥ Vellugi-Dêva-tanûjaṃ । Bhillaman â-Bhillamaṅge puṭṭidan adaṭaṃ ।
ballida Jaitugiy avaniṃ । sallalitaṃ janisi negaḷda Siṃhaṇa-bhûpaṃ ॥

ant-â-Siṃhaṇana pratâpam ent endoḍe ॥

vṛi ॥ cheladiṃ dhâtriyoḷ uḷḷa bhûbhujarumaṃ dôr-vvikramôdyat-sikhô- ।
jvaḷanindaṃ neṟe suṭṭu vairi-lalanâ-vaidhavyamaṃ mâḍi kun- ।

da-latântôjvaḷa-kîrttiyaṃ meṟedu pârâvâra-paryyanta mâr- |
ttaley ill emba negaḷte-vettan atuḷaṃ śrî-Siṃhaṇôrvvîśvaraṃ ||
giri-durggaṃ vana-durggam âyda jala-durggânêka-durggaṅgaḷaṃ |
bharadiṃ suttalu-muttaluṃ suḍalu kâdalk illam embante nir- |
bbharadiṃ sâdhisi mûṟu-râyar-adaṭaṃ kiḷt ikki râjyâṅganâ- |
taraḷâpâṅga-sukhâvaḷôkanadin irppaṃ Siṃhaṇôrvvîśvaraṃ ||

va || mattam â-pratâpa-Laṅkêśvaran Îśvara-samârâdhanôpachâra-châru-charita guṇa-gaṇa-gaṇanâtîta bhuja-baḷa-parâkrama krama-kamaḷa-yugaḷa-vinamitâkhiḷa-râja râja-vidyâdhara dharaṇîpâḷa-kuḷa-kamaḷa-mârttaṇḍan enisi vijaya-râjyyam uttarôttarâbhivṛiddhiyiṃ saluttum ire || tad-pâda-padmôpajîvi ||

saṅgaradol atuḷa-bhuja-baḷa- | tuṅgaṅg enęy âro parama-viśvâsiyoḷaṃ |
bhaṅga-virahitanu birudara | kaṅgaḷa muḷḷ enisi negaḷdan Âhira-Jaitaṃ ||

va || antu negaḷd Âhira-Jaitugi-Dêva Hiriya-Baḷḷigâveya nelavîḍinoḷ irddu Jiḍḍuḷige-mukhyav-âda dakshiṇa-Jiśivaramam dushṭa-nigraha-śishṭa-pratipâḷanadiṃ pâḷisuttum irddu ||

paurâṇôktadoḷ âdi-liṅgav idu divya-kshêtrav î-dharmmamaṃ |
(sâraṃ) sâraṃ-mâḍisi puṇyavaṃ nerapuvem pô mâṇbud ill endu gam- |
bhîrâ.......... y âgaḷante parama-śrî-Kôṭinâthaṅge tâṃ |
dhârâ-pûrvvakadinde Chikka-Sakuna-sva-grâmamaṃ koṭṭapaṃ ||

va || antu Chikka-S'akunamaṃ śrî-Kôṭinâthaṅgey Âhira-Jaitugi-Dêvaṃ koṭṭu viśêshataram app agaṇya-puṇyamaṃ sâdhisidan â-mahâpurushana dharmmamaṃ kêḷdu ||

ari-biruda-mada-nivâraṇa | para-baḷa-vijayaṃ nijêśa-Siṃhaṇa-bhûmî- |
śvarana parama-viśvâsiye | nirupama-Pôtâra-Nâyakaṃ bhuja-vîryyaṃ ||

va || ant enisida Pôtâra-Nâykaṃ vairi-maṇḍaḷamaṃ Daṇḍadharaṅg agrâsanaman ittu bhuja-[ba]ḷa-parâkramaṃ Tiḷuvaḷḷiya nelavîḍinoḷu Nâgarakhaṇḍamaṃ pratipâḷisutt irddu ||

ka || Kṛita-yugad âdiya liṅgaṃ | sruti-dûraṃ Kôṭinâtha-Pârvvati-ramaṇa |
stuti-vett âśrayav end â- | mativantaṃ dharmma-buddhiyiṃ chintisidaṃ ||

antu nenadu ||

dhârâ-pûrvvakadindaṃ | kâruṇya .... Kôṭinâtha-Mahêśaṅg |
ôrantir Âlahaḷḷiya | sârataraṃ koṭṭu dharmmamaṃ nirmmisidaṃ ||

va || antu Pôtâra-Nâykaṃ Âlahaḷḷiyaṃ b ṭṭu yiratreya sukhamaṃ paratreya gatiyaṃ paḍeda......... ||
svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ para-nârî-sahôdaran uddaṇḍa-maṇḍaḷika-vêśyâ-bhujaṅga saṅgrâma-dhîra bhuja-baḷa-parâkraman ativishama-hayârûḍha rêkhâ-Rêvantanuṃ para-baḷa-Kṛitânta śaraṇâgata-vajra-pañjaran enisida Drôṇapâḷana pratâpam ent endoḍe ||

jîragey okkilg eṇęy ene | vairigaḷaṃ tuḷidu kolve bhuja-baḷa .... |
......... enal | dhâriṇiyoḷ Drôṇapâḷan urvvîpâḷaṃ ||

ant-â-Drôṇapâḷaṃ ||

jaḷanidhi-parivṛita-vasudhâ- | taḷadoḷ śrî-Kôṭinâtha-dêvasthânakk |
uḷid Îśa-bhavanav entuṃ | gelev enal.......... ||

va || antu smṛity-artthadiṃ kêḷ l adṛishṭa-sâdhanôtsukaṃ śrîmat-Kôṭinâthaṅge uttarâyaṇa-saṅkrânti-vyatîpâtadoḷu dhârâ-pûrvvakadiṃ jîrṇṇôddhârakk endu taḷa .....paḍeda allim baḷikke ||

sakaḷôrvvîpati-Siṃhaṇa-kshitipa-râjyâmbhôdhi-pûrṇṇêndu sand |
akaḷaṅkaṃ bhuja-vikrama prabaḷa-vikhyâtaṃ sadânânvitaṃ |
su-kaḷâdhâra dharâdharônnata ............... |
bukutîśaṃ S'iva-Nây[a]kaṃ S'iva-padâmbhôja-dvirêphâhvayaṃ ||

va || antu negaḷte-vetta S'iva-Nâykan Ananta-Kôṭi-S'iva-nâykaṅge Jiḍḍuḷige-naḍa Kummûraṃ dhârâ-........ taravâgi âge koṭṭu kṛitârtthan âdanu ||

svasti samasta-praśasti-sahitaṃ śrîmat- sarvvâdhikâri sakaḷa-jana-manôhâri râya-śrêshṭhi-sarôjinî-râjahaṃsa vidagdha-yuvatî-.... ...mâlaṅkṛitan enisida ||

vṛi || âdi-gaṇâvatâran uditôdita-kîrtti-latâ-vitâna-puṇ- |
yôdaya-mûrtti bandhu-jana-kaḷpa-kujaṃ bhuja-vikramaṃ parî- |
chchhêdi .............. payôruha-matta-bhṛiṅgan î- |
mêdininâtha-Siṃhaṇana mantri-śikhâmaṇi Honna Bommigaṃ ||

va || ant enisida Honna-Râyaṃ śrî-svayambhu-Kôṭinâthaṅgeü ........... puṇya-tithiyoḷu jîrṇṇôddhârakke Kabbilavaḷiyaṃ dhârâ-pûrvvakadiṃ koṭṭu kṛitârtthan âdan anantaraṃ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ .............. kuḷa-tiḷakaṃ ari-râya-gajâṅkusaṃ śrîmach-Chandâvurada Bîra-Dêvarsaru ||

ka || pûrvva-Kṛita-Kôṭinâthaṃ |
Pârvvati-ramaṇaṅge Bîra-Dêvaṃ dhârâ- |
pûrvvakadind osed i .. |
................ gereyaṃ ||

antu Bîra-Dêvaṃ biṭṭu śaktiyaṃ bhaktiyumaṃ paḍedanu |

sva-dattâṃ para-dattâṃ &c. ||

(*details of boundaries and usual final verse*).

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*In the same raṅga-maṇṭapa, on a stone near the north door.*

Abbalûra Grâmêsvarada śâsana

namas tuṅga-&c. ||

śrî-vadhu vakshadoḷ vijaya-kâmini dôr-vvaladoḷ lasad-yaśaḥ- |
śrî-vadhu dhâtṛiyuṃ nirdajâṇḍa *taraṃ baravaṃ .. .. mbaraṃ |
tîvire kûrttu rakshisutav irkk Agajêsvaran Îśvaraṃ Mahâ- |
dêva-chamûpanaṃ prabaḷa-châpanan apratima-pratâpanaṃ ||
S'rî-vallabhan-atuḷa-jaya- |
śrî-vallabhan-amaḷa-nâbhi-padmôdbhava-Vâk- |
śrî-vallabha-bhuja-saṃbhavar |
î-vasudheyoḷ esedar akhiḷa-Châḷukyêśar ||
avaroḷ vikrânta-lakshmî-nidhi vitata-bhujâṭôpadiṃ Lâḷanaṃ Mâ- |
ḷavanaṃ Chêrammanaṃ Gûrjjaranan aledu Châḷukya-sâṃrâjya-lakshmî-
dhavan udyad-dhvajadiṃ nimirdd amarda yaśô-râśiyiṃ lileyindaṃ |
bhuvana-prastutya-Taila-kshitipati taḷedaṃ vîra-Châḷukya-Râyaṃ ||
âtana tanujaṃ dhairyyô- |
pêtaṃ Satyâśraya-kshitiśaṃ bhuvana- |
khyâtaṃ negaḷdaṃ *dattama- |
jâtaṃ vikrama-hitan apratirûpaṃ ||
atibaḷan âtana tammaṃ |
kshitipati-Daśavarman-âtma.. bhû- |
nuta-Jayasiṃha-nṛipaṃ tat- |
sutan apratimallan enipan Âhavamallaṃ ||
Âhavamalla-Dêvana tanûbhavan â-Bhuvanaikamallan u- |
dyô.... vikramaṃ vibhava-S'akran udagra-payôdhi-vêshṭitô- |

*So in the original.

rvvî-hita-kâryyan âtan-anujaṃ samaraṅgaḷa Bhîman ugra-vi- |
drôhi-vimardi vîra-para-mardi-viśâḷa-bhu .. .. hîbujaṃ ||
Javanoḷ sauryyakke dhâtrîdhara-nikaradoḷ tuṅga-dhairyyakke Kumbhô- |
dbhavanoḷ biṇpiṅge vârânnidhiyoḷ eseva guṇpiṅge mâṛâmpa.. .. |
.... naṅ-gaiyva .. . emba ... n atiśayaṃ pûrttiyaṃ tôrppin atyud- |
bhava-têjaś-chakran udyan-nija-guṇa-gaṇadiṃ vîra-Hemmâḍi-Râyaṃ ||
vikramadiṃ tanage diśâ- |
cha.. .... keyva Vikramâdityaṃ bhû- |
chakraman âḷdaṃ nata-ripu- |
chakraṃ durllaṅghyam enisal âjñâ-chakraṃ ||
Bhûlôkamallan urbbî- |
pâḷakan asuhṛin-nṛipâḷa-ku[ḷa]-vikrama-saṃ .. |
.. ........ tanayaṃ |
pâḷisidaṃ sakaḷam enipa viśvambhareyaṃ ||
dhareyaṃ tâḷdal Ahîśvaraṃ nija-bhujâ-sâhasramamaṃ tâḷdi dik- |
kariyaṃ porde kaṭhôra-pîṭha-ka ...... śramâ .... -tat- |
paran end ikshise lîleyiṃ nija-bhuja-prasphûrttiyaṃ tâḷdidaṃ |
dhareyaṃ tuṅga-kubhṛit-payôdhareyan î-Sômêśvaraṃ râgadiṃ ||
a.. ........ ge |
nallaṃ nirmmita-jaḷa-ripu-vanitâ-da(r)mm- |
ellaṃ bhûpâḷa-kuḷakk |
ellaṃ Jagadêkamallan apratimallaṃ ||
ari-dhâtrîpati-Chôḷa-Gûrjjara-chamûpâ .. ...bâhu-Man- |
dara-mantha-kriyeyinde puṭṭida ka.. ndrâ . ṇiyaṃ Lakshmiyaṃ |
turagânîkaman aide koṇḍu jagadoḷ vikshâtiyaṃ tâḷdi.... |
.... gadêkamalla-vesariṃ Châḷukya-chakrêśvaraṃ ||

vachana || tad-anantaraṃ tad-anujana pratâpam ent endoḍe ||

yimmaḍi Daśakaṇṭhaṅge pad |
irmmaḍi.. ............ |
.............. g âtaṃ |
nûrmmaḍi Tailapa-mahîpan ûrjjitan âdaṃ ||
dhareyaṃ vistîrṇṇa-lakshmî-dhareya anudinôpârjitâgaṇya-puṇyô- |
dhareyaṃ sâ.. .......... da-sampatti-nissîma-kêḷî- |
dhareyaṃ nânâvidhâsîr-dhareyan atiśayaṃ svachchha-sat-kîrtti-vallî- |
dhareyaṃ Trailôkyamalla-kshitipati taḷedaṃ vîra-lakshmî-viḷâsaṃ ||
........... |
natiy âdaḷ enalke vijaya-lakshmî-pîṭhâ- |
nata-bâhu .... aprati- |
hata-têjaṃ vairi-hṛdaya-sellaṃ Tailaṃ ||

va || svasti śrî bhuvanâśrayaṃ prithvî ...... jâdh râja paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmach-chakravarti-Trailôkya malla-Dêvaṃ nirupama......geyiyuttam ire tat-kâladoḷu || svasti samadhigata-pañcha mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Kâḷâñjara-pura-varâdhiśvaraṃ suvarṇṇa-vrusha ........ tûryya-nirghôshaṇaṃ Kaḷachûryya-kuḷa-kamaḷa-mârttâṇḍaṃ kadana-prachaṇḍaṃ mâna-Kanakâchaḷaṃ subhaṭar-âdityaṃ kaligaḷ-aṅkusaṃ gaja-sâmanta.. .. ...jra-pañjaraṃ pratâpa-Laṅkêśvaraṃ para-nârî-sahôdaraṃ S'anivâra-siddhi Giri-durgga-

mallam chalad-anka-Râmam vairîbha-kanthîravam nissanka-mallam nâmâdi-samasta-prasasti......
.. n-mahâ-mandalêsvaram Bijjana-Dêvarasara nirbbhara-bhara-pratâpam ent endode ||

vri || mulisam Chôlange jihvâgrada tudi-belagam tôri Lâtange tat-ka- |
......... dallisi nimirdu nija-jvâleyim nîdi vidvit- |
kula-vitrastântarangâm chimichimisa .. vikrânta-visphûrtiy and a- |
skhalitam srî-Bijjanêsa-kshitipati vitatâtôpa-têjô ...... ||
.... dhairyyam dhairyyadindam nereva nija-mâ ... ryya[......]dind â- |
rijita-kâryyam kâryyadind aggalipa nija-mahâ-sauryyam â-sauryya .... |
........... dânadim dik-tata-ghatita-lasat-kîrtti[....] yend un- |
natan endum vairi-bhûpa-pratati-mata-bhujam Bijjana-kshmâtalêsam ||

va || ant apratima .... sama......ripu-pratâpanum daritrî-chakraman â-kramadim râjyam geyyuttam irdd ondu-devasam srîmad-Banavase-dêsam sudhâsâram âge vipula-lakshmî-nivâsa mâlpa . aganya-punyan appa ............ kshaman ilâ-vichâra-chaturan appudum tad-abhiprâyaman ari........ re gatijñanum atisamprajñanum enisi || svasti srîman-mahâ-pradhânam sakala-jana-nidhânam Pârvatîpriya-pâdâravinda-bhringa | nirmmita .... kula-manôbhanga jagaj-jana-chintâmaniyum | subhata-chûdâmaniyum | nikhilârthi-prârthana-prapûrtti-samullasita..... yasas-sachandra-chandrikâ-dhavalîkrita-jagad-valayanum | paripâlita-mahî-valayanum enipa srîman-Mahâdêva-dandanâyaka vairi-bhaya-dâyakanum enisi ||

vri || srîyam vistîrnna-vakshasthala-valayadol â-chandra-târâ-saha[..]- |
srîyam sampanna-dîrghâyuvan atisayadim tâldi dôr-danda-vîra- |
srîyam . âkrânta-dhâtrî-talav akhila-payôrâsi-vêlântav endum |
jîy end embannam atyûrjjita-vijaya-Mahâdêva-dandâdhinâtham ||

vachana || â-chamûpatiya nirmmalânvayam ent endode ||

vri || janapam Mâlava-Râjan âtana sati prôtphulla-pankêruhâ- |
nane Padmâmbike mâte nirmmalatarânga-stôka-sad-gôtra-sañ- |
janitam taj-janakânujam jita-ripu srî-Kâlidâsam tad-an- |
gane tân Ekkala-Dêvi tat-tanayan î-Mâdêva-dandâdhipam ||

â-Kâlidâ[sa]-chamûpatiya prabhâvam ent endode |
nudidode tâmra-patra-likhitâksharam ittade poyda ...... chalam |
bididane vajra-lêpav ahitâvanipâlaran âji-rangadol |
todardage kondan embud idu bhêriya ghôsane ninna mechchu mên |
nudiyisu bidum oppi ...... todal âdudo Kâlidâsanol ||

va || int enisida mahâ-pradhânam Kâlidâsa-chamûpatiya priya-putra Mâdêva-dandêsvarana pratâpam ent endode ||

vri || ari-pâdâghâtadim bikkane birid achala-brâtam uttungam âlî- |
bhata-jâla-chchhanna-din-mandalam aruna-*rasônvanta-sangrâma-dhâtrî- |
dhara-bhûtôdbhûtan îtam mriga-nikara-samâvishta gêham...... |
nirutam pêlalke sâmânyame subhata-Mahâdêva-bhûri-pratâpa ||
chalad abhirâman annina tavarmmane chennara chakravartti bhû- |
valayada bhûshanam chadura-râjan udâran udâtta-mûrtti nir- |
mmalateya jalma-bhûmi sujanatvada suggi vilâsad âgaram |
kaliga[la] dêvan embudu*-nisam Mahadêvan[an] î-jagaj-javam ||

vachana || antu [ne]galtegam pogaltegam tâne neley enisi srîmadu Bijjanêsvara manôratha-samârûdhan âgi Banavase-dêsavan âlutiralu tad-dêsa-vilâsam ent endode ||

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*So in the original.

vṛitta ‖ phaḷa-bharadiṃ manaṅgoḷipa pûga-vanaṃ vanadoḷ sarô-jaḷaṃ ।
jaḷada ponalgaḷiṃ beḷadu kattalisipp ele-vaḷḷî baḷḷigoṇḍ- ।
uliva pikaṃ pika-dhvanigaḷiṃ nalidâḍuv Anaṅgan aṅganâ- ।
kuḷam ade Lakshmi lakshmige samṛiddhikaraṃ Banavâse-dêśadoḷ ‖

vachana ‖ â-Banavâse-dêśakke tiḷakam ippant ippa mahâ-paṭṭaṇa vinirjjita-Purandara-puraṃ Ballipuram adaṟa viḷâsam ent endoḍe ‖

ka ‖ kaḷahaṃsa-gatiya mṛidu-kô- ।
kiḷa-nâdada nîḷa-kachada tanu-madhyada maṅ- ।
gaḷa-kaḷasa-kuchada sogayipa ।
lalita-manôjanam ad ettaluṃ Ballipuradoḷ ‖

va ‖ mattaṃ Dhanadôpar enipa nagaraṅgaḷiṃ Tripurârige lîlâ-nivâsam enipa mûṟuṃ puraṅgaḷiṃ sva-darusanânusâri-sadâchârâcharaṇadiṃ nissâṭhyam enipa Pañchamaṭhaṅgaḷiṃ dharmma-pravarddhanak endu mûṟuṃ .. .. gaḷiṃ । mane kaṭṭidandir oppuva mûṟuṃ Brahmapurigaḷiṃ । vividhanânâ-ramya-harmmyaṅgaḷiṃ । atisaundaryyam enipa Balipuradoḷu dushṭa-nigraha-viśishṭa-pratipâḷanadiṃ śrîman-mahâ-pradhânaṃ kari-tureya-paṭṭasahaṇi-sênâdhipati Huligeṟe-Banavase-nâḍa sarvvâdhikâri śrîmanu-Mahâdêva-daṇḍanâyakaṃ suka-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irdd ondu-devasaṃ ‖

vri ‖ keḷadoḷ nîḷâḷakâḷaṅkṛite sasi-mukhi Nîḷâ .. ti-Dêvi mattaṃ ।
keḷadoḷ lâvaṇya-lakshmî-nidhi nija-vadhu Padmâvatî-Dêviy intî ।
keḷadoḷ porddi .. lakshmî-dvayâḷaṅkritaṃ nava .... ।

(*stops here*).

## 278

*On a beam at the same temple.*

.................. namaḥ svasti śrî jayâbhyudaya-S'aka-varusha 1440 neya Bahudhânya-saṃvatsarada Jyêshṭha-śuddha 15 Sômavâra-sômôparâga-puṇya-kâladalu śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-śrî-Kṛishṇa-Râya-mahârâyarû Kôṭinâtha-dêvar-aṅga-bhôga-vaibhavake saluva grâmagaḷu khiḷav âgi yidare â-Kṛishṇa-Râya-mahârâyaru Vidyânagarada bîḍinalu sukha-râjyaṃ gaiût-iha sameyadali Kôṭinâtha-dêvarige pûrvvada grâmagaḷoḷage jîrṇṇôdhârava mâḍi S'aka-varusha 1440 neya Bahudhânya-saṃvatsarada Jyêshṭa-su 15 Sômavâra-sômôparâga-puṇya-kâladalu Pampâ-kshêtradali Tuṅgabhadrâ-tîra-Virûpâksha-liṅga-sannidhiyali â-Kṛishṇa-Râya-mahârayaru Kôṭinâtha-dêvarige biṭṭa grâma Kôṭiśvara Anevaṭṭi Abyanakeṟe Asaganahaḷi Lokkuvaḷi î-ayidu-grâmavanû â-chandrârka-sthâyiyâgi naḍava mariyâdeyali Kôṭinâtha-dêvara śrî-pâdakkê samarpisidanu (*usual final verses*) śubham astu maṅgaḷa mahâ śrî śrî śrî śrî śrî

## 279

*At the same temple, on another beam.*

śubham astu Upamanyu-gôtrada Kaṭha-śâkheya Siddhara Nâraṇa-bhaṭṭara makkaḷu Hêmaṇa-bhaṭṭaru â-Dêva-Nâyakara mukhadindalû Kṛishṇa-Râyara kaiyyalû Kôṭinâtha-dêvarige grâmagaḷa biḍisikoṇḍu bandaru ‖ śubham astu

## 283

*At Kallûru (same hobli), on a stone in front of the Râmês'vara temple.*

svasti Saka-nṛipa-kâlâtîta-saṃvatsara-sathaṅgaḷ 945 Rudirôdgâri-saṃvatsaradandu svasti samasta-praśasti-sahita śrîmat-Jagadêkamalla-Jayasiṅga-Dêva-pṛithuvî-vallabha pṛithuvî-râjyaṃ geyye

Kundayya Banavâse-pannirchchhâsiraman âḷutt ire ma.... Sântayya...... ḍiṅge. geyu........ ......ḷiruvuduṃ geye | svasti yama-nêma-guṇa-gaṇita.. dhêsa...... daraṇandâ.... svasti śrî.... liṅgada pratishṭhe geydu........ naṃ koṭu........ ........ tra-mitra-kaḷatram........... yaḷabam .. m akku | î-darmma........... . mitra-kaḷatra....................... udu vaṇa...........

## 284

*At the same temple, on a vîrakal.*

jitêna labhyatê &c. ||

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-pratâpa-chakravartti śrî-Râmachandra-Râya-vijaya-râjyôdayada 14 neya Svabhânu-saṃvatsarada Jyêshṭha-suddha 1 S'ukravâradandu Chenna-Bommi-Dêvanu Kuppaṭûr-agrahâravan iṟidu seṟe-danava koṇḍu hohalli śrîman-nâḷ-prabhu-ghaṭa-sarppa Haḍavaḷa-Bîrayyanu huyyalaṃ haridu kidПосле didalli â-Haḍavaḷana râvuta Siva-Dêvanu kâdi ta..........ptan âdanu

## 285

*On a 2nd vîrakal in the same place.*

namas tuṅga-&c. ||

svasti śrimatu Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chakravartti Mahadêva-Râya[ra]varusada neya...... saṃvatsarada Vaiśâkha-bahuḷa 5 Sômavâradandu svasti sa .... gata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvaraṃ Banavâse-pu.... dhîsvaraṃ Jayanti-Madhukêsvara-dêvara la............. ...... kaligaḷ-aṅkusa vîra-Kâva-Dêvarasara ........ sana mêle etti naḍuvalli Sorabada kâḷaga... ........ sarpa Haḍavaḷa-Kâmayana mayda ......... Billayya kudareya kûḍe.............. dêva-dundubhiga.....................

## 286

*On a stone near the same temple.*

namas tuṅga-&c. ||

(*usual final verse*) svasti śrîmatu Kaḷachuryya-chakravartti-râya-Murâri-Sôyi-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire ||

vṛi || sâgara-vâri-vêshṭita-samasta-dharâ-ramaṇî-ghana-stanâ- |
bhôgav id embinaṃ vidita-vistṛita-sâratarâgrahâradiṃ |
Nâgarakhaṇḍa patra-parivêshṭanadiṃ jana-nêtra-putrikâ- |
râgaman ittu mâṇdude manas-sukhadaṃ Banavâse-maṇḍaḷaṃ ||
adan âḷvan akhiḷa-ripu-nṛipa- |
mada-marddanan arthig arthamaṃ paded îvaṃ |
pada-natara raksha-dakshaṃ |
vidita-yaśaṃ Sôyi-Dêva-bhûtaḷa-nâthaṃ ||

â-nṛipati dushṭa-nigraha-śishṭa-pratipâlanaṃ geydu sukhadiṃ râjyaṃ geyyuttirey ire ||

â-nâḍoḷu rañjipud int |
î-nâḍ ene sakaḷa-kôvida-kuśala...... |
rûḍhivaḍed irdd inal .. ud |
.. î-nelde nâḍ adu tâṃ .. ... . rañjisuguṃ ||

Eḍenâḍoḷu rañjisuvudu |
naḍe nôḍalu Divijarâjag Amarâvati .. |
.... rayyav âgi tôrkkuṃ |
poḍavige tâṃ tiḷakadante Tarevura nirutaṃ ||
âpa ...... enipa |
châpada.. .. yage Kusumachâpaṃ negaḷdaṃ |
...... nipa guṇadi |
.... pati-bhaku .. Kâḷa-Gavuḍa mahâtma ||
â-vibhuvina sati Lakshmî- |
dêvige Pârvvatige Ratige Rambhege migil end |
âvaga baṇṇisuguṃ dhare |
bhû-viditeya Kañchi-Gauḍiyaṃ padapindaṃ ||

va || ant â-Gâvaṇiga-kula-pradîpakaṃ śrîman-nâḷ-prabhu-Kâḷa-Gavuṇḍaṅgaṃ parivâra-chintâmaṇiy enisida Kañchiyabbe-Gâvuṇḍigaṃ su-putra kuḷa-dîpakan enisi ||

â-dampatigaḷg agrajan |
âdaṃ guṇa-niḷaya Bamma-Gavuṇḍaṅg anujaṃ |
mêdini baṇṇise Târakan |
âdaṃ su-janaika-bandhu vinaya-nidhânaṃ ||
âtana priyânujaṃ tâṃ |
bhûtaḷadoḷu sarvva-śâstra-kuśaḷan enal vi- |
khyâta-yaśaṃ sale negaḷdaṃ |
mât êṃ gaḷa Jôma-Gauṇḍan âhava-śauṇḍaṃ ||

va || ant â-mûvaruṃ châgada chalada nanniy-oḷpin .... diṃ prajeyaṃ pâḷisi Tareyûru-panneraḍakkaṃ nâḷ-prabhugaḷ enisi sukhadin ire ||

S'iva-pâda-śêkharaṃ nava- |
yuvati-manôramaṇa nanniyoḷu Dinapasutaṃ |
bhuvana-jana-prastutyaṃ |
kavi-jana-surabhûja .. .. pa Târaka-Gauṇḍaṃ ||
osedire vibudha-janaṅgaḷu |
jasad eseva yuvati-nivaha .... vad eḍeyoḷ |
kusidire virôdhi-varggaṃ |
pasarisidaṃ kîrtti-lateyan â-chandrârkkaṃ ||

antu negaḷda Târaka-Gauṇḍan-agra-mahisiya guṇa-prabhâvav ent ene ||

nuta-śaubhâgyadoḷ Avanije |
satataṃ châritradind Arundhatiy enipaḷ |
pati-bhakte Kâmiyakkaṃ |
kshitiyoḷu Pârvvatiya permmeyaṃ sale taḷedaḷ ||
Târaka-Gauṇḍaṅg oppuva |
nîraja-daḷa-nayane Kâmiyakkaṅg olaviṃ |
dhâriṇi baṇṇisal ogedaṃ |
châru-kaḷâdhâra .... Kâḷa-Gavuṇḍaṃ ||
Udayâdriyinde dinakaran |
udadhiyin amṛitâṃśu vudayipant udayisidaṃ |
madavad-ari-marddanaṃ bhû- |
vidita-yaśaṃ Kâḷa-Gauḍa Bhava-pada-bhaktaṃ ||

para-hita Khacharêśvaranoḷe ।
yerada budhâvaḷige Dinapasutanoḷ mârkkoṇḍ ।
ari-samitige Marutajanoḷ ।
dorey enipaṃ Kâḷa-Gauḍan î-vasumatiyoḷ ‖
â-vibhuvin-aṇuga-dammaṃ ।
bhû-vaḷayadoḷ adaṭin ârppin eḷtaradindaṃ ।
pâvana-sugaṇḍa-tîrttaṃ ।
Bhîvaṇanaṃ pôlva puṇyavâsigaḷ oḷarê ‖
vinaya-nidhi-Kâḷa-Gauṇḍana ।
jana-nuta-Bhîvaṇana tamma Kalla-Gavuṇḍaṃ ।
Manu-charita sujana-yutan enal ।
anavarataṃ nachchi mechchi pogaḷadar oḷarê ‖

va ‖ antu chatura-kaḷâ-nidhigaḷ enisida mahânubhâvar ttanage mûvar nnija-putrar enise âhârâbhaya-bhaisajya-śâstra-dâna-vinôdaṃ Bhava-pâda-paṅkaja-bhramaraṃ śrîman-nâḷ-prabhu-Târaka-Gauṇḍa putra-mitra-kaḷatra-samanvitaṃ sukhadin iruttaṃ ‖

ettisidaṃ S'iva-gṛihamaṃ ।
suttisidaṃ kîrtti-latikeyaṃ daśa-diseyaṃ ।
matt enisade prajeyaṃ meyi- ।
vattisidaṃ satyadinde Târaka-Gauṇḍa ṃ‖
nâkadin iḷitandudo phaṇi- ।
lôkadin ogetandudo vasundhareg âg î- ।
lôkaṃ baṇṇise Târaka ।
S'rîkaṇṭha .... man esevinaṃ mâḍisidaṃ ‖

svasti śrî S'aka-varisha 1090 neya Sarvvadhâri-saṃvatsarada Vaiśâkha-suddha 14 Â-vyatîpâta-saṅkramaṇa-puṇya-dinadoḷu śrîman-nâḷ-prabhu Târaka-Gâvuḍaṃ Kâḷa-Gâvuṇḍaṅgaḷu tâvu mâḍisida śrî-mûlasthâna-śrî-Kali-dêvara nitya-naivêdya-sañje-soḍaru-Chaitra-pavitrakkaṃ tapôdhanar-âhâra-dânakkaṃ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-sîḷa-saṃpannar appa Kalimêśvara-paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi sarbba-namasya-sarbbâbâdha-parihârav âgi (*here follow details of gift and usual final phrases and verses*).

## 287

*On a vîrakal by the side of a road behind the same temple.*

svasti śrîmatu Kaḷatûryya-bhuja-baḷa-chakravartti-Tribhuvanamalla-Bijjaṇa-Dêva-varśada 8 neya Subhânu-saṃvatsarada Chaitra-bahuḷa 5 Adivâradandu Tarevûra Haṇḍiya Sôva-varmma Huliya-jaṅguḷiya ...... Guttiya kôṭege Bijjaṇa-Dêvanu paḷara ...... ḍaḷikaraṃ besase dhâḷiyiṭṭu mutti lagge mu......... ḍaḷika Barmmaṇaṃ besase palaroḷu....... Saṅkaṇṇaṃ sura-lôka-prâptan âda śrî Kaliyugaṃ pravarttise 4365 neya Subhânu-saṃvatsarada Chaitra-bahuḷa 5 Adivâradandu ।

mârvvaladavargaḷu pogaḷalu ।
tâgiva nissaṅka-Saṅka kudurê-daḷamaṃ ।
vôgaḍisadechc' u keḍapidan ।
î-jagaḍoḷu vîran enisi Saṅkaṃ bidda ‖

Jôma-Gâvuṇḍaṃ baredaṃ ‖ Banavâseya kôṭeya Madhukêśvara-dêvara pâdârâdhaka Bammôja kallaṃ besageyda śrî śrî śrî

## 289

*On a 3rd vîrakal in the same place.*

namas tuṅga-&c. ||

svasti śrîmach-Châlukya-Bûlôka-varshada Kâḷayukta-saṃvatsa...Kârtti[ka]-sudha-pañchami-Brêshpa-tivâradandu Banavâseya kôṭeya ...teppava yiṟidu tuṟuvaṃ koṇḍu hôhalli Taḍeyûra Kaggajjana maga Doḍḍa-Bêḷaya haridu Hasaveya bayalalu tâgi taḷt iṟidu palaraṃ kondu tuṟuvaṃ pintikki sura-lôkake sanda .... mârvvalava .. ṇṇam â-taḷavâra-Puṇṇa nettara .. nela sâle yiṟiyalu Bêḷaṇṇane balla bhuvanadalu || Jôma-Gâvuṇḍa barada Taḷeveya Dâsôja besageyda ||

## 290

*On a 4th vîrakal in the same place.*

svasti śrîmatu Châḷukya-chakravartti-Trailôkyamalla-varshada 9 neya.. ra-saṃvatsarada Bhâdra-pada-suddha 5 Brihaspativâradandu Padmaṇṇa .. yaka tuṟuvaṃ koḷvalli Herariya Kêtanahaḷiya Mâḷaha kudureyoḷu tâgi taḷt iṟidu sura..........

kudureya kura-puṭa-gâtadi |
.... irddudu .............. |
...... Mâḷan orvvana |
kudareya keṇad iṟidu sattu sugatige sanda ||

## 291

*On a 5th vîrakal in the same place.*

1239 neya Naḷa-saṃvatsarada Mârggasira-ba 14 Gu śrîman-ma ................Gôvinda sitagara gaṇ-ḍa pâtâḷa-chakravartti Bhôgâvati-pura-vara ............... sarppa âḷam âḷ iṟivan iṟidu........ nûrmmaḍi-râvuttara..............kôvida śaraṇâgata-vajra-pañjara..... ............ ... tuṟuvaṃ koṇḍu mara (2 *lines gone*) sûregoṇḍanu

## 293

*On a 7th vîrakal in the same place.*

svasti śrîmatu Siṃhaṇa-Dêva-varushada 16 neya Târaṇa-saṃvatsarada Bhâdrapada-bahuḷa 5 Sôma-vâradalu Talevûra kôṭeya Kâḷeyanu śrî-Kale-dêvara śrî-padava kûḍidanu

## 295

*At the same village, on a 4th vîrakal in front of Nâgarahoṇḍa.*

namas tuṅga-&c. ||

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chakravartti-śrî-vîra-Râ .. Dêva-varshada 6 neya Paridhâvi-saṃvatsarada Jyêshṭha-ba 11 Bu ... svasti śrîmatu Sinda-Gôvinda sitagara gaṇḍa pâtâḷa-chakravartti Bhujaṅgêndra-vaṃśôdbhavaṃ râya-padavâḷa Sâvasigara .... śrîman-nâḷ-prabhu-ghaṭa-sarppa Haḍavaḷa-Kâmayya Sâteyanahaḷige dhâḷiya haridu suttu sûṟegoṇḍu tegadu bahalli âtaṅka-paḍalu Bommayya ... tâgidalliy â-Kâmayya-Haḍavaḷana bâva Hereseya Bommeya Haḍavaḷanu palav âḷu-kudureyaṃ taḷt iṟidu meṟedu sura-lôkakke sanda || ...............

## 296

*On a 5th vîrakal in the same place.*

namas tuṅga-&c. ||

. . . . . . . . . . . . . . rây a-padavâḷa śrîman-nâḷ-prabhu-ghaṭa-sarppa vîra-ha-. . . . . sâdaridu-gauḍanu śrîman-mahâ-pradhâ. . . . . ri-Seṭṭiya Sâti-Seṭṭarannu. . . . . . . sûṟegoṇḍu hôhalli aḍḍaha tâgi kâdu-valli Kêti-Gauḍana maga Goṇṭeya Kêtayanaṃ ko .. pandoḷ kudureya kaṇate taḷt iṟidu meṟedu sura-lôka-prâptan âda (*usual final verse*).

## 297

*On a 6th vîrakal in the same place.*

svasti śrîmatu Kadamba-chakravartti-Kâḷa-Dêva-varushada 11 neya Naḷa-saṃvatsarada Vaiyiśâkha-su 4 Sô . . . . . . . . . . . vanu Hânuṅgala (3 *lines gone*) halambaroḷe tâgi taḷt iṟidu sura-lôka-prâptan âda || . . . . . . .

## 298

*On a 7th vîrakal in the same place.*

. . . . . Yâdava-Nârâyaṇaṃ bhuja-baḷa-prauḍha-pra. . . . śrî-Râma-Dêva-râyâdhirâya-râjyôdaya. . . . tsarada Âshâḍha-śu 11 Sô | svasti śrîmatu bhuja . . . . . . gaṇḍa pâtâḷa-chakravartti Bhujagêndra-vaṃśôdbhava . . . . nâḷ-prabhu-vairi-ghaṭa-sarppa Kâmeya-Haḍavaḷa. . Sôyi-Dêvaru...Saṅga-Gauḍanu Yaḍenâḍa . . . . . . . . mâḍi dâḷiya kaṭṭi kolluva. . . . . . . . Yeḍeya-nâ...palaroḷu taḷut iṟidu . . . lôka-prâptan âdanu maṅgaḷa mahâ śrî śrî (*usual final verse*).

. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

## 299

*At Torevanda (same hobli), on a 2nd stone near the Bayala Basava temple.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭâ-rakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Bhuvanaykamalla-Dêva-vijaya-râjyam utta-rôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire Vaṅkâpurada nelevîḍinoḷu su-kha-saṅkathâ-vinôdadiṃ râjaṃ geyye tatu-pâda-padmôpajîvi || svasti samadhigata-pañcha-mahâ-śabd-mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakan âsthâna-vastu-nâyaka niyôga-Yôgandharâyaṇaṃ chatura-pârâyaṇaṃ vivêka-vidyâdharaṃ sakaḷa-kaḷâ-dharaṃ vikramôttuṅgan asahâya-siṅgaṃ śrîmad-Bhuvanaykamalla-Dêva-pâdâravinda-shaṭcharaṇaṃ śrîman-mahâ-pradhâna hiri-sandhi-vigra-hi maneverggaḍe-daṇḍanâyakan Udayâdityaṃ ||

jagam êka-chchhatram âyat urkkida dharaṇidhara-drôhar akkâḍidar bhû- |
nagaraṃ sindhûra-mudrâṅkitam enisidud anyâvanîpâḷakar kai- |
mugid ettaṃ tettu.. nyâvaśa. . . . âgirddu . . . cha- |
krige tanninda. . . . . . vîrano negard Udayâditya-daṇḍâdhinâthaṃ ||
idiroḷ Râvaṇa. . . . mârmmaledoḍaṃ gelguṃ jagaṃ bêḍi band |
idiroḷ nindadam îgum int iv eradarkk and innam ittaṃ kaṟutt |
idir âgiṃ kavitandu bêḍim iṟiguṃ pûṇd îgum end andu bârpp |
Udayâdityanoḷ aṇmin-ârppin-esekaṃ meyvattu kaṇg oppuguṃ ||

int Udayâditya-daṇḍâdhipati Banavâse-pannirchchhâsiramumaṃ S'ântalige-sâyiramumaṃ padineṇṭu-bhatta-grâmaṅgaḷaṃ Mêlvaṭṭiya vaḍḍarâvuḷada suṅkamumaṃ sukha-saṅkathâ-vinôdadiṃd âḷdu râjyaṃ geyvuttam ire Banavâse-pannirchhâsirada baḷiya kampaṇa Nâgarakhaṇḍav-erppattaṟ-oḷagaṇa Tore-

varddhanada Dâsa-Gâuvuṇḍa-daṇḍanâyakan Udayâdityana besadiṃ mûlasthânada Gaṅgêśvarada Svayambu-dêvargge Saka-varsha 995 neya Pramâdîcha-saṃvatsara-Paushya-suda-ashṭamî-Âditya-vâram uttarâyaṇa-saṅkrânti-vyatîpâtaṃ kûḍida puṇya-dinadandu Pâlaya-maṭad anvayada Tatpuru-sha-paṇḍitara śishyar svasti yama-niyama-svâdhyâya-dhyâna-maunânushṭhâna-japa-samâdhi-sîla-saṃpannar appa śrîmat-Sômêśvara-paṇḍitargge tamm-ayya Kâsannara Kappa-Gâvu.... tâyi Ara-seyabbe-Gâvuṇḍigaṃ parôksha-vinayam endu Dâsa-Gâuṇḍaṃ kâlgarchchi dêvargge khaṇḍa-sphuṭitar dhûpa-dîpa-nivêdyakkaṃ .... ṅgereya (*here follow details of gift and usual final phrases and verses*) śrîmad-Uchchaṅgiya kôṭeya Châvuṇḍayyaṃ baredaṃ | śrîmatu Tiḷivaḷḷiya Bîrôjana magaṃ Kâḷôja śâsanamaṃ mâḍida besakke Sômêśvara-paṇḍitar varshaṃ-prati avalakkige khaṇḍuga-bhattava koṭṭar maṅgaḷa mahâ śrî ||

## 300

*On a 3rd stone near the same temple.*

(*upper part is illegible*) ... Dâsi-Râjana suta Kâmanaṃ pogaḷi .. ḍuvaṃ ........ ballanaṃ ||

kereyaṃ kaṭṭisi tumban ikki negaḷd â-jîrṇṇô .......... |<br>
......... âdhâravan ...... Kalinâthaṅg .... imbinal |<br>
Karekaṇṭhaṅg atibhakti mâḍi ............................. |<br>
.. ṟivaṃ mâḍisi tanna perggaḍatanaṃ Kâmaṅg ad ên oppitô ||

ant â-sônabûva-Malaiyyana guṇônnatiy ent endade ||

vinaya-nidhi-Dêva-Râjana |<br>
tanayaṃ Mallayya nîti-Châṇikyane tâṃ |<br>
ghanam enipa Vatsa-Râjana |<br>
vinayada mantriy ...... chadura-viḷâsaṃ ||

ant enisida ... Srîdhara-paṇḍita dharmma-kathâ-.. va Liṅgapurâṇamaṃ kêḷdu śrî-Râmanâtha-dêvara jîrṇṇôddhâravaṃ mâḍisi â-dharmmakk aṟavaṇavaṃ biṭṭa || Gaṅgâdhâra-nâmada Gâḍeya-jîya Kâmayy-an-enipaṃ stânikarigaṃ tuṅga-bhuja-Srîdharâryyaṃ magaṃ ... dhâreyaṃ salsi koṭṭaṃ || svasti Saka-varuṣa *1174 neya Virôdhi-saṃvatsarada Phâlguṇa-bahuḷa 15 Â || sûrya-grahaṇadalu sarvvanamas-sivâyava mâḍi dhâreyaṃ koṭṭa (*usual final verse*) yî-shâsanava barada Vâśudê[va]-Râja-paṇḍi-taru binnâṇi Binayôja || ....... (*usual imprecatory phrases*).

## 301

*At Siḍḍahaḷḷi (same hobli), on a stone on a large tank bund.*

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusa sâviradaneya 1502 Pramâdi-saṃvacharada Puśya-sudha-davaśeyu Maṅgaḷavâra Arasappa-Nâyakara kâladali Saṅkhaṇa-Nâyakarigû Arasappa-Nâya-karigû jagaḷadalli Sorabada pârapatêgâṟa Virûpâkshayyanu Mandi-Kûdûra Hêmâjiya .. ṅgaḷavanu mutti sûṟeyâgi koṇḍu Sidahaḷḷiya-grâmavanu muta.. kauṅgina Kumuṟuhaḷḷiya staḷava koḍade Malli-ṇa-Gauḍara maga Chikaṇa-Gauḍanu bhâgi ........ koṇḍu tanna grâmada .................. takoṇḍu datti-jalavanu biṭṭa ... tupaka ke .................... nâya anal âgi Arasappa-Nâyakaru ...harusadinda Kupputhura pârapattêgâṟa Liṅgappayana maga............(*on a side*) saṇṇa .. makkaḷige svasti nettara godege koṭṭalu Tumborehaḷḷiya hola Veṅgaṇagereya Durugi-Nâyakarige Sidahaḷḷiya umbaḷiya koṭṭaṃ.. kala

## 302

*On a vîrakal on the same bund.*

svasti samasta-praśasti-sahitaṃ śrî-pṛithvî-vallabha mahârâ[jâ]dhirâjaṃ râja-paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Kâdamba-vaṃśôdbhavaṃ kaligaḷ-aṅkuśan appa śrî.. .. -Kâva-

* 1174 = Virôdhikṛit; Virôdhi = 1151

Dêva-varshada 29 Pramôde-saṃvatsarada Mârggaśira-śu 5 Â-Kiṟumaḍivûra kaḷḷaru bâyd iṟivalli Kiriya-Mâguḍiya Kôte-Seṭṭiya Kalleyaṃ taḷt iṟidu meṟedu sura-lôka-prâptan âda

### 304

*At Hâya (same hobli), on a vîrakal in front of the Kallês'vara temple.*

svasti śrîmatu Vikrama-varshada 15 Vikri .. saṃvatsarada Bhâdrapada-suddha-pañchamî-Budha-vâradandu Eṟahi-Seṭṭiyara maga Tippaṇan aṇṇaṅge kalla niṟisida Kuppaṇa taḷt iṟidu sura-lôka-prâptan âda

jitêna labhyatê &c. || .. .. .. .. .. ..

### 305

*On a 2nd vîrakal in the same place.*

svasti samasta-prasasti-sahitaṃ śrîmatu Ho[y]saṇa-Yâdava-chakravartti vîra-Ballâḷa pṛithuvî-râjyaṃ [ge]yyuttam iralu Vibhô-saṃvatsarada Chaitra-dasamî-Sômavâra svasti śrîmatu Kâ.. Dêva Hayava hâyidu tuṟuvaṃ koḷuvalli Hañcheya Bijeyana maga Viṟaha taḷut iṟidu sura-lôka-prâpitan âda

### 306

*On a 3rd vîrakal in the same place.*

svasti samasta-prasasti-sahitaṃ śrîman mahâ-maṇḍaḷêsvaraṃ Banavâsi-pura-varâdhîsvaraṃ Jayantî-Madhukêsvara-dêva-labdha-vara-prasâdaṃ .. .. .. .. .. .. .. Pârttivo-saṃvaścharada Mâgha-bahuḷa-ashṭamî-Budhavâradandum Kadamba-kuḷa-tiḷakaṃ Kîrtti-Dêvarasaruṃ maṇḍaḷika-Bammaṇṇanuṃ Giṇṇalaguṇḍiya kôṭeya mutti kâduvalli Chauvuḍi-Seṭṭiya magaṃ Hiriya rê.. ya Mâcheya taḷut iṟidu sura-lôka-prâptan âda Sivana kûḍi

### 307

*On a 4th vîrakal in the same place.*

svasti samasta-praśasti-sahitaṃ Yâdava-chakravartti śrî-Ho[y]saṇa-vîra-Ballâḷa pritvî-râjyaṃ geyu-[ta]v iralu 19 tteneya Vibhô-saṃvachsarada Chaitra-mâśa-dasamî-Sômavâradandu śrîmatu Kâva-Dêva-navaru Hayavan iṟidu tuṟuvaṃ koḷuvalli Haṇḍiya-Sômaya taḷut iṟidu sura-lôka-prâpitan âda

jitêna labhyatê &c. ||

### 308

*On a 5th vîrakal in the same place.*

svasti śrîmatu Yâdava-chakravartti Siṅgaṇa-Râya pritvî-râjyaṃ geyyuttam iralu Saka-kâla sâsirada nûṟa-nâluvattu-nâkaneya Chitrabhânu-saṃvatsarada Mâga-suddha-tadige-Sukravâradandu || Hayama .. ... huyalu .. .. .. .. .. .. .. .. baḷukade bâya .. .. .. ride Javanante kaḷḷaraṃ .. ... ṇadoḷu bina-vaṃ bila .. ... kondu divija-kanne u .. .. ..

### 309

*At Dôravaḷḷi (same hobli), on a stone north of the Basava temple.*

namas tâmra-jaṭâ-.... bâḷa-pallava-dhâriṇê |
.. .. .. .. ḍapârambha-pûrṇa-kumbhâya S'ambhavê |

svasti sama ........ śrayaṃ śrî-pṛithvî-vallabhaṃ .. .. .. .. .. .. .. ...para .............. ya Âṅgirasa-saṃvatsarada Vaiśâkha-su 15 Sômavâradandu Siṅgaḷa-Dêvana dâḷi Bandalikeya . duṃ jana-danavaṃ

koṇḍu haṅkaḷu . muchchuvalli Dòravaḷiya Maḍikaḷa-Gauḍana maga Channanu tuṟuvaṃ maguḷchi palabaraṃ kondu sura-lôka-praptan âda âtana kaḷatre Kaṟiligeya mahâjanagaḷu âre-mattalu keya â-chandrârka-târaṃ-baraṃ salisuvaru maṅgaḷa mahâ śrî śrî ôṃ namaś S'ivâya śrî

## 310

*At Mûgûru (same hobli), on a stone in front of the Râmês'vara temple.*

śrîmatu Bhûlôkamalla-varshada 9 neya Saumya-saṃvatsara-Mâgha-ba-amâvâ .. sûryya-grahaṇadalu kali...taḷeda .. Râcheya-jîya.. .. bhaṭṭa agni-pravêsa mâḍi .... ka-prâptan âda avar-aṇṇa Nâ.. siṃha-Kâḷaya kala kaṭṭi

## 313

*At Agasanahaḷḷi (same hobli), on a stone to the south of the Râmês'vara temple.*

svasti śrîmach-Châḷukya-Vikrama-varisa Du ...... saṃvatsarada Chaitra-bahuḷa ............ ........ haḍudaḷasvara.. Paḷedarasa ............ nne Jâbakayyama mêlâḷke magniyadan aḷi .. tu Permmaḍi-Dêva-magaṃ Tailapa-Dêva ........ mmâḍimmadiyu śrîmatu agrahâraṃ Neṟilageyahaḷḷi Asaganahaḷḷiyaṃ dâḷi .... bandu tuṟuva koṇḍuhôhalli Dâkaṅganu Mâli-abbeya putra Kâḷamoga .. ...... mêlâḷe kudureya yiridu tuṟuvaṃ magarchchi sura-lôka-prâptan âda śrîmatu âsêsada ...... Basava-Keḷema ........ tandale maga Anuma.. । int idan aḷidava Kurukshêtrada ............

## 314

*At Lakkuvaḷḷi (same hobli), on a vîrakal near the Râmês'vara temple.*

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭâ-ra...... bharaṇaṃ śrîmad-Bhuvanaikamalla-Dêvara râjyam uttarôtta ...... .......... saluttam ire । tat-pâda-padmôpajîvi ..............varu Banavâsi-pannirchchhâsiramuṃ Sântalige........ mire । Saka-varsha .. 998 neya Râkshasa-saṃvatsarada .. .. .......................... agrahâraṃ Kuppuṭûra sâsirvvara magaṃ Gaṇḍara-Dêva ...................... śvara Kâdambara Sântaya-Dêvan âkshapisi samasta-daḷamumaṃ pannirvvar-nnâyakaru .... ṇḍ âtana Lokkivaḷḷiya tuṟuvaṃ koṇḍu peṇṇureyan urchchuvalli Gaṇḍara-Dêva . ya ........ (*usual final verse*) ...... Nâyaka kâdi palaraṃ kondu talegaḷa tôraṇaṅga................. . kalaṃ parayisi tuṟuvaṃ magur-chchi jayaṅ-goṇḍu dêvâṅganeya ...... .......... navan êṟi dêva-dundubhigaḷ eseye dêva-lôkakke sanda ॥

sura-lôka ........ ।
.......... naṅga Gaṇḍara-Dêvaṃ ।
sura-vaniteya âdaradiṃ ।
suripare pû-maḷeyani .... ॥

... kilava barapa Cheṃvuḍôjana magaṃ Bammôjana besa maṅ ...............

## 315

*On a 2nd vîrakal in the same place.*

Kuppuṭûra Sârakalla magaṃ Nâgage me..... ṭṭa vumbaḷi hâda ondu-mande svasti śrî pṛithvî-vallabha mahârâjâdhirâjaṃ para ...... ra parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbhara-ṇaṃ śrîmatu Bhuvanaikamalla-Dêva .. vijaya-râjyaṃ saluttam ire Saka-varsha 998 ya Râkshasa-saṃvatsarada Pâlguṇa-suddha 14 yandu tuṟuvaṃ magurchchi palaraṃ kondu Sovara Nâga sura-lôkakke sandaṃ

### 316

*At the same village, on a vîrakal in Jôgiyarakoppal.*

śrî-Virûpâksha-dêvarê gati śrîmatu Ânanda-saṃvatsarada Bhâdrapada-ba-dasamiyalu śrîmatu Kupaṭûra Vîrapa-Gauḍana ba.. Lokuvaḷḷiya Mala-bôvana tamma Puṭa-bôvanu Hantikeya mâḍida vîrakalu Palahayana kelasa

### 317

*At the same village, on a stone in Gejjêhaḷḷi Vîraṇṇa's wet land.*

...... samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâ .... ja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇaṃ śrîmad-Bhuvanaikamalla-Dêvara ..... uttarôttarâbhivṛiddhi-pravarddhamânam â-chanddrârkka-târaṃ-baraṃ saluttam ire samadh'gata-pañcha-mahâśabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ Kâdamba-cha.... ...ija-dêvî-labdha-vara-prasâdaṃ Male-gaja-kêsari mûvaḍi . ra jûba nâmâdi-samasta-praśasti-sahitaṃ śrîma.. hâ-maṇḍaḷêśvaraṃ Kîrttivarmma-Dêva Banavâsiyalu râjyaṃ geye svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-pârâyaṇa-japa-samâdhi-samasta-guṇa-saṃpannar appa śrîmad-agrahâra-Kuppaṭûra sâsirvvaruṃ tri-vâchiyind êka-vâkyaṃ geydu samasta-guṇa-saṃpanna nuḍidu matt enna nâyad âchâryyan asahâya-sauryya .. śvarana putra gôtra-pavitra vairi-mada-bhañjanaṃ gaṇikâ-manô[ha]raṃ bari ... nija-kula-padmâkaraṃ satya-ratnâkara samaya-samuddharaṇaṃ samasta-guṇa-gaṇâbharaṇaṃ pisuṇa-mûgarivaṃ koṇḍeya-taḷa-prahâri dharmmakke nalla Nodageṟe-malla maṟege vare kâva gaṇḍara dêva Seṭṭi kaṭṭisida Hosageṟeyuman â-keṟeya keḷagaṇa kâḍu-gaḍidu mâḍida hosa-garddeyumaṃ sâsirvvaruṃ mechchi Saka-varsha 993 ṟaneya Virôdhikṛit-saṃvatsarada Paushya-suddha-saptamî-Âdityavâradandu Seṭṭige Seṭṭikeṟeya keḷage chandrârkka-târaṃ-baraṃ biṭṭa gadde Kachchhaviya gaḷeyalu mattal ondu â-keyya teṟeyaṃ Seṭṭi Seṭṭikeṟege biṭṭan (*usual final phrases and verses*).

### 318

*At the same village, on a stone in purôhita's wet land.*

śubham astu Yîśvara-saṃvatsarada Jyêshṭha-ba 30 S'ukravârada dinada sûryya-grahaṇa-puṇya-kâladalu Âdiyapa-Nâyaka-Nayanapa-Nâyakara sêvakaru Kuppaṭûra sîmeyan âḷuva Yajuś-śâkheya Maudgalya-gôtrada ...............

### 319

*At Tuḍinîru (same hobli), on a stone on the bund of a pond.*

svasti śrî mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ ..... Madhukêśvara-dêva-pâda-padmârâdhanaṃ.. ṇaya-Dêva-râjyada 4 neya Viṇambi-saṃvatsarada Phâlguṇa-su...Siṃhaṇa-Dêvana nâyaka ...... mukhyavâgi .... mûvattu-sâvira-kudare ......... daḷav etti naḍadu bandu Guttiya durggava koṇḍu nâḍa suṭṭu sûṟe-gâṇuttaṃ barppalli Yiḍa-Gauḍa Heggaḍe-Ballayyana maga Haripayanu Yaḍa-nâḍa Tâḷaguppeyalu Kâḷeya-Haḍaḷana maga Hemmayyana kûḍe yiddu yâ-vûralu kâdi mârppaḍeyaṃ keḍsi halabaraṃ koṇḍu sura-lôka-prâptan âdanu || yâtana tamma Heggaḍe-Baichayya mâḍisida kalu || (*usual final verse*).

### 321

*At the same village, on a stone to the left of the Râmaliṅga temple.*

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-bala-pratâpa-chakravartti Siṅghaṇa-Dêva-varshada S'ubhakṛitu-saṃvatsarada Bhâdrapada-suddha-dasamî-Brihaspativâradalu Mata ...... yanavaru giḍu-goṇḍu Tavarûrige tâ.. tana.... kalu Kâmeya-Haḍavaḷa dâḷ iṭṭu muttidalli Nâga-Gauḍana goṭṭa gadi-

yaḷabiya Kêta-bôvana maga Boppa-bôvan orvva baladoḷu kâdi sura-lôka-prâptan âda Dêvaṇage.. ya keḷage hûdôṇṭad .. ṛivalli Kâmeya-Haḍavaḷa nettaru-goḍegeya 5 koṭṭanu ||

### 322

*On a stone to the right of the same temple.*

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-pratâpa-chakravartti-śrî-Siṅgha-Dê[va]-varshada Krôdhi-saṃvatsarada Kârttika-bahuḷa 5 S'ukravâradandu Tavarûralu Kâmaya-Haḍavaḷan iddaḍa Bîrarasana dâḷi bandu â-vûra muttidaḍey â-Kâmayya kâdi geludaṃ hôhalliy âtana gandha-vâraṇa kumbara-Sômayyana maga Nâgeyanu halabaraṃ kondu sura-lôkava prâptan âdanu

jinêna labhyatê &c. ||

### 323

*At Bhâraṅgi (same hobli), on a stone in front of the Hanumanta temple.*

namas tuṅga-&c. ||

.............samvatsa[ra]-Bhâdrapada-śu 10 Sô-yalu śrîman-mahâ-nâyakâchâryya svâmi-drôhara gaṇḍa gaḍiy-aṅka .......... Yallappa-Voḍeyara pradhâna Kallaṇṇayya ...... Mallarasayyanu â-Kupputûra Bhâraṅgiya-sîmeya râjyavanu Yallappa-Voḍeyaru tamma râṇivâsa Chikkarasi-Bommaras-ammanavarige bhâgaṇeyâgi pâlisidalli avara pradhânanâgi yiddu yî-râjyada pârupatyavannu mâḍali-kke bandalli grâmavanû grâmagaḷanû pokku vichârisênû yendu Beṇṇegeṛeya-grâmakke bandu yî-Nârâyaṇa-dêvara sthânakkâgi paḍitara nilsi â-dêvarige samprôkshaṇeyanû mâḍisi â-dêvarige pûje-punaskâraüṃ naḍava mariyâdeyâgi .... biṭṭa śâsana

### 324

*At the same village, on a stone to the south-east of the Nârâyaṇa temple.*

S'ivâya [nama]ḥ || svasti samasta-prasasti-sahitaṃ .............. rtti Traiḷôkyamalla-Dêva-varish-ada 12 neya Bahu .... tsarada S'râvaṇa-bahuḷa 11 Bṛihavâradandu ...... ḍa-Gâvuṇḍaṃ Hânuṅ-galla-nâḍiṃ tanna heṇḍir-mma ....... halli baṭṭeyalu kaḷḷaru tâgidalli tanna ......

jinêna labhyatê &c. || (*usual final verse*).

### 325

*On a stone to the south of the same temple.*

namas tuṅga-&c. ||

nuta-Vidyâdhara-Kinnara-prakaradiṃ chandrârkka-jyôtishkariṃ |
satataṃ maṅgaḷa-kâyakâ-nivahadiṃ śrî-Rudran-âsthânadiṃ |
brati-saṅghâtadin â-suvarṇṇa-viḷasat-saṃvêdikâ-saṃvṛitâ- |
vṛitadind unnata-dêva-dampati-rata-srî-sundaraṃ Mandaraṃ ||
makara-brâtâbhighâtôchchaḷita-kamaṭha-saṅghaṭṭa-samsparddhi-mîna- |
prakara-prakshôbhitôdyat-taraḷatara-taraṅgôtkara-kshipta-muktâ- |
nikaraṃ kaṇg eyde chelvaṃ paḍedud aviraḷôttâḷa-kallôḷa-mâḷâ- |
dhika-sa[.........]rsha-prabaḷa-ghana-ghana-dhvâna-raudraṃ samudra ||
adu nânâ-nakra-chakra-krama-kari-makarôḍḍîna-pâṭhîna-puchchha- |
chchhada-vâtâghâta-bhîtâchaḷa-chaḷana-chaḷat-tuṅga-.... taraṅgau- |
gha-duranta-prântam ujjṛimbhita-bahaḷa-taḍiḷ-jâḷa-lîḷâ-viniḷâm- |
buda-bimbâḍambaraṃ kaṇg esevudu laharî-lôḷa-bâḷa-pravâḷa ||

âvarisi jaḷadhi-taṭaman I- |
ḷâvṛitav allim baḷikke teṅkalu sale sau- |
khyâvaha Harivarsham dhâ- |
tri-vara Kimpurshav ante Bharata-kshêtra ||
ant â-Bharatâvaniyam |
santânântaradin âḷdar urbbî-sêbyar |
Kantu-nibhar amaḷa-charitar a- |
nantar chChâḷukyar âḷdar allim baḷika ||
Ṭhâṇeyak etti mummuriya goṇmuri-goṇḍa padakke Châra tann- |
âṇeyan iṭṭu Kâñchiya nirâkuḷadiṃ Polakêsi suṭṭa Ka- |
lyâṇava Chôḷa suṭṭan enal onde-gajêndradin eydi kondan a- |
kshûṇa-parâkramam su-bhaṭa Chôḷanan Âhavamalla-bhûbhujam ||

tat-sutam ||

Chôḷika-Lâḷa-Gauḷa-Maleyâḷa-Teluṅga-Kaḷiṅga-Vaṅga-Pañ- |
châḷa-Turushka-Gûrjjara-Jajâhuti-Mâḷava-Koṅkaṇâdi-bhû- |
pâḷakar añji berchchi besakeyye dharitriyan êka-chakradiṃ |
pâḷisi Vikramâṅkan esedam vibhu permmeya Permma-bhûbhujam ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-bhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrimat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire tat-pâda-padmôpajîvi ||

sârada-nîradam pudidudô nabhamam sutanam sudhâmśuvam |
kshîra-gabhîra-nîradhi nirîkshisal end irad eyde vandu nind |
î-raseyim nabhakk ogeyal irddudo pêḷ enip udgha-kîrtti-vi- |
stâraman eyde baṇṇipud Ananta-chamûpanan î-jagaj-janam ||
ivara negaltey intuṭ ivar illige takka[va]r î-niyôgav int |
ivarg idu takkud endu paribhâvis' tat-patig eyde bandu bin- |
navisi niyôgadoḷ nilisi rakshisuvam kaṭakakke tande-tây |
tavatavag endu baṇṇisuvar agra-chamûpan Anantapâḷana ||

tat-pâda-padmôpajîvi ||

Hari-putram Hari-nandanam Hari-sutam bêḷpargge mârimpavargg |
aravindâsyeyarg endoḷ ârgg upaman atyaudâryyadim śauryyadim |
vara-rûpônnatiyim navîna-purashargg end-endu viśvôrvviy â- |
daradim baṇṇipud î-viśishṭa-jana-kaḷpârâma-Gôvindanam ||

svasti samasta-prasasti-sahitam śrîmad-daṇḍanâyakam Gôvinda-Râjam Banavase-pannirchchhâsiramam dushṭa-nigraha-śishṭa-pratipâḷanadind âḷuttam ire Kâdamba-vaṃśa-varddhanam śrimat-Tailha-Dêvarasaru Hânuṅgall-aynûṟu Banavase-pannirchchhâsirakam maṇḍaḷika-vṛittiyoḷ iral â-nâḍolu ||

chûta-vanaṅgaḷim khaga-kuḷaṅgaḷin â-kadaḷî-vanaṅgaḷim |
nûtana-champaka-prakara-chandana-pûgava-nâḷikêra-saṅ- |
ghâtadin oppi tôrppa posa-sâḷi-vanaṅ[ga]ḷim ettalum rata- |
brâtadin oppi tôruvudu kaṇgoḷe Nâgarakhaṇḍa-kampaṇam ||
â-nâḷge manneyam la- |
kshmî-niḷayam Boppa-Dêvan âtana sati sad- |
bhû-nute Siriyâ-Dêvig a- |
nûna-guṇam Sôma-bhûpan udayaṅ-geydam ||

mattav â-Nâgarakhaṇḍa-kampaṇadoḷ ||

bhava-vasathaṅgaḷin âgama- | ravadiṃ pramatharkkaḷinda viprâdi[ga]ḷind |
avanî-saṃstutarindaṃ | Sivapura Bhâraṅgiyûr ad asadaḷam esegum ||

â-grâmâdhipatigaḷa prabhâvam ent endaḍe ||

beṭṭada kântiy-antir atidûradoḷ oḷḷidar eyde .. gemar . |
maṭṭanip anyar êno mahimônnatiyiṃ mige-vandan eyde Hom- |
beṭṭaman â-gabbhîrateyoḷ ambudhiyaṃ gele-vandan embud â- |
Chaṭṭanan ugra-vidvisha-gharaṭṭanan anvaya-ratna-paṭṭana ||
Chaṭṭaṃ para-vaniteyaraṃ |
muṭṭaṃ vitaraṇaman amara-bhûruhadoḷu kôḍ- |
iṭṭaṃ pâpada pathamaṃ |
meṭṭaṃ sâśvata-padakke kaḷasaman iṭṭaṃ ||

tad-anvaya-prabhâvam appa Bichchara kulad unnatiy ent endoḍe ||

vinutaṃ nâḷ-prabhu S'aivan âtan-anujaṃ śrî-Galgan atyûrjjitaṃ |
jana-saṃstutyan udâran âtana magaṃ Mallaṅg atiprîtiyiṃ |
dhana-dhânyâdhikan udgha-têjan amaḷaṃ darppâri-vidrâvaṇaṃ |
tanayaṃ puṭṭidan ante Chaṭṭan avanî-saṃsêvyan atyunnataṃ ||
Chaṭṭana sati Chaṭṭauvege |
neṭṭane puṭṭidan udâra-têjâdhikyaṃ |
maṭṭam irad arigaḷ ellaran |
oṭṭajiyiṃ kolugu Chauḍan î-vasumatiyoḷ ||

ant â-kâladoḷu ||

ûr-anubhavaṇeyoḷ ippaṃ |
Bhâraṅgiyoḷ adhika-rûpan ûrjjita-têjaṃ |
sâram ene Mallikârjjuna- |
dhîrâvâsamane śaiḷadiṃ mâḍisidaṃ ||

antu sênabôva-Bommaṇṇaṃ Mallikârjjuna-dêvara pratishṭheyaṃ mâḍisi tad-anantaraṃ dêvargge vritti-nimittam âgi Chaṭṭa-Gâvuṇḍaṅge ponnaṃ koṭṭu vrittiya paḍedu || svasti S'aka-nripa-kâlâtitaṃ *10940 neya Hêvaḷambi-saṃvatsarada suddha-Phâlguṇa-trayôdasi-Sômavâra-saṅkramaṇa-vyatipâtaṃ kûḍiband a puṇya-tithiyoḷu svasti yama-niyama-svâdhyâya-Dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śila . . . . . . . . . . . r appa Chikka-Keṟeyûra Grâmêsvara-dêvar-âchâryyar appa Kriyâśakti-paṇḍita-dêvara śishyar appa Kalyâ......... kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi śrî-Bhâraṅgiya Mallikârjjuna-dêvargge tamma kaṭṭisi ... ṟeya keḷage mattar ondu beddalu kammav aivattu Kauṭaliya keṟeya keḷag aḍakeya maran iunûṟara sthaḷav int initumaṃ sarvvâbâdhâ-parihâram âgi biṭṭaru || mattaṃ Chatta-Gâvuṇḍaṃ Kalyâṇaśakti-paṇḍita-dêvara kâlaṃ karchchi dhâra-pûrvvakaṃ mâḍi Dêviṅgeṟeya keḷage dêvariṃ munde gardde mattar ondu beddal arivatar ondu gâṇadalli vomman-eṇṇe Kauṭaliya keṟeya keḷag innûṟa marada tôṭav int initumaṃ śrî-Mûlasthâna-dêvargg anâdi-saṃsiddhaṃ âgullu laṃ punar-d lattiyaṃ mâḍi sarvvâbâdhâ-parihâram âgi biṭṭaru | baṇṭa-Gâḍimayaṃ Gañjiya Chauḍaya (*some others named*) pramukhav aṟuvatt-okkalum Chaṭṭa-Gâvuṇḍan dharmmavaṃ pratipaḷisuvaru (*usual final phrases and verse*)

## 326

*At the same village, on a stone in front of the Banadêvate temple.*

śrî Kannara-Dêva prithvî-râjyaṃ geye Sakha-nripa-kâlâtitake sanda eṇṭ[u]ûṟa-eḷpattombhattane Raudri emba saṃvatsara . . . . . . . . . Banavase-paṇnirchhâsiramum .. abbindaranu . . . . . . . . . . . . .

* So in the original. Hêvaḷambi=1099.

tire Nâgarakaṇḍa-eḻpattakkaṃ eṟeyaṃ .................. ṇḍı geye Bichchara Eṟega ...... regenu Baraṅgiya ûrggavuṇḍu geye baisarikarûvâ .. Muddaṇṇa-Kaṇṇa-.. geyya tuṟu Baraṅgiya pebba .. munda hariye îdir ântu ta(gi)ḷt iṟidu sarggakke san .... ṟega kalla nillisirdda

## 327

*On a 2nd vîrakal in the same place.*

śrî prithivî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇa śrî-Tribhuvanamalla-Permmâḍi-Dêvaru chandrârkka-târaṃ râjyaṃ geyuttire || Nâgarakhaṇḍa-eḻpattara manneyaṃ Bopparasaṃ manneyumau âḷut ire | śrîmanu-mahâ-prachaṇḍa-daṇḍanâyaka-Gôyindara ......... Banavâse-pannirchhâsiraman âḷutire Jagadêkamalla-Tribhuvana-malla-Dêvar .. Châḷukya-Vikrama-varshada 37 nê Nandana-saṃvatsarada Kâ .... suddha-puṇame-Maṅgaḷavâradandu Nâgarakhaṇḍa 70 ṟa prabhu ........ raṅgiya Borppa-Gâvuṇḍa Bandaṇikeya Borpparasana dâyiganaṃ .. ḍa teṟeya koḷalliyade kâdu sattu sarggakke sandı || nâḍuma .. yanum irddu jayaviṭṭa koṭṭaru biṇṇaṇi Mârôjana baraha

## 328

*At the same village, on a stone to the east of the Kallêśvara temple.*

śrî namas-tuṅga-&c. ||

.......... kke deye.... nd ogetandudaṃ jarâ-maraṇa-vinâśi.. ...............

.... dhaṃ nirṇṇidhanatvamaṃ taḷeda rôdô-madhyadoḷ nâḍe bhâ- |
vise vaitrâsana-jhallarî-muraja-rûpakk eyde pakkâgi châ- |
ru-samêta-traya-vêshṭanâ-viḷasitaṃ shaḍ-drabya-sampûrṇṇav ên |
esakaṃ-bettudo kattu-kṛittima-vihînânitya-lôka-trayaṃ ||

ka || â-lôka-tr[it]ayadoḷaṃ |
bhû-lôkaṃ rayyâv alli Jambû-dvîpaṃ |
lîlâspadav adaṟoḷu śô- |
bhâlambaṃ nâde nôḍe Bharata-kshêtra ||

ka || â-Bharata-kshêtradoḷaṃ |
*śôbhâspadav âytu Kuntaḷôrvvî-taḷa-maṇḍaḷa-viḷasat- |
prâbhavamaṃ tâḷdidar Chaḷukya-nripâḷar ||

ant ananta-Châḷukya-chakrêśvara-pravarttanânantara ||

vṛi || dhareyaṃ tâḷdidar int anukramadin ant â-Taılapaṃ tat sutaṃ |
śaraṇâyâta-śaraṇyan ujvaḷa-yaśaṃ Satyâśrayam tat-sahô- |
dara-putraṃ vibhu Vikramâṅka-dharaṇînâthaṃ tad-urvvîśvarâ- |
varajâtôdbhavan Ayyaṇayyan asuhṛit-kântâra-dâvânaḷaṃ ||
âhava-dhîran âtan-anujaṃ Jayasiṃhan avaṅge sûnu sand |
Âhavamallan â-nripa-sutaṃ dharaṇipati Sôyi-Dêvan aty- |
âhita-sauryyan âtan-anujâtan a êsha-jagad-vinûtan u- |
grâhita-bhûmipâḷa-viḷaya-prathan â-Paramaḍdi-bhûbhujaṃ ||
viśva-jaga-stutaṃ negaḷdan â-nṛipa-nandanan udgha-kirtti Sô- |
mêśvara-Dêvan â-dharaṇinâtha-sutaṃ Jagadêkamalla-bhû- |
mîśvaran â-nripâḷan-anujaṃ tri-jagat-parivarttitollasach- |
chhâśvata-kîrtti tân enisi nûrmmaḍi-Tailan ataḷkya-vikramaṃ ||

tat-kâladoḷu ||

jagamaṃ kaiyânis î-tôrpp-Amara-giri-samaspardhiy âdattu dhairyaṃ |
mige-vandatt abdhiyaṃ guṇp aledudu Kaliyaṃ châru-châritram ugrâ- |

* So in the original.

ri-gaṇa-prâṇâmbuvindaṃ taṇidud asi-latâ-yashṭi dig-danti-dantâ- |
nugav âdatt udgha-kîrtti-prasaram enisidaṃ Bijjaḷa-kshôṇipâḷa ||

tat-pâda-padmôpajîvi ||

Manu-charitaṃ vimaḷa-yaśô- |
dhanan uddhata-vairi-marddanaṃ satya-vachaṃ |
ghanatara-vitaraṇa-lîlâ- |
bhinutaṃ Kasapayya-Nâyakaṃ pesarvettaṃ ||

ant â-Kasapayya-Nâyakaru Banavâsi-pannirchhâsiramumaṃ dushṭa-nigraha-śishṭa-pratipâḷanadin âḷuttam iral â-dêśadoḷ ||

pûga-vanaṅgaḷiṃ baḷeda śâḷi-vanaṅgaḷin opputippa pun- |
nâga-vanaṅgaḷiṃ viḷasad-âmbra-vanaṅgaḷin âgaḷuṃ manô- |
râgaman îva champaka-vanaṅgaḷin â-kadaḷî-vanaṅgaḷiṃ |
Nâgarakhaṇḍa-kampaṇav iḷâ-maṇi-darppaṇam oppe tôṟuguṃ ||

va || antu sogayisuva Nâgarakaṇḍav-erppataṟa manneyakk adhipatiyuṃ Kâdamba-kuḷa-kumudinî-târâpatiyuv enisi ||

vṛi || pesarvettaṃ tôḷa kûrvâḷ ari-nṛipara kula-dhvaṃsanaṃ mâḍe vâkya- |
prasaraṃ śrî-Râma-bâṇakk adhikateyan anaṃ tûḷde bhâsvad-vivêkaṃ |
Bisajaprôdbhûtanaṃ dikkarise vitaraṇaṃ vandi-sandôhamaṃ ra- |
kshise tann âchârav î-Kalkeyen aleye dharâdhîśvaraṃ Sôvi-Dêvaṃ ||
nuta-Boppa-Dêva-bhûmî- |
pati janakaṃ Siriya-Dêvi janani Kadambâ- |
tata-vaṃśaṃ kulam emb un- |
nnatiyaṃ kshitiyoḷage Sôma-bhûpane paḍedaṃ ||

tat-pâda-padmôpajîvi ||

arig abaḷâ-janakk erada vandige vîradin âtma-rûpa-sun- |
darateyoḷ ârppinim palavu kûrggaṇeyaṃ naneyambin ôḷiyaṃ |
śuruchira-kâñchana-prakaramaṃ sale tannaya hasta-yugmadiṃ |
suridapan endaḍ âr vvagedu baṇṇisar î-nuta-Biri-Seṭṭiya ||

tad-anvaya-prabhâvam ent endaḍe ||

siddha-rasôdadinda keṟeyaṃ neṟe kaṭṭisi kaḷpa-vṛiksha-saṃ- |
siddha-samṛiddha-varddhanadin ârameyiṃ paruśâdi-sailadiṃ |
paddhatiyinda mâḍi S'iva-liṅgaman â-phaḷadindav î-mahâ- |
śuddha-guṇâtmanaṃ paḍedaḷ Ambike san-nuta-Taili-Seṭṭiya ||
pati-hite Râjikauvegav aśêsha-guṇâgraṇi-Taili-Seṭṭig un- |
natan atibhaktan Îśvara-padânatan anvaya-ratna-paṭṭan ud- |
ddhata-ripu-(. . . . ) marddanaṃ vijaya-kâraṇan ûrjjita-puṇya-kâraṇaṃ |
kshiti-taḷadaḷḷi puṭṭidan udâra-guṇânvitan appa Bîraṇa ||
Bîraṇa satig Arasauveg u- |
dâra-guṇaṃ Kêti-Seṭṭi puṭṭidan â-sura- |
bhûruhad-ant iral anujar |
ddhâriṇiyoḷ Châri-Seṭṭi Tailaṃ sahita ||
anupama-lîleyind eseva Kêtanan îva suvarṇṇa-vṛiddhiyiṃ |
janiyisi lîleyind ogeda kîrtti-latâṅgane dig-viḷâsinî- |
janada diśârṇṇava-prakarad adri-nikâyada dig-gajaṅgaḷ êḷ |
inana hayaṅgaḷ emb ivaṟa mêle manô-mudadinde mâḍuvaḷ ||

Kêtan-udâra-lakshmig adhinâthe kulânvite Kâḷikauvegaṃ |
nûtan udâran urvvig atisêbyan anindyan avâryya-sauryya-vi- |
khyâta-parâyaṇaṃ negaḷda Bîrane puṭṭidan anvayâbdhi-chan- |
drâtapan Îśa-pâda-vara-paṅkaja-bhṛiṅgan iḷâ-taḷâgradoḷ ||
Bîraṃ S'iva-samayakk â- |
dhâraṃ (Bîraṃ) sujana-praharshan asatî-dûraṃ |
Bîraṃ S'iva-pada-natan î- |
Bîraṃ nija-kula-payôdhi-varddhana-chandraṃ ||
vinayâmbhônidhi-Bîri-Seṭṭi-vibhugaṃ Bîchauvegaṃ puṭṭidaṃ |
vinutaṃ śrî-prabhu-Chauṇḍan ante mudadiṃ Gaurauve viśvôrvviyoḷ
jana-saṃstutyar umâ-padastar amaḷar ggôtrâbdhi-chandrâtapar |
vvinatar śrî-Tripurârig endaḍ avarind âr unnatar mmânavar ||

Bîra-Seṭṭiy-oḍavuṭṭida ||

unnata-vaṃśan ûrjita-bhujâ-baḷan udgha-parâkramaṃ jagat- |
sannuta-śauryyan apratima-dhairyyan apâsta-samasta-lôbhan u- |
dyan-nava-mauktikôjvaḷa-yaśaṃ paripâḷita-S'aiva-dharmman â- |
sanna-budhaṃ parârttha-charitaṃ jagadoḷ sale Mûḍan oppuvaṃ ||

ant â-Bîra-Seṭṭiyaru Nâgarakhaṇḍav-eppa[tta]ra baḷiya-bâḍaṃ Bhâraṅgi-puradoḷu śrî-Kêdârêśvara-dêvara pratishṭheyaṃ mâḍal â-dêvargge vṛittiyaṃ biḍal anukûlarâd â-grâmâdhipatigaḷ-anvayâvatâram ent endaḍe |

Chaṭṭaṃ para-vaniteyaraṃ |
muṭṭaṃ vitaraṇaman amara-bhûruhadoḷ kôḷ- |
iṭṭaṃ pâpada pathamaṃ |
meṭṭam sâśvata-padakke kaḷaśaman iṭṭaṃ ||

at-putraṃ ||

vinutaṃ nâḷ-prabhu Chauḍa-Gaṇḍan avanî-saṃsêvyan atyunnataṃ |
jana-saṃstutyan udâra-têjan adhikaṃ sâhitya-vidyâdharaṃ |
ghanatârâti-ghanâghana-praharaṇaṃ tân embinaṃ nichchaluṃ |
dhana-kâmyârtthigaḷ eyde koṇḍu konevaṃ chandrarkkar uḷḷannegaṃ ||

tat-taneya ||

kamaniya-kâminî-mukha- |
kamaḷa-daḷa-sphuṭita-bhânu lakshmî-lalanâ- |
ramaṇîya-stana-hâraṃ |
saman enipaṃ Kêtan iḷal â-sura-kuḷadoḷ ||

ant â-Bîri-Seṭṭiyaru svasti samasta-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Sôvi-Dêvarasaru-maṃ Chauḍa-Gâvuṇḍa-Kêta-Gâvuṇḍa-pramukhav aravattokkaluman oḍambaḍisi śrî-Kêdârêśvara-dêvar-aṅga-bhôga-raṅga-bhôgakkaṃ nitya-nivêdyakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhârakkav allirppa sthânika-tapôdhana.. grâsakkav.. .. biṭṭa dharmma || .. .. ḍeneya Bahudhânya-saṃvatsara-Phâlguna-śuddha-êkâdaśî-Sômavâra-byatîpâta-saṅkramaṇaṃ kûḍibanda puṇya-tithiyoḷ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîḷa-guṇa-sampannar appa Chikka-Kereyûra śrî-Grâmêśvara-dêvar-âchâryyar appa Kriyâśakti-paṇḍita-dêvara śishya Kalyâṇaśkti-paṇḍita-dêvara kâlaṃ kachchi dhârâ-pûrvvakaṃ mâḍi Dêviṅgereya keḷage (*6 lines contain details of gift*) svasti samasta-praśasti-sahitaṃ śrîmad-daṇḍanâyakaṃ mahâ-pradhânaṃ Suṅkada Mâyi-Dêvarasaru Banavase-pannirchhâsirada suṅkaman êkâdhishṭhitadind âḷuttirdalu Bhâraṅgiya śrî-Kêdârêśvara-dêvara nitya-nivêdyakaṃ aṅga-bhôgakkav endu biṭṭa ett-ippattakaṃ Bhâraṅgiya sthaḷadalli âva baḷañjigar irddu hêṛidada n(v)alli okkalu dere mûle-suṅkaṃ maḍidaḷe tâṇa.. gaṃ naḍedaḍe holeya bîyaṃ yand int initumaṃ sarvvâbâdha-parihârav âgi biṭṭaru || śrîman-mahâ-maṇḍaḷêśvaraṃ Sôvi-Dêvarasaru Kêdârêśvara-dêvara nandâdivigege (*here follow details of gift and usual final verse*).

## 329

*At the same village, on a stone in the same basti.*

. . . . . . . . . . . . . . . khaṇḍitânaṅga-râjas
stuta-hita-Jina-râjaḥ prâpta-sat-pâda-pûjaḥ |
dhṛita-suguṇa-samâjô vâdinâṃ vâdi . . . . . .
. . . . . . . . . . râjô'bhûn natâśêsha-râjaḥ ||
sarasi cha sita-sarasijam iva
gaganê vidhur iva Harir iva Hara-hasanam |
iva Haladhara-ruchir iva vilasa...
. . . . . . muni-pati-vara viśada-yaśaḥ ||
tachchhishyô Jayakîrtti-nâma-munipas tat-pâda-sêvâ-rataḥ
Siddhânta-vratipô natâkhila-nṛipas siddhânta-pâraṅgataḥ |
tachchhishyôttama-Buḷḷa-Gauḍa-tanujaḥ śrî-Gôpinâthô'bhavat
tachchhishyaḥ svayam apy abhût sva-jananî śrî-Mâḷi-Gâvuṇḍy api ||
kramadind iy-ellara guṇa-stutiy ent endoḍe ||

S'êshô'py astu sahasra-ramya-rasanas stôtrê samarthô hi yô
bhûyô yâ dhishaṇâ [.. . . . . . . . ] śrî-S'âradâpy astu sâ |
sô'py astv atra Gurur ggurus sura-tatêr vyaś śuddha-budhyâ gurur
vvaktuṃ śrî-Jayakîrtti-vṛittam aśakan nânyaḥ kathaṃ mâdṛiśaḥ ||
yama-niyama-samêtô dhyâna-dagdhâgha-jâtô
japa-śata-vidhi-tushṭô'bhûd anushṭhâna-nishṭhaḥ |
anugata-guṇa-jâlô varddhitâtmîya-śîlô
bhuvi kila Jayakîrttiś châru-mûrttis su-kîrttiḥ ||
dîkshâ-svikâra-kâlâgata-jana-nivahê jâta-tôshât prabhûtât
kîrttiṃ kurvvaty anûnâṃ jaya-jaya vachasâ yasya nunnâkhilârttiṃ |
sâ nâmâsyaiva nâmâbhavad iti bhuvanê khyâtir âsîd itîdaṃ
jânê vaktuṃ tadîyân apagata-gaṇanân naiva jânê guṇaughân ||
tachchhishyaḥ śruta-vârddhi-varddhana-vidhus siddhânta-pâraṅgataḥ
siddhântâbhidha-śuddha-nâma-sahitô'bhûchchhuddha-vidyôdyamaḥ |
Bauddhâdy-uddhata-vâdi-baddha-namanaḥ siddha-stutau tatparas
siddhêśaś cha viśuddha-buddhi-sahitô hṛidyô'navadyô bhuvi ||
yad-vâṇîmaya-darppaṇê śuchi-guṇê dhî-bhasma-sandîpana-
prakshîṇâvaraṇâdi-kalmasha-gaṇê satyaṃ jagad-darppaṇê |
Bhavyâ vîkshya nija-svarûpam amalaṃ ratna-trayâkalpakaṃ
svîkṛityâmṛita kâminîṃ nija-vaśê kurvvanti śîghraṃ kila ||
Siddhânta-dêva-munipasya yaśô vidhâya
hṛidyâvaśishṭa-paramâṇu-gaṇair vVidhâtrâ |
nîhâra-hâra-Hara-hâsa-Hari a-târâ-
târâdhirâja-kiraṇâdi kṛitaṃ vadanti ||
indîvaraṃ kimu kṛipâ-sarasî-samutthaṃ
piñchchhâtapatram uta saṃyama-bhûpatêr vvâ |
kiṃ vâgha-vârddhi-parimanthana-mantha-daṇḍaṃ
Siddhânta-dêva-kara-piñchchham itîva bhâti ||
kiṃ karṇṇâbharaṇais suvarṇṇa-rachitaiḥ kiṃ mauktikair nnirmmitaiḥ
kiṃ nânâ-maṇi-nirmmitair api varair mmatvêti muktvâ punaḥ |

Siddhânta-vartipasya mânasahitâm vâṇîm suvarṇṇôjvalâm
karṇṇâkalpa itîva śâśvat imâm kurvvanti sarvvê janâḥ ||
Sâṅkhyâḥ kiṅkaratâm itâḥ kila punar yYaugâ niyôgam kila
Chârvvâkâś cha varâkatâm kila gatâ Bauddhâś cha durbbuddhitâm |
Bhâṭṭô bhrashṭa-matiḥ kilâbhavad imam Prâbhâkaram vêtti kaḥ
tasmât kô madam âtanôti puratas Siddhânta-vâdîśinaḥ ||
syâd-vâda-vâr-âkara-śîtabhânôḥ
Siddhânta-dêvasya manôjña-śishyaḥ |
abhûd asau Buḷḷapa-Gauḍa-nâmâ
châritra-vâr-âkara-śitarôchiḥ ||
Jinêndra-gandhôdaka-pûta-gâtrô
Jinârchchanâ-pushpa-nivâsa-mûrddhâ |
Jinârchchanâ-chandana-kânta-bhâlô
Jinêndra-mantrâlaya-mânasâbjaḥ ||
nityam viśuddhyâ kṛita-dharmma-chakrô
nityam lalâṭê kṛita-dharmma-chakraḥ |
nityam mudâ pâlita-dêhi-chakrô
nityam yaśaḥ-pûrita-bhûmi-chakraḥ ||
dinêdinê sambhṛita-dharmma-vṛiddhir
ddinêdinê varddhita-dâna-vṛiddhiḥ |
dinêdinê vṛitta dayâbhivṛiddhir
ddinêdinê vṛitta-hiraṇya-vṛiddhiḥ ||
amî guṇâs santy akhilê janê'pi
samyaktva-ratnâkaratâ tu naiva |
sâ Buḷḷa-Gauḍê khalu satyam asti
kô vâ tatô varṇṇayati prabhum tam ||
tat-putras tata-sad-guṇa-stuta-Jinas Siddhânta-nâmnô munês
siddhântôddhata-vârddhi-varddhana-vidhôś śishyaḥ supushyad-dayaḥ |
satyâbjâkara-bhâskaraḥ priya-karaś châritra-vâr-âkaraḥ
śrî-pûrṇṇô bhuvi Gôpaṇa-prabhur abhût samyaktva-ratnâkaraḥ ||
Siddhânta-dêva-guru-pâda-payôja-bhaktaḥ
śrî-Buḷḷa-Gauḍa-hṛidayâmbuja-bhânu-bimbaḥ |
san-Malli-Gauḍi-kara-paṅkaja-bâla-bhṛiṅgaḥ
śrî-Gôpaṇô nikhiḷa-bandhu-manîshṭa-sindhuḥ ||
kîrttir ddik-kâminînâm śirasi vitanutê mallikâ-pushpa-śôbhâm
têjas sîmantinînâm vilasati vimalê kânta-sîmanta-bhûmau |
sindûra-śrîr ivâśâ-paravaśa-vidushâm prîti-kṛid dâna-sampad
vâṇî pîyûsha-sâmyâ sakala-guṇa-nidhêr gGôpinâtha-prabhôḥ syât ||

srîmad-râya-râja-guru-maṇḍalâchâryya mahâ-vâda-vâdîśvara-râya vâdi-pitâmaha sakala-vidvaj-jana chakravarttigaḷ appa śrîmad-Abhayachandra-Siddhânta-dêvara priyâgra-śishyan aha Buḷḷa-Gauḍana maga Gôpa-Gauḍan âva-purakk adhipatiy endoḍe ||

dvîpaṅgaḷ-oḷage Jambû- |
dvîpam dêśaṅgaḷ-oḷage Kannaḍa-dêśam |
rûpu-vibhavadali satyâ- |
lâpadi sogayisutam irppav atimudadindam ||

**ant â-Jambû-dvîpad-olagana Karnnâṭa-vishayad-olage** ||

phala-bharav âda śâli taḷil êṟida chûta-kujâli teṅgu kaṇ- |
goḷisuva kauṅgu pûta late pû-giḍu pû-maradôḷi pallavaṅ- |
gaḷa poḷap ondi tâṃ nimirva śâka-kujaṃ tiḷi-nîr-ggoḷaṅgaḷiṃ |
sulalitav âgi rañjipudu Nâgarakhaṇḍam ad etta nôḷpaḍaṃ ||
â-nâḍiṅge śirô-vibhûshaṇav enal Bhâraṅgi chelvâgi su- |
jñâna-vyâpakar appa Bhavya-janadiṃ vidvaj-janânîkadiṃ |
nânâ-nîti-vidagdhariṃ dhanikariṃ tîv irddu lakshmî-mahâ- |
sthânaṃ tannoḷag irppud emba bage-dôṟutt irppud ellâgaḷuṃ ||

**â-purada madhya-pradêśadoḷu** ||

oḷakoṇḍ abhraman eyde chumbip Udaya-śrî-śalav â-bhânu-maṇ- |
ḍalavôy embavol unnatônnatadoḷ â-chaityâlayaṃ chenna poṅ- |
gaḷaśaṃ rañjise bhittigaḷ poḷapu-dôṟalg â-mahâ-sadmadoḷ |
vilasat-pârśva-Jinêśan irppan adaṟoḷ dêvâdhidêvêśvaraṃ ||
ant â-purad adhipati bhû- |
chintâmaṇi Gôpa-Gauḍa-suta-Buḷḷappaṅg |
int udayisi Gôpaṇṇaṃ |
Kantu-samâkṛitiyoḷ oppuvaṃ vasumatiyoḷ |
Jina-sad-dharmmaman ellamaṃ tiḷipi matt â-mûla-san-mantramaṃ |
nenevutt irppud enuttal echchaṟisidaṃ Siddhânta-yôgîndran â- |
tana kâruṇyaman appukeydu mudadiṃ sarvvajña-pâdâbja-van- |
daneyaṃ mâḍuta dharmmadinda naḍevaṃ Gôpaṇṇa-Bhavyôttamaṃ ||
Gôpativâhana-prabheyan êḷisi Gôpati-vâhanâṃśumaṃ |
rûpu-giḍalke jaṟedu Gôpati-vâhana-kântiyaṃ mahâ- |
ṭôpade tâne nindisi manôharad êḷgeyoḷ opputaṃ bahu- |
dvîpaman eyde parvvidudu Gôpaṇan-aggada-kîrtti pâṇḍuraṃ ||

punaḥ ||

akhaṇḍatara-pâṇḍitya-maṇḍitânana-maṇḍalaḥ |
Paṇḍitâchâryya-varyyô'syâkhaṇḍa-śrî-kâraṇaṃ kila ||
yat-kâruṇya-kaṭâksha-vîkshita-pumân lakshmî-patis syât kila
yat-pâdânati-mânitâmala-manâs satyaṃ Mahêśaḥ kila |
tachchhrî-Paṇḍita-dêva saṃyata-kṛipâvâsaḥ kilâsau prabhus
tasmâd asya su-Gôpaṇasya sukṛitaṃ tat kêna vâ kathyatê ||
êkô nivarttayati durggati-mârggatô yam
anyô hi darśayati nirvṛiti-vartma yasya |
yau Paṇḍita-S'ruta-munî munipau tayôs tat
tad-Gôpaṇasya bhuvi puṇyam agaṇyam atra ||

matte ||

Jina-pada-sarôja-bhṛiṅgaṃ |
Jina-vâṇî-vâri-dhauta-kalila-malaughaṃ |
Jina-muni-jana-pada-bhaktaṃ |
vinayâḍhyaṃ Gôpa-Gauḍan akhiḷa-guṇâḍhyaṃ ||

**intu kîrttig âvâsav âgirddu** || **punaḥ** ||

anyadâ guṇa-mâṇikya-bhûshaṇô Gôpaṇa-prabhuḥ |
martya-lôkôdbhavaṃ saukhyaṃ sâdhitaṃ bhuktam uttamaṃ ||

tasmâd anêna bhuktêna sukhênâlam ataḥ paraṃ ।
svargga-lôkôdbhavaṃ saukhyaṃ bhôktavyam adhikaṃ mayâ ‖
itthaṃ svântê vichintyêva Gôpaṇô vâsarê śubhê ।
Purandara-puraṃ śîghraṃ hanta gantu-manâ abhût ‖

śubha-vâsarav ad âvud endoḍe ‖

sapta-triṃsat-samêta-tri-śata-daśa-śatê'bdê S'akê Manmathâbdê
mâsê ch Âshâḍha-saṃjñê vara-Guru-divasê sat-trayôdaśy-upêtê ।
kṛishṇê pakshê manôjñê nikhila-guṇa-gaṇô Gôpaṇô bhûshaṇâttô
bhôktuṃ vâ svargga-saukhyaṃ sura-puram agamad divyam avyâhata-śrîḥ ‖

âtana samâdhi-vidhânam ent endoḍe ‖

parama-Jinêndra-mûrttiyane jânisutaṃ hṛidayâmbujâtadoḷ ।
parama-Jinêndra-mantramane jihveyoḷ uchcharisutta nishṭheyiṃ ।
beraḷgaḷol oyyanoyyan eṇisutta japâvadhiy âge dêhamaṃ ।
tvaritadi biṭṭu mukti-vaḍedaṃ kali-Gôpaṇan êṃ kṛitârthanô ‖

bhadram astu ‖

pûrvvasmin S'aka-vatsarê śubhatarê pakshê cha kṛishṇê'dhikê
mâsê Bhâdrapadê'shṭamî-tithi-yutê śrî-Bhaumavârê varê ।
â-târâpati-bhânu-bhûdhara-dharâ-târâmbaraṃ tishṭatu
śrî-Gôpîśa-parôksha-śâsanam idaṃ sat-karmmaṇâ sthâpitaṃ ‖

## 330

*At the same basti, on a 2nd stone.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖
svasti śrîmati Mûla-saṅgha-tilakê śrî-Nandi-saṅghôdbhavê
svachhê Pustaka-gachchha-śâlini śubhê Dêśî-gaṇê yas sukhî ।
syâd-vâdâri-nagâśanir gguṇa-maṇi-śrêṇî-mahîyaḥ-khaniḥ
śrîmân êsha jayaty alaṃ S'ruta-muniḥ kaivalya-janmâvaniḥ ‖
śishyas tasya munês tiraskṛita-tamas-stômaḥ samudyaṃś chirât
syâd-vâdâchalataś chid-ambara-talê dêdîpyamanas sadâ ।
dînaṃ viśvam idaṃ kṛipâmṛita-bharair ujjîvayan pâvanaḥ
chihnâtîta-kalânidhir vvijayatê śrî-Dêvachandrô muniḥ ‖
tach-chhishyô'bhayachandra-rundra-karuṇâ-saudhôllasan-nirjjharî-
sampûrṇṇâmala-mânasaḥ Kali-yugê śrêyâṃś cha Gôpîpatêḥ ।
sûnus sûnṛita-dharmma-karmmaṇi rataḥ śrî-Jaina-chûḍâmaṇir
ddûraṃ Buḷḷapa ity ayaṃ prabhur ayaṃ khyâty-âtmanâ śôbhatê ।

yintu negaḷtevett â-vibhuv irppa grâmav âvud endaḍe ‖

sâraṃ Guttige sandu barppa padineṇṭuṃ-kampaṇaṃ bhûmiyoḷ ।
sâraṃ Nâgarakhaṇḍam ant adoṟoḷ irpp â-grâma-sandôhadoḷ ।
Bharaṅgî-puram abja-shaṇḍa-lasitaṃ chaityâlayânîka-vi- ।
stârôdyat-kalaśâṃśu-śôbhita-.... sâraṃ jayat-saṃstutaṃ ‖
â-puramaṃ bhû-kântâ- ।
nûpuramaṃ nûtna-ratnamaya-gôpuramaṃ ।
bhûpati-sabhâbhirâmaṃ ।
Gôpa-prabhu-sûnu-Buḷḷapâryyaṃ porevaṃ ‖

Kaliyam mânkarisittu tanna charitam kalpâvanîjâtadoḷ ǀ
chalamanam mâḍidud atyudârate mahâ-dhairyyam surôrbbîdhradoḷ ǀ
maletatt endoḍe Buḷḷapa-prabhuge bhavyâchâradim châgadim ǀ
vilasad-dhairyyadin î-dharâtaḷadoḷ anyar ppôlal ên ârpparê ǁ

kam ǁ châgade dhana-râsiyan uru- ǀ
bhôgade tann âyurâsiyam sameyisidam ǀ
tyâgam śrêyâmsanoḷ uru- ǀ
bhôgam sukumâranalli saman embinegam ǁ

vṛi ǁ yinitum chôdyame râya-râja-guru-lôkâchâryyar âsthâna-rañ- ǀ
jana-vidvaj-jana-chakravarttigaḷan im durvvâdi-mâtanga-bhê- ǀ
dana-pañchânanar oldu bôdhisidavar sSiddhânta-yôgindrar end ǀ
ene Buḷḷappanoḷ udgha-kîrttiyum anûnâchâramum dharmmamum ǁ
chiram all îtanuv âpta-pûjey-odavam sat-sêveyam bhaktiyim ǀ
gurugaḷg im mige mâḷpar apparo peṟar mên âgarô mâḷpen âm ǀ
chiramam dharmmaman endu koṭṭ adake bhû-dânangaḷam dîrgghikô- ǀ
tkaramam kaṭṭisi Buḷḷapa-prabhuv ad êm dharmmakk aḍarpp âdanô ǁ

kam ǁ Jina-pada-yugadoḷ Jina-muni- ǀ
jana-sêveyoḷ uchita-dânadoḷ saliyisidam ǀ
manamam tanuvam dhanamam ǀ
vinaya-param Buḷḷapâryyan achalita-dhairyyam ǁ

intu sukhadin irppannegam samâdhi-kâlam atyâsannam âge ǁ

vṛi ǁ Jina-patiyam Jinêśvarana nâmaman â-Jina-nâma-sankheyam ǀ
manadoḷam âsya-pankajadoḷam kara-śâkheyoḷam samâdhi sañ- ǀ
janiyipa kâladoḷ nilisi sarvva-nivṛittige sandu mukti-sâ- ǀ
dhana-manan aididam tridaśa-dhâmaman î-kramadinde Buḷḷapam ǁ

va ǁ antu pañcha-Paramêshṭhigaḷa dhyânadim tâm paḍeda samâdhi-kâlada japa-kramam ent endoḍe ǁ

adu mûvatt-aidaṟindam kramadoḷe padinâṟâgi matt âṟaroḷ san- ǀ
dudu bandatt aidaroḷ nâlkaṟoḷ eṟaḍaroḷ irdd ondaṟoḷ nindu nâkâ- ǀ
spadamam sait ittud âpta-stava-japa-vilasad-varṇṇa-sandôham îy-an- ǀ
dadin â-jihvâgradoḷ san-matiyin enal ad êm dhanyanô Buḷḷapâryyam ǁ
sarigâṇem dhareyalli châgigaloḷ ennoḷ polke-vappannaram ǀ
sura-bhûjam saman appoḍ appud adan âm noḷpem samant embavol ǀ
dhareyoḷ pom-maḷe sôrdda pânginoḷe châgam geydu sôpânam âg ǀ
ire dharmmam tridivakke Buḷḷapan amartyâvâsamam porddidam ǁ
mânyô râja-sabhâsu Buḷḷapa-vibhur yyaḥ Pârtthivê vatsarê
mâsê Bhâdrapadê trayôdaśi-tithau pakshê'ıkkavârê sitê ǀ
śrîmat-pañcha-namaskriyâmaya-sudhâm svairam piban śrî-gurun
dhyâms ...... samâdhi-vidhinâ sa prâpa divyâm śriyam ǁ
â-kalpam bhuvi Buḷḷa[pa]-prabhu-yaśas sthâyy astu sam ....
............ ity achîkarad imâm asmai nishadyâm kalâm ǁ
tat-prêmâtma ...... nâtha-paramârâdhya .......... ǀ
........ chandra-sûrir aniśam jîyâd idam śâsanam ǁ
varsha-sahasradoḷ .. daśa-sa ................... ǀ
varshame Pârthivam pudiye Bhâdrapadam vara-mâsad ondu .. ǀ

.. ...... sita-pa .............. Prabhâ- |
kara-vara-vâram âge vibhu-Bullapan aidida ........ ||

## 331

*On a 3rd stone near the same basti.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
nirupama-Dhâtu-vatsarada Mâdhava-mâsada śuddha-saptamî- |
Kharakaravâradol dinakarôdayav âgada manne sanda sach- |
charite Jinêndra-rundra-pada-padmanan oppire chitta-vrittiyol |
.. ruyisi nâde Bhâgirathi târdidal âyata-svargga-saukhyamam ||
abhavam śrî-Vîtarâgam tanage nijadolam daivam â-yôgi .... |
vibhu Siddhântâkhyar ârâdhyaru Jina-mata-vârâśi-sampûrna-chandram |
prabhu Bullappam pitam bhâsura-gunavati Mallabbe tây endod î-sad- |
vibhavam nôntar .. .. ariyire dharanî-chakrado ....... ||

sukhamaya .. ..... ....... Bhâgîrthi nirupama-saukhya . yippa ... pritiyam ............ ..........
bhadram astu ........

## 332

*At Kuniteppa (same hobli), on a vîrakal in front of the Basavanna temple.*

śrîmatu vîra-Ballâla-Dêva-varishada Krôdhana-samvatsarada Chaitra-su 10 Brihavâradandu śrîmatu Kâva-Dêvarasaru Tevarateppa.. .n irivalli Madavari Hariyananu......iridu sura-lôka-prâptan âdanu

## 335

*At the same temple, on a vîrakal to the south.*

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-bhattârakam Satyâśraya-kula-tilakam Châlukyâbharanam pratâpa-chakravartti Jagadêkamalla-Dêva râjyam geyye Mâda-verggade .. ... yaka Bammanayya Banavâse-pannirchhasiraman âluttire Nâgarakhanda-yeppattaram ...... nâl-gâvundu geyye ... Gâvunda ...........

## 336

*On a 2nd vîrakal in the same place.*

svasti srî prithivî-vallabha mahârâjâdhirâja paramêśvaram parama-bhattârakam Satyâśraya-kula tilakam Châlukyâbharanam śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivriddhi-pravarddhâmanam â-chandra-sûryya-târam-baram saluttam ire || tat-pâda-padmôpajî[vi] || svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmantâdhipati mahâ-prachanda-dandanâyakam .... bara ... bhu Sântalige-sâyiramumam Jiddulige-yerppattumam sukhadin âluttam ire || Châlukhya-Vikrama-kâla 6 neya Durmmati-samvatsarada Chaitra-ba-amâvâsye-Âdityavârad .... Nâgarakhanda-yerppattakam Boppa nâr-gavundu geye || Kodadateppada Nâga-Gavunda ûrggâvundu geye || .... nneyara Nâga-Settiya magam Mâchi-Setti gandara ganlam todare balgandam Kodadateppada turu pariye paridu Kelligattiya bayalolu talt iridu kâdi sattu sura-lôkake sandam (*usual final verse*).

## 337

*On a 3rd vîrakal in the same place.*

svasti śrîmatu Châlukya-Vikrama-kâlada 41 neya Durmmuki-samvatsaradalu svasti samasta-prasasti-sahita srîmad-dandanâyaka Gôpanarasa Banavâse-pannirchhâsiraman âlutt ire Nâgarakhanda-

eppataka Boppa-Dêva .. ...yatana geye Kala-Gavuṇḍan ûr-ggavuṇḍu geyye Kadaba ... Kîrtti-va... na piḷiya padava .... Haruvateppavan iḷilal endu âkshêpisi ûraniṟam ediṟe aḷivinam peṇḍira uḍeyan uchhalu tuṟu hari śrîmatu Nâ .... kaṇḍa 70 ttaṟa prabhu Kuḷiyateppada Mala-Gavuṇḍan-aḷiya Makaḷamaṇi gaṭâ ... surigiṟidu sura-lôka-prâptan âda î-kala niṟisi .. âtana Gôvaṃ Malla-Gavuṇḍanu Meri-Seṭṭiyu Bava-Gauṇḍanu besageyda baḷige .. Mâmôja bareda Mala-Gauṇḍana mâyu .. na .. miṭṭa .. Châûro-Gaüṇḍa magaḷe kôpa śrî

## 338

*At the same temple, on a vîrakal to the north.*

Saka-varuśa 1361 naḍava Siddhârtti-saṃvatsarada Âsvayija-suda 4 .... vâra-nakshatra-Vishakeyalu Kuṇiyateppa Tevarateppa ...... svasti śrîmatu Saka-va 1361 ....... Kala-Gauḍa nânu âtanaṃ Bomma-Nâgaṇṇa konda âtana madavaḷige Bhairâyi sahaga .. nava mâḍidaḷu Mahadêvanu mâ.... danu

## 339

*On a 2nd vîrakal in the same place.*

svasti śrîmatu Yâdava-Nârâyaṇa pratâpa-chakravartti śrî-Siṃhaṇa-vijaya-râjyada 88 neya Îśvara-saṃvatsarada Puśya-suddha 8 Bri । Tevarateppava Siṅgarasa-Bîrarasanavaru hâyidalli Lôka-Gauṇḍan-aḷiya Goggi-Gauḍa tuṟuva maguḷchi sura-lôka-prâptan âdanu ॥

## 340

*On a 3rd vîrakal in the same place.*

svasti śrî Yâdava-Nârâyaṇaṃ bhuja-baḷa-pratâpa-chakravartti śrî-Kannahasa-Dêva-varshada 3 neya Savamya-saṃvatsarada Jyêshṭha-ba 13 Budhavâradandu .......... Tribhuvanamalla hâyega-bêṭekâṟa Hariyapa-Seṭṭiya besavaga Kuḷiyateppava kammâṟa-Malôjana maga Bomôjanu bêṇṭege hôdali handi mêlavâyidaḍe surigiṟidu meṟadu sura-lôka-prâptan âda maṅgaḷa mahâ śrî

## 341

*On a 4th vîrakal in the same place.*

ôṃ namaḥ namas tuṅga-&c. ॥

S'aka-varusha 1330 neya Manmatha-saṃvatsarada Mârggasira-bahuḷa-saptamî-S'anivâra-Hubbe-nakshatra-prîti-yôga-bhadrâkaraṇadalu śrîman-âḷvu-mahâ-prabhu Nâgarakhaṇḍeya-nâḍo-ḷagaṇa Kuṇiyatepa Tevaratepa.. ḷigabhâle mûṟu-grâmada êka-prabhu Dêma-Gauḍa âtana maga Nâga-Gauṇḍa â-Nâga-Gauṇḍana maga Dêma-Gauṇḍaru samasta-kama.. vanu pâlsi dakshiṇâyana-puṇya-tithiyalu svarggasthan âdanu.

## 343

*On the Basava pillar near the same temple.*

śrîmatu Nâgarakhaṇḍeyada nâḍ-oḷagaṇa Kuḷiyateppada mûliga Nâga-Gaüḍana grâmavanu Gadugina Triyambaka-dêvara amṟitapaḍige biṭṭa pura maṅgaḷa mahâ śrî

## 344

*At Tevarateppa (same hobli), on a stone in front of the Vîrabhadra temple.*

parama-Jinêndra-rundra-pada-dvandvadoḷ ondisi chittamaṃ manô- ।
harataram appa pañcha-padadiṃ charamaṃ kiviyôḷe kêḷutaṃ ।
guru-vachanaṅgaḷaṃ padedu bhâvisutaṃ vibhu-Kêta-Gauḍan î- ।
dhare pogaḷal samâdhi-vidhiyiṃ paded Indra-nivâsam eydidan ॥

### 345

*On a stone in front of the same temple.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
sâgara-vâri-vêshṭita-samasta-dharâ-ramaṇî-ghana-stanâ- ।
bhôgav id embinaṃ vidita-vistṛita-sâratarâgrahâradiṃ ।
Nâgarakhaṇḍa-patra-parivêshṭandiṃ jana-nêtra-putrikâ- ।
râgaman ittu mâṇdude manas-sukha-daṃ Banavâsi-maṇḍaḷaṃ ॥
baḷasida nandanâvaḷigaḷiṃ śuka-saṅkuḷadiṃ pikâḷiyiṃ ।
baḷed eṟagirdda śâḷi-vanadiṃ bhramarâḷiyin ikshu-vâṭiyiṃ ।
tiḷigoḷadiṃ latâ-bhavanadiṃ kamaḷâkaradiṃ kumudvatî- ।
kuḷadin id êṃ manaṅgoḷipudô satataṃ Banavâsi-maṇḍaḷaṃ ॥
adan âḷvan akhiḷa-ripu-nṛipa- ।
mada-marddanan artthig artthamaṃ paded îvaṃ ।
pada-nata-rakshâ-dakshaṃ ।
vidita-yaśaṃ Sôvi-Dêva-bhûtaḷanâtha ॥

â-Kâdamba-kuḷa-tiḷakana vikrama-prakramav ent endaḍe ॥

adaṭar mmeyyikke bîrar bbirudan uḷidu kumbikke vidvishṭa-bhûpar ।
mmadavaṃ biṭṭikke śêshâkshataman osevar ôtikke sarvvasvamaṃ ba- ।
llidaruṃ tandikke mâṟânt avanipa-satiyar kkaṇṇa-nîr ikke pûṇd i- ।
kkidan â-Chaṅgâḷva-dhâtrîpatige nigaḷavaṃ Sôvi-Dêva-kshitîśaṃ ॥

(ka) ॥ madavad-arâtiyaṃ tavisal aggaḷa-gaṇṇa Kaḍamba-Rudran em- ।
bude pesar ugra-maṇḍaḷika-gaṇḍara dâvaṇiy embudê diṭakk ।
adirad arâti-maṇḍaḷika-Bhairavan embude Sôvi-Dêvan em- ।
bude Nigaḷaṅkamalla-nṛipan embude satya-patâkan embudê ॥

ka ॥ para-nṛipa-bandhakanê gaṇ- ।
ḍara dâvaṇi kaliye maṇḍaḷika-Bhairavan êṃ ।
sthira-satya-vâkyanê husi- ।
vara sûlaṃ Sôvi-Dêvan anupama-bhâvaṃ ॥
Nâgarakhaṇḍaṃ Banavaseg ।
âgikkuṃ bhûshaṇaṃ-bol ant adaṟoḷag im- ।
bâgi sale Tevarateppaṃ ।
nâga-latâ-pûga-vanadin asadaḷav eseguṃ ॥
â-Tevarateppad adhipati ।
bhûtaḷapati Sôvi-Dêva-pada-yugaḷa-sarô- ।
jâta-mada-madhukaraṃ vi- ।
khyâta-yaśaṃ Boppa-Gaüṇḍan âhava-śauṇḍa ॥

vṛitta ॥ Amarêjyaṃ mantradoḷ śauchadoḷ Amaranadîjaṃ prajâ-pâḷana-pra- ।
kramadoḷ Dharmmâtmajaṃ saprabhuteyoḷ amaḷâbjêkshaṇaṃ niśchayaṃ tâ- ।
ne mahî-lôkâgradoḷ Gâvaṇa-kuḷa-tiḷakaṃ Boppa-Gâvuṇḍan end en- ।
du manas-saṃprîtiyiṃ baṇṇipud akhiḷa-dharâ-chakrav ânandadindaṃ ॥
â-Tevarateppad adhipa- ।
khyâtiya nâu ênan-ênan abhivarṇṇisuvem ।
bhûtaḷame tâne baṇṇipud ।
îtane guṇiy endu Boppa-Gauḍanan aniśaṃ ॥

â-vibhuvina sati Lakshmî- |
Dêvige saubhâgya-bhâgya-lakshaṇa-guṇa-sad- |
bhâvâkṛitiyindaṃ mêl |
bhû-viditaṃ Châvikabbe-Gavuḍi nitânta ||

vṛitta || Saṇḍada Bammi-Seṭṭi-guṇi-Bhavya-śikhâmaṇi-Kalli-Seṭṭigaḷ |
maṇḍaḷa-vandyar-annar oḍavuṭṭidaḷ emb init alla Boppa-Gâ- |
vuṇḍana permme-vetta sati sarvva-guṇânvite Châvikabbe-Gâ- |
vuṇḍiy enalke baṇṇisadar âr bbhuvanântaradoḷ nirantaraṃ |

â-mahâ-prabhuv enippa Tevarateppada Boppa-Gâvuṇḍaṅgaṃ Châvikabbe-Gâvuṇḍigaṃ ||

ka || Udaya-giriyiṃ dinâdhipan |
udadhiyin amṛitâṃśu-maṇḍaḷaṃ śuktikeyind |
odavida mauktikav ogevant |
udayisidaṃ Lôka-Gauṇḍan emba mahâtma ||

vṛitta || âtana mâte mâtu dhareg âtana pûṇkeye mikka pûṇke sand- |
âtana baṇte baṇṭu negaḷd-âtana buddhiye śuddha-buddhi mikk- |
âtana sâhasaṃ neṟeye sâhasav end abhivarṇṇikuṃ dhari- |
trîtaḷav âgaḷuṃ Tevarateppada nâḷ-prabhu Lôka-Gauṇḍana ||

vṛitta || ettisidaṃ Jinêndra-gṛihamaṃ dhare baṇṇisal eyde tanna mey- |
vattisidaṃ prajâ-prakaravaṃ ripu-varggada bâya bâgiloḷ |
tettisidaṃ palar bbedaṟe kûr-alagaṃ nija-kîrtti-vaḷḷiyaṃ |
pattisidaṃ dig-antavan id êṃ kṛitakṛityano Lôkan urvviyoḷ ||

ka || keṟe bâvi dêvatâ-gṛihav |
aṟavaṇṭige satrav emb ivaṃ paḍi salipaṃ |
neṟeye para-hitav id end id |
aṟikeya nâḷ-gauḍan enipa Lôka-Gavuṇḍaṃ ||

va || â-mahâ-prabhuvina satiya śîla-guṇav ent endaḍe ||

ka || Tottûra Goyda-Gavuḍana |
hetta-magaḷ Kâḷikabbe-Gâvuṇḍi jagaṃ |
bittarise sakaḷa-śîla-gu- |
ṇôttame negaḷd-Attimabbeyaṃ gelevandaḷ ||
â-Kâḷikabbe-Gavuḍi ka- |
ḷâ-kuśaḷe Jinêndra-dharmma-nirmmaḷe satataṃ |
Lôka-Gavuṇḍana kula-vadhu |
lôka-prakhyâte Sîteyant esedippaḷ ||

svasti śrîmat-Kaḷaturyya-chakravartti râya-Murâri bhuja-baḷa-malla Sôyi-Dêva-varishada nâlkeneya Vikṛita-saṃvatsarada Pausya-śuddha-puṇṇamî-Sômavârav-uttarâyaṇa-saṅkramâṇa-puṇya-dinadoḷu Tevarateppada Lôka-Gâvuṇḍaṃ tanna māḍisida Ratnatraya-dêvara ashṭa-vidhârchchanakkaṃ banda hôda risiyar-âhâra-dânakkaṃ śrîmanu-mahâ-maṇḍalâchâryyar appa Bhâṇukîrtti-saiddhântika-dêvargge kâlaṃ karchchi dhârâ-pûrvvakaṃ māḍi koṭṭa gadde (*here follow details of gift and usual final phrases*) â-mahâ-prabhuvina piriya-gurugaḷ appa Munichandra-dêvara tapaḥ-prabhâvam ent endaḍe ||

vṛitta || mantaṇam êṃ samasta-paramâgamadoḷ pada-śâstradoḷ pramâ- |
ṇântaradoḷ samasta-gaṇitaṅgaḷoḷ orvvane tadjñan âgi chai- |
rantana-mârggadiṃ naḍadu viśva-nutaṃ Munichandra-dêva-sai- |
ddhântika-chakravartti jasamaṃ desey-antu-varaṃ nimirchchidaṃ ||

â-divya-munîndrara priya-śishyar appa mantravâdi-Bhânukîrtti-saiddhântikara guṇa-prabhâvam ent endaḍe ||

pesarvett ugra-samagra-dêvateyaruṃ tam-tamma pîṭhâgradiṃ |
pesar gêḷal birut ôḍipôgi naḍugutt irppar kkaraṃ yaksha-râ- |
kshasa-gandharvva-piśâcha-bhûta-phaṇi-vêtâḷâdi-tîbra-grahaṃ |
besan ên embuvu Bhânukîrtti-munipâjñâ-śakti sâmânyam êṃ ||
uragôgra-graha-śâkinî-vihaga-bhûta-prêta-ranṭṭaṅga-bhên- |
tara-paisâcha-niśâcharâdbhuta-gaṇaṃ bhû-chakradoḷ tôral u- |
ddharisitt ant ade yantra ôdidude mantraṃ koṭṭa bêr tantrav a- |
chchari saiddhântika-Bhânukîrtti-muninâthôgrâjñe sâmânyamê ||
śrîman-Mûla-padâdi-saṅgha-tiḷakê śrî-Kuṇḍakundânvayê
Kâṇûr-nnâma-gaṇôtsa-gatsa-śubhagê bhû-Tintriṇîkâhvayê |
śishyaḥ śrî-Munichandra-dêva-yaminaḥ saiddhânta-pâraṅgamô
jîyâd Bandaṇikâ-purêśvaratayâ śrî-Bhânukîrttir mmuniḥ ||

## 346

*At Beṇṇegere (same hobli), on a stone near the Kallês'vara temple.*

. . . . ty âviḥkṛitaṃ Vi. . . . râhaṃ kshôbhitârṇṇavaṃ |
dakshi. . . . . . . . . gra-viśrânta-bhuvanaṃ vapuḥ ||
dhareg adhinâtha. . . . . . . . . . . . . . . ṇyaka-vîra-daitya-vi- |
staratara-bhîkarâkara-ghanâghana . . . . . . . . . . |
poredire śiḷdu perggaruḷan ettiral oppuvan â . . . . . . |
. . . . . . . . v ig abhîshṭa-phaḷamaṃ satataṃ nuta-Sôma . . . . . . ||
. . . . . . . . . . . ḷa-jagaṃ pañcha-bhûtâdi-viśvaṃ- |
bhare sapta-dvîpa-nâ . . . . . . . . . . . . . . gaḷiṃ vo- |
ppire tan-madhya-sthitaṃ kâñchana-ghaṭita-siḷâ-paṭṭa-pî . . . . . . |
. . . . . . . . bita-bahu-śikharaṃ Mêru-śaiḷaṃ viśâḷaṃ ||
makara-vrâ. . . . . . . . . . . . . . ṭṭa-samsparddhi-mîna- |
prakara-prakshôbhitôdyat-taraḷatara-taraṅgô. . . . . . . . . |
. . . . . . . . . . . . chelvaṃ paḍedud aviraḷôttâḷa-kallôḷa-mâḷâ- |
dhika-saṅgharsha-praka . . . . . . . . . . . . . . . . mudra ||
âvarisi Mêru-giriyan I- |
lâvṛitav alliṃ baḷikka teṅ. . . . . . . . . . |
. . . . . . . . . . . sam dhâ- |
trî-vara-Kimpurushav ante Bharata-kshêtra ||
. . . . . Bhâra. . . . . . | . . . . . . . . nâ-kuntaḷôpamaṃ Kuntaḷav ur- |
vvî-ramaṇav akhiḷa-janatâ- | . . . . . . . . . . . . . . . . . . . ||
. . . . . nisirdda Kuntaḷa-mahitaḷamaṃ palabar mmahî-par â- |
krâ . . . . . . . . . . . . . . . . . . ant avariṃ baḷikkav a- |
tyanta-nija-prasiddha-vijayaṃ śu. . . . . . . . . . . . . . . . |
. . . . kan ûrjjita-prabaḷa-dôr-vvaḷadiṃ taḷedaṃ dharitriyaṃ ||

svasti samadhi . . . . . . . . . . . . dhirâjaṃ Kâḷâñjara-pura-varâdhîśvaraṃ suvarṇṇa-vṛishabha-dhvajaṃ ḍama. . . . . . . . . Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa kadana-prachaṇḍa mâna-kanaka . . . . . . . . gaja-sâmanta śaraṇâgata-vajra-pañjaraṃ pratâpa-Laṅkêśvaraṃ pa . . . . . . . . . . . Giri-durgga-malla

chalad-aṅka-Râma vairibha-kaṇṭhîravaṃ niśśaṅka-malla . . . . . . . . śrîmad-bhuja-baḷa-chakravartti Bijjala-Dêvaṃ Kalyâṇada nelevîḍi . . . . . . . . . . . . dim râjyaṃ geyyuttam ire || tat-pâda-padmôpajîvi ||

sale nile râjya-la . . . . . . . . . . . . . padmadoḷ vachô- |
lalaneyan udgha-dôṟ-parighadoḷ vija . . . . . . . . . . . . g- |
vaḷeyadoḷ eyde kîrtti-lateyaṃ parivêshṭisi Sôyi-Dêva . . . |
. . . . . . . . . . . ṉ dhare ninnane kûrttu kîrttisal ||
madavad-arâtiyaṃ . . . . . . . . . . . . . . Rudran em- |
bude pesar ugra-maṇḍaḷika-gaṇḍara dâvaṇiy embudê . . . . |
. . . . . . . . . . . . . . . . Bhairavan embude Sôyi-Dêvan em- |
bude nigaḷaṅka-malla-nṛipan embu . . . . . . . . . . . . . ||

tad-anvaya-prabhâvam ent endaḍe ||

dharmmâmbhônidhi mîṟuva |
durmmada-vîrâ . . . . . . . . . . . . . . ||
. . . . ṇaṃ Bandaṇikeya |
Bammarasaṃ pempu-vettan avanî-taḷadoḷ ||

tat-taneyaṃ

. . . . . . . . . . . . . . . . . . . rasikaṃ śishṭêshṭa-paṅkêjinî- |
dinanâtha prabhu-mantra-śakti-nirataṃ darppishṭa-vidvishṭa-kâ- |
na . . . . . . . . . . . . . . . tyâ . . . . . . . . . . . . . . . . . . . . |
. . nutaṃ Bopparasaṃ negartte-vaḍedaṃ viśvambharâ-bhâgadoḷ ||
. . . . . . . . . . . . | . . vallabha-S'ânta-nṛipa . . . . . . . . . . . . Siriyâ- |
Dêvigav âtmajan âdaṃ | bhûvallabhan enisi nega . . . . . . . . . ||
. . . . . . . . . . nt-ari-kapâḷa . . . . ruṇḍa-mâle mâr- |
kkoṇḍara ruṇḍamâle niṭiḷâgni-viḷôcha . . . . . . . . . . . . |
. . . . . . . . kûr-asiye . . . . . . oppade Sôyi-Dêva-bhû- |
maṇḍaḷa-nâtha maṇḍaḷika-Bhairava . . . . . . . . . . . . . ||

tat-sati ||

kendaḷir opput irppa beraḷ uḷḷ . . . . . na jaṅghe nuṇpinind |
andavan â . . . . . . . . bav eyde ve . . . . . . . . . . . . |
. . . . de bâseyind eseva teḷbasuṟ udgha-payô-dharaṃ . . râg |
endu . . . . . . . . . nute Mâḷala-Dêvig oppuguṃ ||

sruta-ramaṇa-Sôyi-Dêvana |
sati Lachchala-Dêvi paḍedaḷ urvvî . . . . . . |
. . . . . . . maṇi-S'iva-pada- |
natanaṃ śrî-Boppa-Dêva-bhûtaḷapatiyaṃ ||
pati-hite Sôma-bhûpana . . . . . . . . . . . . . vitre Bhâ- |
rati-Rati-sêvye chandra-mukhi vṛitta-payôdhare mîna-nêtre sand |
atiśaya-rûpa-sampada-yu . . . . . . . . . . . . . . . . . |
kshiti-nuta-Mallikârjjuna-mahîbhujanaṃ bhu[va]na-prasiddhana ||

svasti samadhigata-pañcha-mahâ-śabda ma . . . . . . . . . . . . . varâdhîśvara Jayantî-Madhukêśvara-dêva-labdha-vara-prasâda | mṛigamadâmôda | Triyaksha . . . . . . . . . . nagarâdhisṭhita-Lalâṭalôchana-Chaturbbhuja | jagad-viditâshṭâdaśâśvamêdha-dîkshita | hima . . . . . . . . . . . . . khara-saṃsthâpita-sphaṭika-śilâ-stambha-baddha-mada-gajêndra mahâ-mahimâbhirâma | Kâda . . . . . . . . . . . mahâ-mahî-

pâḷa-kuḷa-bhûshaṇa permmeḷi-tûryya-nirgghôshaṇa śâ ....... mânôttuṅga siṃha-lâñchchhana dattârtthi-kañchana samara-jaya-kâraṇa Kâdambar-âbha ........ pratâpa-mârttaṇḍa maṇḍaḷika-gaṇḍa-baṅgâṟan ity-akhiḷa-nâmâvaḷî-virâji.........hâ-maṇḍaḷêśvaraṃ Sôyi-Dêvarasaru Banavase-pannirachchhâsiramaṃ dushṭa-nigra.........nadiu âḷdu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irdd ondu-devasaṃ | dharmma........ Nâṇandûran agrahâraṃ mâḍi biḍavêḷkuv endu śrîmad-Bhuja........ Dêvaṅge binnapa-geydu mêl-âḷikeyaṃ paḍedu śrîmad-dêśâdhikâri-Kasapayya (*some others named*) yint inibara sannidhânadoḷu chatur-vvêda-vêdâṅgôpâṅga-śâstra-pravîṇar appa ... Brâhmaṇôttamara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi śrîman-Nâgarikhaṇḍa-kampa (*stops here*).

## 348

*On the top of the same stone.*

....rshada 16 neya Rudri-saṃvatsarada Pâlguṇa-suddha-puṇṇavi ......man-mahâ-pradhânaṃ daṇḍanâyaka-Bâbimayyagaḷa........saṃ... suṅka........ sukhadind âlutta.. Bîrava ......... .... Binniṅgereya .................. pratîpâḷisidavaru .... vuṇḍa Boppa-Gâvuṇḍa Bhâva-Gâvuṇḍanu ........bôga-nivêdyakke biṭṭa dharmmake.. ...dêguladiṃ ..... mûḍaṇa......... svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Tribhuvanamalla Taḷakâ.. Gaṅgavâḷi-No.... ...di-Banavâse-Hânuṅgala goṇḍa bhuja-baḷa.. ...ra Hoysa ....... . Baṅkâpurada bîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyu........ svasti samasta-praśasti-sahita śrîman-mahâ-pradhânaṃ daṇḍanâyakaṃ Râ ....... mayyaṅgaḷu Noṇambavâ.. Banavâse-nâḍa sum .... nôḍutta.. avara besadi || svasti samasta-.. .. saṃpannaru S'iva-pâda-śêkhararu Mahêśvara-gaṇa....... raru Kâshyapa-gôtra-pavitraru .... santôsharu bandhu-jana-chintâma ... âśrita-jana-kalpa-vṛiksharu para-nârî-putrarum appa śrîman-Nâgarakhaṇḍav-eppattaṟa suṅka ... ggaḍe Dêvapayya-Nâyaka ... Binniṅgereya Grâmêśvara-dêvarige nandâdîvige-jirṇô.. ...ke biṭṭa dharmmav ondu.. ... r okkalu (*usual final phrases*) śrîmad-agrahâraṃ Kiṟiya-Keṟevûra Kriyâśakti-paṇḍitara śishya.. ḷḷiyamman-Arasiyabbeya maga Naychî-Seṭṭige ke ... dhârey eṟadu biṭṭa dharmma Bhûmi-dêviya pra.... raṇêśvara-dêvaru.. ..........

## 351

*At Gummanahâḷu (same hobli), on a stone near Jêni-hoṇḍa.*

svasti śrî Mârakki-arasara Banavâsi-mûvatta-ilchâsiranu âḷe Bandanikkiya naḷ-gamuṇḍar tammoḷ eṟiye Eṟeganoḷ kûḍi Alagara Kupân sâtu .......... sargâlaya pokkan

## 352

*At the same village, on a stone in Chavuḷi Vîrabasava's garden.*

........Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa.... śrî-vîra-Râmachandra-râjyôdayada 15 nê Bya.... ....śudha 1 Âdivâradalu śrîmad-anâdiy-agra.. ...yaśana mahâjanaṅgaḷu ........... ja-sâmya-sahitaṃ.... Gavuḍana.........bhaya-santâna-mukhyavâgi sva .... ... chandrârkka-târaṃ-barav aha.... ḍaviya gavuḍikeya.. ... ...ra Kâma-haḍavanu ...... dana tarala Bomma bôvanu .....ge turu hôhalli bâsiya.... t ṟidu meṟedu ............. ma-Gavuḍa .. ...... gellika-bava ......

jitêna labhyatê &c. ||

## 353

*At Nêraḷige (same hobli), on a stone in the Vîrabhadra temple.*

śrî Gaṇâdhipatayê namaḥ || Pramâdi-saṃvatsarada Bhâdrapada-śu 10 lu śrîmatu Neraḷigeya Vîra-bhadra-dêvarige śrimann-âḷuva-mahâ-prabhu Sîveya Arasammanavaru koṭṭa britti-bhûmiya sâdhanada kramav ent endare naû Mûgûra-agrahârada keṟeya tegasal âgi dêvara amrita-paḍi-aṅga-raṅga-vaibhavakke saluva Timmâpurada grâmada Siṅgiseṭṭikaṭeya teḷagaṇa gaddeyu keṟeyu-vara nîru

koṇḍa bhûmiyu kereyavoḷagâgi .... ya koḷagadalu bîjavari .... ṭe mû-gaṇḍuga-bhûmi kerevoḷagâg ; hôda sammanda â-bhûmige pratiyâgi nâvu yiki koṭṭa bhûmi Nêrilige-grâmadalu Kânakaṭê teḷage (*stops here*).

## 354

*At Ânevaṭṭi (same hobli), on a stone near S'înîrukaṭṭe.*

Dundubhi-saṃvatsarada Mâgha-śuddha 5 lu śrîmat-Keḷadi-Basavappa-Nâyakaru Liṅgage barasi kaḷuhida kâryya Kupaṭûra sîme Ânevaṭṭi-grâmadalu hostâgi kaṭṭuva pêṭeyallu Hañchina Siddabasavappa-Voḍêrige Puṭṭatanavara bhaktiyalu kallu-maṭhava kaṭṭisikoṇḍu sêveya krayava koḍevu yî-maṭhada hitalu kopalu bage yî-pêṭhê-samîpada Kârehoṇḍada kôḍiyallu prâku nillisida nashṭada bhûmiyâda 3¾ yî-grâmadalu haḷe-pêṭheyalu prâku yidda hûgopala staḷake terigey illa yî-staḷakke sistu-mâḍi yî-staḷana hâluttâra koḍabêk endu Garajina Vîrapa-Voḍêru hêḷikoḷḷuthârê âlisi appaṇe âgabêk endu Gurapanavaru hêḷikoṇḍa sammandha Yîrapa-Voḍêra kaiyya kraya ga 5 aidu-varahanu aramanege tegadukoṇḍu Kupaṭûra-sîme Âṇevaṭṭi-grâmadalu hostâgi kaṭṭuva pêṭhe-samîpadalu Kârêhoṇḍada kôḍiyalu prâku nilista nashṭadinda maṭha kaṭṭisi hitalu kopalu bage saha 3¾ yî-grâmada haḷê-pêṭheyalu yida pûgoppallige yîga mâḍida sistu 1¼ ubhayaṃ ga ½ ondu-honnanu yî-staḷadalu Puṭatanavara bhaktiyallu yî-Vîrapa-Voḍeyaru Hañchina Siddabasapoḍêrige kaṭisikoḍuva svatantra-maṭhada dharmmake Sivârppitav âgi uttâra koṭṭu yî-bhûmige liṅga-mudrâ-śilâ-stâpitava mâḍisuvallige hujûrinda ûḷigada Muḍiyana kaḷuhisidêve chau-grâmadavara karasikoṇḍu gaḍi-takarâru bâradante yalana mundiṭṭu rêkhê-pramâṇu bhûmige śilâ-stâpitava mâḍisikoṭṭu yî-kâgadava śânabô-vana kaḍitakke barasi tirigi koḍuvadâgi (*No more writing*).

## 355

*At the same village, on a stone near the Buḍnâsâbi's grave.*

svasti śrî jayâbhyudaya-nṛipa-S'âlivâhana-śakha-varuśa 1689 neya sanda vartamânake saluva Sarvadâri-saṃvatsarada kâladallu | hajaratu-Navâbu-Sâhêbara apaṇê-prakâra Kubṭûra-sîme Âne-vaṭṭi-grâma bandu yî-kôṭeyallu yihuvalli Bêgana | Jummâ masitti kaṭṭisida khagaḷana dharmavannu .... .... ... Mokhadhuya-mallage saha naḍadu bâha darma

## 356

*At Kôṭekoppa (same hobli), on a stone to the north-west of the Vîrabhadra temple.*

śrî namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1412 sanda Sâdhâraṇa-saṃvachharada Pushya-bahuḷa 30 Sômavâradalû śrîmatu dêvâ-prithvî-mahâ-mahattu-mukhyav-âda Liṅgada Kanttheya-dêvara divya-śrî-pâda-padmaṅgaḷige Kuppaṭûra Vîraṇṇa-Gauḍanu Sômavâra-amâvâseya puṇya-(s)tithiyalu Liṅgâpuravanu Kuppaṭûra Nirâsimaṭha âva-kâlakkû śûnyastav âgada mariyâdêlu samarppisiden âgi yî-dharmavanu (*usual final phrases and verse*).

## 357

*At the same village, a copper plate in possession of Channa-Basavayya of S'ivâchâra-maṭh.*

śrî Virupâksha-mahârâyara appaṇe

Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-śikharâ yatra dhâtrî chatra-śriyaṃ dadhau ||
........ .... ... jñânaiśvarya-mayâtmanê |
saṅkalpa-sakala-Brahma-mûla-stambhâya S'ambhavê ||

svasti jayâbhyudaya-S'âlivâhana-śakha-varusha 1587 nê Viśvâvasu-saṃvatsarada Phâlguṇa-śu 15 Âdityavâradallu Appeseppe mahâliṅga-dêvatâ-sârvvabhauma-Virûpâksha-râlaka Vidyânagara-pati-ratna-maṇi-siṃhâsanârûḍa pû .. dakshaṇake pûrvva-dakshiṇa-paśchima-samudrâdhipati samasta-dig-anta-pañcha-mahâ-śabdâdi śrîmat-Chandragutti-vêṇṭake saluva Banavâsi-panniârgyake sanda dêśagaḷ âḷuva mahârâjâdhirâja para-râya-vîra-kuñjara-siṃha châr u-kaṇṭhîrava bhâse-tappuva râyara gauḍa karuṇâlavâla-svarûpa || nirûpadiṃ pâda-padmôpajîvi avara kâryake kartarâda śrîmann-âḷva mahâ-prabhu sodêsa-pâyi Râmachandra-Râyar u âḷi anubhavisi baha Kubuṭûra-sîme-vaḷagaṇa Kôṭe-koppada grâmavanuu yî-Kubuṭûra-sîmege nâḍa-gauḍan âda Vîraṇṇanu amâvâse-Sômavârada phalake tanage gatiy âgabêk endu Kubaṭûru Nirâśimaṭhakkê samarppisi yidhâne (*back.*) dharmakke upahatti | âdvada mariyâde | mûla-sâdhanav âgabêk endu tiḷisidarinda | Mirâsimaṭhada Kanthê-Voḍêrige barasi pâlisida mûla-sâdhanav ent endare || yî-Kôṭekoppada grâmavnu sarvamânyav âgi anubhavisi koṇḍu trisandhya-kâladallu namage śrêyassu âguvad endu liṅga-pûja-kartar âgabêku (*here follow details of boundaries*) tan-madhyê nidhi-nikhêpa-jala-pâsh â ṇa-kâḍârambha-nîrârambha-charâdâya-suvarṇâdâya-suṅka-kâraka-kâśavargga-kaṇṭavaṇa-dêva -s u -bbrahmadâya | prabhu-mânya-likhitara-mânya-daivajña-modalâddannu sêvisikoṇḍu sva-abhivṛiddhi âgal endu śrî-liṅga-dhyânar âgi â-chandrâ-kka-stâyigaḷ âgi anubhavisutta bahad endu mahârâyara nirûpadiṃ barasitta mûla-sâdhana (*usual final verse*). śrî

## 358

*At Bennûru (same hobli), on a vîrakal on the bund of a pond of the maṭh.*

namas tuṅga-&c. ||

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ śrî-Bîra-Dêvarasa-varshada Piṅgaḷa-saṃvatsarada Mârgasira-suddha 7 Budhavâradandu || Râya-Chauṇḍi-Seṭṭiyara besadidav Agghamâri Lakharasanu bandu Benavûra vâgilanu mutti Chikka-Dêvara kûḍe kâdu Kala-Gauṇḍana maga heggaḍe-Kâmayya taḷt iṟidu meṟedu palaraṃ kondu sura-lôka-prâptan âdaṃ | adakke Rudraśakti-dêvaru Maṇḍeganasuravinalli yikkidakke nettaru-goḍage keyi 10 ||

oḍanâḍidaṅge neṇṭaṅg |
eḍar aḍarsidaṅge bêḷpavaṅge budhaṅgaṃ |
poḍavige Kallaṇana sutaṃ |
koḍuv esakada Kâmadhênu vibhu Kâmeyanu ||

## 359

*On a 2nd stone on the same bund.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Bhûlôkamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhiyiṃ saluttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśva raṃ Jayantî-Madhukêśvara-dêva-labdha-vara-prâdar appa śrîmat-Tailaha-Dêvaṃ Banavâsi-pannirchhâsiramu ma Hânuṅgal-aynûṟumaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire śrîmad-Bhûlôkamalla-varshada 4 neya Saumya-saṃvatsarada Chaitra-suddha 13 Âdivâra-saṅkrânti-byatîpâtadandu Binavûra Kâḷa-Gâvuṇḍana magaṃ Mâṇi-Gâvuṇḍaṃ Siddhige-Seṭṭiyar-âḷkeyalu Basavûru-mukhyav âgi Eḍe-nâḍ-eppattaṟa prabhu-gâvuṇḍagaḷuṃ nerapiy ûr-ondese keṟey-ondese bayal âkâsa-gaddey ond a l ellavaṃ tôṟi Jâlageṟeya kâlaṃ tandu bayaliṅge nîr irppantâgi mâḍi keṟege nâḍa kayyalu arasina kayyalu bêḍikoṇḍu Mukkiya-bayal-oḷage biṭṭa kamma (*usual final phrases and verse*).

## 363

*At the same village, on a dîpamâle pillar in front of the Basavaṇṇa temple.*

S'âlivâhana-śaka-varusha 1717 nê Naḷa-saṃ | Chayatra-ba 2 yalu | Channappa-Gauḍaru bhakti-kamba sadari-S'aka 1734 nê S'rîmukha-saṃ | S'râvaṇadalu | guḍi-kaṭṭidu

## 364

*At the same village, on a stone in the back yard of Virakta-maṭha.*

śrî-Murigêndra śrî S'âlivâhana-śaka-varusha 1718 neya pravartamânê || Naḷa-nâma-saṃvatsarê uttarâyaṇê S'râvaṇa-mâsa-śukla-pakshê 12 Âdityavârê Mûli-nakshatra-puṇya-kâladallu || sâmpradâyakarâda S'iva-pûjê Muppinaiyaṇavara pâdakke Bennavûra Channappa-Gauḍara su-putra Kariyappa-Gauḍanu namaskâra mâḍida maṭha śrî

## 365

*At the same village, on a stone in Vîra-Basappa's wet land.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-śrîma[t]-S'âlivâhana-śaka-varusha 1781 neya vartamânake saluva Siddhârti-saṃvatsarada Âshâḍha-bahuḷa 3 Sthiravâradallu hajarat || ... la .. tâkhinarâbi-Bahâdaravaru ... sîme-nâḍa-gauḍike biṭṭa Bennûra Basava-Gauḍana putra Chennapa-Gauḍa yîtana putra Kâtiḍi .. Gauḍanaṃ (*rest illegible*).

## 366

*At the same village, on a stone in Basavaṇṇa's field.*

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Bira-Dêvarasara varshada Piṅgaḷa-saṃvatsarada Mârgasira-suddha 7 Budhavâradandu Benavûra-vâgilanuv Agghamâri Lakharasa muḷti Chikka-Dêvara kûḍi kâdidalli Boppi-Seṭṭi Sântarayya taḷt iṟidu meṟedu palaraṃ kondu sura-lôka-prâptan âda || Rudra-śakti-dêvaru Maṇḍeganasaruvalli yikkida nettaru-goḍege kayi 10 Sâtayya Chikkêsvara-dêvara pratishṭheya mâḍisi dêvâlyava kaṭṭisida

odanâḍidaṅge nanṭaṅg |
eḍar-aḍarisidavaṅge bêḷpavaṅge budhaṅgaṃ |
poḍavige Boppaṇana sutaṃ |
koḍuv esakada khâmadhênu vibhu-Sâtayyaṃ ||

## 369

*At Kâtavaḷḷi (same hobli), on a 3rd vîrakal in the Kâmêśvara temple.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ râja-paramê .. .. parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire || Saka-varisada 1080 neya Îśvara-saṃvatsarada Chaitra-śu 10 Âdivâradandu Eḍenâḍ-eppattaṟa baḷiya-bâḍaṃ Kâtika-vaḷḷiya Lakuma-Gauṇḍana magaṃ Kâḷeyaṅge Kanna.. si tanna magaḷu Kâchajjiy . aṃ baḷivaḷiya koṭṭu tân ûraṃ mâḍutt iralu śrîman-mahâ-maṇḍaḷêśvaraṃ Hayveya Malli-Dêvarasara besadindey â-Siṅga-maṇḍaḷikan âḷu-kudureya .... Kâtikavaḷḷiyan iṟidu turuvaṃ koṇḍu pôhâgaḷu ||

ka || tanna bhuja-baladi turu .. na |
bennele parid eyde tâgi taḷtaran âgaḷ |

Kanneyan idirchchi kâdalu ||
pannega-rati-samayad ante peṇa .. m âdar ||
vṛi || adirad idirchchi kâdid ari-sêneyoḷ ântu bhuja-pratâpadim |
kadanadoḷ ânta vîra-bha .. .. tave konda mahânubhâvan an- |
kada kali vîranam jagada bhumbhukanam raṇa-raṅga-dhîran end |
idirad ... rtteyam paḍeda Kanneyan îgaḷ id êm kṛitârtthanô ||
ettida mârvvalakk idiran aḷkade tâgida vîrar ella .... |
.. ttidan ottidam peṇanan ambarak ettal[u] bhûta-kôṭi pâ- |
ḍutt ire maṅgaḷam jaya-jaya-dhvani .. rnise vîra-lakshmi mey- |
vattida sâhasam-baḍeda Kanneyan îgaḷ id êm kritartthanô ||
ka || dhurado .. ..... gida biru- |
dara taleyam pôg-echchoḍ âgaḷ ari-balam ellam |
saraḷamayam âgi kaṟedo .... |
.. ra-pañjaradoḷu Kannagôsi maṟad oṟagiṟda ||
raṇadoḷ tâgida subhaṭara |
peṇamaya ... mâḍid âgaḷ ari-balam ellam |
kaṇeya-mayam âgi kaṟedeḍe |
kaṇe hañjaradoḷu Kanna-gô ... d oṟagiṟda ||
kichchu kiḍi-vôge tâgidan |
achcharivaḍe kâdi bi ...............|
.. ... yavana hannerad- |
achcharasiyar uydar âgaḷ â-Kanneyana ||
jitêna labhyatê &c. ||

## 370

*At the same place, on a 4th vîrakal.*

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitam śrîmatu | râya ............. Dêva-variśada 14 nê Khara-samva-...... . Âdivâradandu śrîmatu-manḍa .... lêsvara .... Seṭṭi(m)guṇṭeya Ôjayyana maga Tailayan Areyaṅgalla ṭhâṇântaradall irddalli hannirvvaru manneyaru murtti kâduvalli oḍḍa-mararchchi halaram kondu turuvam maguḷchi sura-lôka-prâptan âda || antavar-aṇṇa Mâchi-Seṭṭiyu âtana taṅge Siriyayyeyavaru niṟisida vîragalu || (*usual final verse*).

## 371

*At the same place, on a 5th vîrakal.*

namas tuṅga-&c. ||

svasti śrîmatu Kâdamba-chakravartti kaligaḷ-aṅkuśa vîra-Kâva-Dêva ....12 neya Pramôdûta-samvatsarada Phâlguṇa-ba 1 Kujavâradandu Kâtagavaḷiya Gâḍa-Gavuḍana maga Mâcha-Gauḍay aṭida kâryyake hegaḍe-Mâchayya Sâtayanahaḷiya Bomi-Seṭṭiyarallige hôgi mâtâḍikonḍu maraḷi baruttihali Kuppaṭûra keṟeya kôḍiyali Tipparasa-Nâyakaru tâgidalli hegaḍe-Mâchaya kâdi taḷt iṟidu meṟadu palaram kondu sura-lôka-prâptan âda (*usual final verse*) maṅgaḷa mahâ śrî

## 372

*At the same place, on a 6th vîrakal.*

namas tâmra-jaṭâ-jâḷa-bâḷa-pallava-dhâriṇê |
brahmâṇḍa-maṇḍapârambha-pûrṇṇa-kumbhâya S'ambhavê ||

svasti śrîmatu Kaḷachuryya-kuḷa-nija-bhuja-baḷa-chakravartti-Bijaṇa-varshada 19 neya Pârttiva-saṃvatsarada Jêshṭha-suddha 10 Bṛihavâradandu śrîmad-anâdiy-agrahâraṃ Keṟeya Kâvaseyaṃ Hoysaṇa-maṇḍaḷikan iṟidu tuṟuvaṃ koṇḍuhôhalli Mûḍivûra Môjeya Bammi-Seṭṭiya magaṃ Malli-Seṭṭi palaran iṟidu sura-lôka-prâptan âda ||

## 373

*At the same place, on a 7th vîrakal.*

.... kuṭiga...kaṭarôja.

namas tuṅga-&c. ||

svasti śrîmatu Kaḷachuryya-chakravarti bhuja-baḷa-malla ......varishada 19 neya Pârttiva-saṃvatsarada Jêshṭha-suddha 13 Maṅgaḷavâradandu Durggihaḷḷiya ......... bâdakeṟeya Kâmaneya Hosaûral iḷdu .. vîran iṟivalli ... ya magaṃ Bavi-Seṭṭi halaraṃ kondu tuṟuvaṃ magaḷchi sura-lôka-prâptan âda

## 374

*At the same village, on a stone in the land Survey No. 29.*

......... âśraya pṛithuvî-vallabha mahârâjarâ râjyaṅ-keye .... Sivaradandu avâ .. lu Nâgavâḍiyâ Chittâṟarâ Pe .... ṟaya .. gaḷ envôra Araḍiuḷḷe êṟed eppitta .. bihâra || Pubbhatturârgaḷe vîryyam okkattu attaṟittu jâti .. m ayvateṇṭo ....

## 375

*At Kâtavaḷḷi, a copper plate in possession of paṭêl Maḍḍi S'rînivâsâchâr.*

*(Nâgarî characters).*

śrî-Virûpâkshâya namaḥ ||

Gaṇêśâya namas tasmai sarva-maṅgaḷa-kâriṇê |
sidhyanti yat-prasâdêna jagatâm ishṭa-siddhayaḥ ||
karṇê yasya chakâsti kuṇḍala-padê nyastâ virâj(y)a-sthi ..
madhyê dyôtita-Hêma-śailam abhitaś śyâmaṃ mahî-maṇḍaḷaṃ |
antasthaṃ sura-karṇikaṃ kuvalayaṃ râgâd ivôttaṃsitaṃ
kalyâṇâya charâcharaika-vibhavê tasmai namaś S'ambhavê ||
jayaty urvî sarvâ kapaṭa-ghaṭita-krôḍa-vapushô
Harêr daṃshṭrâ-kôṭau sapadi kalitâ vâri-nilayât |
samîpân Nîlâdrêr udayam ayataś śîtamahasaḥ
kaḷâgrê saṃsaktâ jalada-paṭalîvâmbu-jaṭilâ ||
râjânô Rajanîśa-vaṃśa-tilakâḥ Sûryânvayôttaṃsitâḥ
puṇya-ślôka-Purûrava-smṛiti-kathâ-saṃvâdi-Manv-âdayaḥ |
trailôkyâm apadâna-durdama-bhuja-stambha-kramâd â-Kṛita-
Trêtâ-Dvâpara-pâramârtha-vibhavâḥ pṛithvîm abhuñjann imâṃ ||
kâlê Kalau kalushatâm upayâti lôkê
dharmô nirîkshya nija-sañcharaṇa-kshamatvaṃ |
srashṭuś samasta-jagatâm upakartur ârya-
pârśvaṃ jagâma tarasâ kṛipaṇaṃ kṛipâluḥ ||
pâdênaikêna lôkê katham iva Kalinâ klêśitas sañcharêyaṃ
kiñchin nâtha prasîda praṇata-jana-vipadd-hâra-vistâra-bandhô |
itthaṃ dharmêṇa tâtaḥ su-chiram anunaya-prârthitaḥ prîta-chittaḥ
chakrê S'ailaṅkanâthê mahati nṛipa-kulê Saṅgamâkhyaṃ mahîpaṃ ||
dharmâlambasya tasya prakaṭita-yaśasaḥ Saṅgama-kshôṇibhartuḥ
patnyâṃ Kâmâmbikâyâm ajanishata śitâ dik-pati-prâpta-satvâḥ |

êvam tê nâmadhêyâḥ Harihara-nṛipatiḥ S'aṅkara-kshôṇipâlô
vîra-śrî-Bukka-bhûpaḥ sakaḷa-guṇa-nidhiḥ Mârapaḥ puṇya-śîlaḥ ||
Harêr bâhu-stambhâ iva bhuvana-rakshâ-praṇayinaḥ
dvishat-saṃhartâraḥ *Surapati-Gajêndrâśru-vadanâḥ |
jagat-srashṭur vêdâ iva sakala-dharmârtha-nilayâḥ
kumârâś chatvârô babhur atikaḷâs Saṅgama-vibhôḥ ||
êshâṃ gôtrâdhidaivaḥ sakala-sura-guruḥ śrî-Virûpâksha-dêvaḥ
puṇyâ sat-Tuṅgabhadrâ-sarid Amaradhunî-sammitôdyâna-kulyâ |
gêhaṃ jâyâ-vitânaṃ viharaṇa-śikharî Hêmakûṭâchalâbhâ
krîḍâ-vâpîva Pampâ-sara iti mahatî sampad êshâ vibhâti ||
vîra-vikrama-kathaika-sâkshiṇî Hastinîti nagarî garîyasâ |
pâlitâ Hariharêṇa bhûbhujâ bhrâtṛibhir vigata-matsarais samam ||
Kallâsanân Mârapa-bhûmipâlaḥ samprâpya râjyam diśi paśchimâyâm |
Gômanta-śailê vara-Chandraguptau sthitvâ sukhaṃ samyag apâlayat prajâḥ ||
yad-yaśas-sita-karpûra-môda âmôdayan divam |
mandâra-surabhi-vyâptâṃ spardhatê vardhitaujaśa ||
râjâdhirâjas têjasvî yuvarâṭ paramêśvaraḥ |
Bhôja-Tailaṅga-bhûpâla-bhujaṅga-vihagônnataḥ ||
râjñâṃ trayâṇâṃ pratyaṅkaḥ para-râja-bhayaṅkaraḥ |
Hariṇâ cha samas trâṇê bandi-vargêṇa varṇyatê ||
yasmin mahîpê sati vîra-Mârapê
dharmô vyavardhishṭa su-hṛishṭa-vartmani |
iti prapâlyâtisu-hṛishṭa-hṛid yayau
kshêmaṃ janânâm abhikâṅkshayâ prabhuḥ ||
kurvan ḍig-vijayaṃ kadâchid atuḷaṃ stambêrama-prôjvalad-
vâhâ-vyûha-bhaṭâvaḷî-pihita-dik-chakrañ cha S'akrôpamam |
Kâdamba-kshitipaṃ vijitya samarê Gôkarṇa-nâthaṃ S'ivaṃ
drashṭuṃ vishṭapa-mûla-kâraṇam athô prâyâd anâyâsataḥ ||
snâtvâ parvaṇi sâgarâmbhasi pitṛîn santarpya viprân api
kshônî-gô-mahishî-hiraṇya-nichayair bhûri-pradô Mârapaḥ |
tatrâbhyarchya mahâbalaṃ hima-jalaiḥ kastûri-karpûrikâ-
śrîgandhâgaru-kuṅkumair aviraḷaiḥ svarṇa-prasûnair mudâ ||
sahasrê cha śata-dvandvê shaṭsu châshṭâsu cha kramât |
S'aka-varshê prasiddhê cha vartamânê Vyayâbdakê ||
Mâghê dars'êrkavârê S'atabhishajai ravau Kumbhagê sidda-yôgê
nâgê sûryôparâgê nirupama-sukṛitî sannidhau tasya S'ombhôḥ |
viprêbhyas svâśritêbhyaḥ sakala-nigamavidbhyô'ndhra-dêśâgatêbhyaḥ
prâdâd dhârâ-samêtâṃ draviṇa-bahu-yutâṃ Kânṭapûriṃ samastâm ||
shaṭ-karma-prathitâḥ shaḍaṅga-niratâḥ shaṭ-karma-vaijñânikâḥ
shaḍjâdi-svara-bhâvukâś cha *shaḍabhijñatvâtmanôtsêdhakâḥ |
shaḍ-bhâshâ-chaturâḥ shaḍ-adhva-niratâḥ shaḍ-vairi-garvâpahâḥ
shaṭ-varṇânuparâḥ shaḍ-ûrmi-niratâḥ svâtmânubôdhôdyamâḥ ||
âkhyâna-smṛiti-kâvya-nâṭaka-kathâlaṅkâra-pâraṅgatâḥ
nîtijñâ nikhilâgama-sthiti-vidaḥ satya-vratâ dhârmikâḥ |
âpannârti-harâḥ kṛpâ-paravaśâ lôkôpakara-kriyâ-
prâdurbhûta-guṇâś cha Mârapa-purê mânyâ vadânyâ dvijâḥ ||

*So in the original.

êshâm gôtra-nâmâni vritti-kalpanâ cha (*here follow details*).

êvam niśchitya tatraiva ashtâvimśati-saṅkhyakâḥ ।
Chandragutti-puram prâpya sukham âstê mahâ-yaśâḥ ॥
dharmêṇa tasya paripâlayataḥ prajânâm
râjñô'dhirâjya-gahanâmbudhi-karṇadhâraḥ ।
prajñâ-balêna Gurum apy atisandadhânaḥ
mantrî mahân ajani Mâdhava-nâmadhêyaḥ ॥
Kriyâśakti-gurus sâkshât têjasâ śrî-Triyambakaḥ ।
parañjayasya samprâptô Bhârgavasyêva S'aṅkaraḥ ॥
trayîm samâlôkya purâṇa-samhitâ
hitâya lôkasya priyâya mantriṇaḥ ।
pumsâm dadau Tryambaka-śâsanôkta-
samasta-S'aivâgama-sâra-saṅgrahaḥ* ॥
akârayan Mâdhava-dhîś cha śâsanam
sva-lôka-râja-dvija-dharma-śâsanaḥ ।
sva-dêśa-mukhya-prabhubhir mahâjanaiḥ
sad-agrahârair dvija-puṅgavaiś cha ॥

Kuntaḷa-dêśa-maṇḍanâyamâna-Vânavâsi-dvâdaśa-sahasra-saṅkhyâka-râjya-pradhâna-râjadhânî-Chandragutti-para-nâmadhêya-Gômanta-parvata-dvâdaśa-kharvâṭa-madhya-dêśa-vilasad-Yaḍanâḍa-Nâgarakhaṇḍê Kamaṭha-purântargata-Varadâ-nadî-tîrastha-Kântapurî-pratinâma-Vîra-Mârapapurîm bhûpati-nâma â-chandrârkam sva-pâlana-siddhayê sahiraṇyôdaka-pûrvakam śrî-Krishṇârpaṇa-pûrvakam chatur-dikshu sthâpita-chatuś-śilântargata-nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ yamba ashṭa-bhôga-têjas-svamyâdi-sarva-samasyam sarvamânyam dattavantaḥ । tasya sîmâ yathâ । (*here follow details of boundaries*) (.. râyara padâṇḍe Râvappa)† sâkshiṇaḥ ॥

âditya-chandrâv anilô'nalaś cha &c. ॥
êkaiva bhaginî &c. ॥
natvâ natvâ yâchatê Mârapêndrô
vâram vâram bhâvinaḥ kshôṇipâlân ।
sâmânyô'yam dharma-sêtur nripâṇâm
varshê varshê rakshaṇîyô bhavadbhiḥ ॥

śrî-Virûpâksha sâkshi śrî-Yaḍaṇâḍa-Madhukêśvara sâkshi ॥

## 376

*At Huraḷi (same hobli), on a vîrakal in the enclosure of the Kallêś'vara temple.*

svasti śrîmatu Yâdava-Nârâyaṇa pratâpa-chakravartti Hoyisaḷa vîra-Ballâḷa-Dêvarasaru Âṅgirasada Vaiśâkha-suda-pañchamî-Sômavaradandu Siṅgaṇṇa-Dêva ...ḷi bandu palaram . . koṇḍu. . . . . . . . . rasa-maga Banaka kudureyan iṛidu meṛevandu sura-lôka-prâptan âdali ka.. ... âtana makkaḷige nettaru-goḍegey î-Doḍeyakereya keḷa . . . . . ... kamma 6 biṭan â-chandrârkka-târam-baram salisuvadu ida. . . . . . hida Vâraṇâsiyalu kavileya koṇḍa. . . . Kali-dêva saraṇu ॥

## 377

*At the same temple, on a stone to the south near the door.*

śrî prithvî-vallabham mahârâjâdhirâjam Dvârâvatî-pura-varâdhîśvaram Yâdava-Nârâyaṇam pratâpa-chakravatti bhuja-baḷa-vîra-Ballâḷa-Dêva-varuśada Vibhava-samvatsarada Mâgha-ba-amâvâsi-

* So in the original. † In Kanarese.

S'anivâra-vyatîpâtada devasa Kuppaṭûra-sâsirvva-mukhyavâgi śrîman-nâ[ḷ]-prabhu Huravaḷiya Kali-Gâvuṇḍa tana kola-svâmi śrî-Kali-dêvarige nandâdîvige 2 (*here follow details of gift and usual final phrases*)

## 378

*At the same village, on a dîpa-mâle pillar of the Âñjanêya temple.*

Rudhirôdgâri-saṃvatsarada S'râvaṇa-śuddha 5 lu śrîmatê Huraḷiya Hanumanta-dêvara padakke Bidarakôṭê-sîmeya-vaḷuḷḷa gavuḍagaḷu Timmâ-paṇḍitaru avara maga Jânu-paṇḍitara maga ..... ru avara maga Siva-paṇḍitana binnaha ..

## 379

*At the same village, on a stone in the back yard of Koppada Taḷavâra Hanumanta.*

svasti śrîmatu Vijaya-saṃścharada Vaisâka svasti śrî vijayâbhyudaya-S'âlivâhana-śaka-varuśa 1455 neya Vijaya-saṃvatsara-Vaiśâkha-suddha 10 S'anivâradalû śrîmatu mahârâjâdhirâja râja-paramêśvara śrî-vîra-Achyuta-Râya-mahârâyaru sukha-râjyaṃ geyyutt irppalli Channappaṇṇanayanavara (a)santânav âda Allappa-Nâyakaru Huruḷiya Hanumanta-dêvarige koṭṭa dharmma-śâsana-kramav ent endare Achyuta-Râya-mahârâyara kâryyake karttar âda Hiriya-Tirumala-Râjayyanavarige anêka-dharmmav âgabêk endu Achyuta-Râya-mahârâyaru tamage amaramahaley âgi pâlisida Chandraguttiya durgakke saluva Ghaṭṭê-staḷada Huraḷiya grâmakke saluva Koppakke pratinâmav âda Timmâpurada grâmakke saluva chatus-sîmeyoḷagâda gadde beddalu tôṭa tuḍike kumari kâḍâramba sakala-suvarṇâdâya sakala-bhattâdâyavanu âgumâḍikoṇḍu akshiṇi-âgâmi-jala-pâshâṇa-nidhi-nikshêpa-siddha-sâdhyṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu âgumâḍikoṇḍu Huraḷiya Hanumanta-dêvara amṛita-paḍi-nandâdîpti-naivêdya sthânika hasaṭu tammuṭukâṟarige saudu banu Tirumala-Râja-ayyanavarige darmmav âgabêk endu Huraḷiya Hanumanta-dêvarige biṭṭa Huraḷiya-grâmake saluva Koppakke prati-nâmav âda Timmâpuravanu sarvvamânyav âgi biṭṭukoṭṭu â-chandrârkka salu ..... du endu koṭṭa dharma-sâsana (*usual final verses and phrases*).

## 380

*At Elevâḷa (same hobli), on a stone near village gate.*

svasti śrî Ayanaya nâḍ âḷe Dugaraṃ iy-ûr âḷe.... maṃ paḷdu ko (2 *lines gone*) nakke manan-dandônu (*usual final phrases*) .. kkasa-modal âge eḷpadimbharu iḷdu kâvudhu nelana nêsaṟ uḷdappinaṃ

## 381

*At the same place, on a 2nd stone.*

svasti śrî Vikramâdiṭya .. tyâśra śrî-pṛithuvî-va .. bha mahârâjâdhirâja .. ramêśvara bhaṭâra pṛithivî-râjyaṃ geye svasti śrî-ma .. rishênavarasar bBanavâsi-pannirchchhâsiravum âḷvandu .... rânvaṇḍi âda Mârakkikeṟe ........... dakipada ...... (*rest illegible*).

## 382

*At the same place, on a 3rd stone.*

svasti śrî jayâbhyudaya-S'aka-varsha 1317 neya Yuva-saṃvatsarada Âśvîja-ba 30 Sômavâradalu śrîmatu Guttiya hadinenṭu-kampaṇada Elase Kuppagaḍḍeya mahâjanaṅgaḷu-muntâda samasta-gauḍugaḷu Nâgarakhaṇḍeyada nâḍ-oḷagaṇa Elambaḷḷiyanu Gôveya Saptanâtha-dêvara sannidhi-yalli samudra-taṭâkadalu â-grâmada chatus-sîmeyoḷe uḷḷa nidhi-nikshêpa-jala-pâshâṇa-siddha-sâdhya-yakshîṇi-âgâmi-ashṭa-bhôga-têjas-svâmya-oḷagâgi Gautama-gôtrada Dharaṇîdêva-bhaṇḍâri-gaḷa maga Nâraṇa-dêvaṅge tamma manaḥ-pûrvakav âgi svanuruchiyiṃ dhârâpûrvakav âgi chandra-sûryyar uḷḷannavaraṃ koṭṭa dharmma (*usual final verses*).

vâ.. -dattaṃ manô-dattaṃ dhârâ-dattaṃ na dîyatê |
shashṭi-varsha-sahasrâṇi vishṭhâyaṃ jâyatê krimiḥ ||
pratigraha-vidhi-tyâgî viprô bhavatu markkaṭaḥ |
smaśânê pûya-gandhî cha dâtâ bhavatu jambukaḥ ||
dâtṛi-va .. pahârî .. gô-Brâhmaṇa-hatâ .. cha |
śvâna-yôni-śataṃ gatvâ chaṇḍâlaḥ kôṭi janmasu ||
ahô Râghava râjêndra sapta-kalpa-sujî .... |
śvâmishaṃ cha .... gatvâ svayaṃ-dattâpahâri ...||

maṅgala mahâ śrî Sidharana Dêvaṇṇanu

## 384

*At the same village, on a stone near the Barama-dêva temple.*

........... sêtu || .... sôkadindaṃ baḷasiddu .......... nâgavallî-kuḷadiṃ jambîradindaṃ ........ ṇḍaṃ janiyise nandana-vanadindan............ ppan î-vanapa .... Nâgarakhaṇḍada .. ...... barisi chandrâdityar uḷḷannegaṃ chira-lagnaṃ bare paṭṭu......li dhâriṇiyoḷu chhôdyam enalu Kaḍamba ..... dhipati Sôyi-Dêva-bhûpati-tiḷakaṃ jana-nuta-Kadamba-vaṃśa-sa ........ tirkkuṃ birudaru birudaṃ biṭṭu mêyikkut irkkuṃ kadanakk inna .......... llaṃ yide pullaṃ karchchi nîraṃ pugutaralu peṇṇ âgi putt êruguṃ............yi-Dêva-pratâpaṃ ||

adaṭara bêra kirttu subhaṭottamaraṃ bêdaṟ......... |
................. ṇan embud a- |
llade raṇa-raṅga-S'ûdrakana śâhasa-Bhîmana Sôyi...... |
.............. naṃ sale viśva-dhâtriyoḷ ||
Banavase-nâḍ-adhikâraṃ | jana-nuta-........... |
.......... lant â-mân- | tanad andaṃ-paḍeda Vikramâditya-nripaṃ ||
vîrârâtiga ...................... |
........ sale śîḷdu nuṅgi noṇegum dôr-ddaṇḍa-chaṇḍâsiyiṃ |
bhôrend â ..... ...... ......... |
dhîrôdâttana baṇṇikuṃ budha-jana śrî-Vikramâditya ... ||
................. niṭṭaḍe Hayve Koṅkaṇaṃ |
beḍagina Gaṅgavâḍi Tuḷunâḍe ............ |
.......... besan ennada bhûbhujar âru kappamaṃ |
kuḍad avanîśar.................. triyoḷ ||

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-ma........... se-pannirchhâsiraman âḷuttuṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ ...... ||

.................................. |
.................................. |
.......... elevaḷḷi kauṅgu nâraṅga-phaḷaṃ |
râgad eḷa ....................... ||
.... sat-paṅkêja-shaṇḍaṅgaḷi kuvalayadiṃ nâga-punnâgadindaṃ |
baḷa .............................. |
tilaka-śrî-champakâmôdadin esagu sadâ nâgavallî-vilâsaṃ |
.................. mrâjya-lakshmî-nivâsaṃ ||
Gâvaṇiga-kulade puṭṭida |
bhâvise Keṟeya........................ |
..... ya pogaḷe puṭṭida |
kêvaḷamê Dêki-Seṭṭi budha-sura-bhûja ||

Saṅka-Ga.......... |
.......... Seṭṭi kṛitârthaṃ |
biṅkad Eḷamballiyoḷaṃ |
bhôṅkene Jina-gṛihamaṃ mâḍi kîrttiya... ||
................. ti guruv î-Bhânukîrtti-vratîndraṃ |
janani prakhyâtey âd î ............. daṃ |
tanag ant â-patni Gaṅgâmbike jana-nutan î-S'aṅka-Gâvuṇḍa mâvaṃ |
jana-vandyaṃ De ................ lakshmî-viḷâsaṃ ||
Keṟeyama-Seṭṭiya sutar êṃ |
kiṟu-kuḷaṟê Kêtamalla ........ |
.......... kaḷpa-mahîjaṃ |
neṟey esegaṃ Dêki-Seṭṭi yanubaru dhareyoḷ ||
............... pâda-sarôja-bhṛiṅganaṃ |
su-kavi-jana-stutaṃ vibudha-kaḷpa-mahîjana baṇṇikuṃ sa .. |
............... śâ-kari-dantava muṭṭe parvvuguṃ |
vikasita-bhabya-paṅkaja-divâkaran en .............. ||
.. na-pada-paṅkaja-bhṛiṅgaṃ |
Jina-mahimôttuṅga viśva-lakshmî-saṅgaṃ |
Jina-mahima .. ... |
.. .. ... Dêki-Seṭṭi kîrtti-viḷâsaṃ ||
Jina-samaya-vârddhi-himakara |
Jina-mata-la ........ ...... |
.. nama-nidânaṃ tanag ene |
jana-nutan î-Dêki-Seṭṭi dhâriṇig esedaṃ ||

avara guru.. ... daḍe ||

Kuntaḷa-Gauḷa-Mâḷava-Jajâhuti-Dôhaḷi Yoḍḍiyâṇa yâ |
. ............ Vidarbhaṇadinde bandu sai- |
ddhântika-Padmaṇandi-sutan î-Munichandranoḷ eyde .... |
............ yintu haredattu samasta-dharâ-taḷâgradoḷ ||
atitîbrânaḷa-kâḷakûṭa............ bina nuṅgid ud- |
dhatanaṃ mâṇade.. .. n âḍisuva Kandarppan baralk ammanê |
............ bayaluge ............. vî- |
ra-tapa-śrî-Munichandra-dêva-munipaṅg akkuṃ peṟaṅg akkaumê ||
âraivaḍe bhechchaṅkaṃ |
bâraha .. . ...... gaṇita-sthiti tat- |
sâratara-sûkshma-tatva-vi- |
chârаṃ Munichandra-yatige Hastâmaḷakaṃ ||

avara ........ t endaḍe ||

śrîman-Mûla-padâdi-saṅgha-tiḷakê śrî-Koṇḍakundânvayê
Kânûr-nnâma-gaṇô ...... .........Tintriṇîkâhvayê |
śishyaḥ śrî-Munichandra-dêva-yaminaḥ saiddhanta-pâraṅgamô
jîyâd ............. śrî-Bhânukirttir mmuniḥ ||
uragôgra-graha-śâkinî-vihaga-bhûta-prêta .... ga-bhî- |
kara-bhêtâ .... ......... gaṇaṃ bhû-chakrdoḷ tôral u- |
ddharis ittantade yantra ôdidude mantraṃ koṭṭa bêr ttantrav a- |
chchari saiddhâ................. ni-nâthôgrâjñe sâmânyamê ||

svasti śrîmat-Saka-nripa-kâlâtîta-saṃvatsara-satanga ...... bhatteneya 1099 neya śrîmat-Kaḷa-churyya-bhuja-baḷa-chakravartti râya......neya Hêmaḷambi-saṃvatsarada Jyêshṭha-suddha-daśamiy Âdivâradandu ...... ṇa-saṅkrânti-byatî ...... thiyoḷu śrîmad-Eḷamballiya Dêki-Seṭṭi tanna mâḍisida S'ântinâtha... . diya khaṇḍa-sphuṭita.. ...yara-jîyar-âhâra-dânakaṃ châturvvarṇṇa-S'ravaṇa-saṅgha-kk endu śrîman-Mûla-saṅghada Kâṇûr-gga ...... gachchhada Koṇḍakundânvayada Nunna-vaṃśada kshîra-jaḷa-mâḷâtiśya-trayôtkrishṭânâdi-saṃsiddha ........ purâdhinâtha-śrî-S'ântinâtha-ghaṭikâsthâ-nada maṇḍaḷâchâryyar appa śrî-Bhânukîrtti-si.. ... kâlaṃ karchchi dhârâ-pûrvakaṃ mâḍi Goḷikeṟeya bayalalu (*here follow details of gift*) ant â-sthânamaṃ tamma śishyar appa mantravâdi-Makaradhva-ja S'ruta.... rige koṭṭaru || (*usual final verses and phrases*).

### 385

*At the same village, on a stone in front of the Basavaṇṇa temple.*

svasti samasta-praśasti-.. Satyâśraya-vallapaṃ prithvî-râjyaṃ geyye .... kêsari śrîmad-Bhîmarasaṃ Banavâsi-pannirchhâ ... man âḷutt ire Midiya Pallaga-Mârama-Seṭṭiya ... byâhayya-Seṭṭi turu goḷaḷ kâdi satta .... kke sandan âtana magaṃ Mârayya-Seṭṭi kallaṃ ni ....

### 386

*On a 2nd stone in the same place.*

.. sti samasta-praśasti-sahitaṃ śrîmat-Satyâ.. aya-vallapaṃ prithuvî-râjyaṃ geyye sâmanta-kêsa.. śrî-mad-Bhîmarasaṃ Banavâsi-pannirchhâsiramuman âḷu.... kha-varsha 925 neya Krôdhi-saṃvatsarada Jyêshṭhada puṇṇame-Âdityavâradandu Midiya Pullaga-Raṇṇama-Seṭṭiya magaṃ Peddaṇṇaṃ turu go-ḷaḷ kâdi sattu dêva-lôkakke sandaṃ avar-aṇṇaṃ Chabbayyaṃ kallaṃ niṟisidaṃ ||

### 387

*On a 3rd stone in the same place.*

svasti śrîmatu Yâdava-Nârâyaṇaṃ pratâpa-chakravartti śrî-Siṅghaṇa-Dêva-varuśada 29 neya Plava-saṃvatsarada Vaiśakha-su 2 Âdivâradandu śrîmanu-mahâ-maṇḍaḷêsvaraṃ Lakshmîpâḷa-Dêvarasaru Nâgarikhaṇḍada-nâḍan âḷutt irddalli 'śrîmatu sarvvâdhikâri Kaḍuva-Mahanta-sênabova Chandarasa-paṇḍita Madhusûdana śrîmatu manneya Bommi-Dêvarasara adhikâri Râmaya Mallaya-sahita râja-mudreyallige Eḷaballiya Kâḷa-Gavuḍa Keṟeyama-Seṭṭiyaru â-Eḷaballiya vrittya saṃvâjava mâḍidalli arasu eraḍ-okaluvaṃ hiḍidu tandali tamm-ibbaruṃ mâḍida pratijñeya prakârav ent endaḍe â-Keṟeyama-Seṭṭi tâvu artthavan iki Kâḷa-Gavuḍana mutabe Jaki-Gavuḍige Gaḷeya Chaṭṭayaṅge koṭṭu dhâreyan haḍedan emba pratijñey â-Keṟeyama-Seṭṭiya .. â-Keṟeyama-Seṭṭiyavara kayaluṃ Gaḷeya Chaṭeyana kayalum artthava koṇḍu Eḷaballiya vriṭṭiya dhâreyan eṟe .. v endu â-Kâḷa-Gavuḍanu Bandaṇikeya Kali-dêvara sannidhânadalu alliya mahâjanaṅgaḷu pañcha-maṭhamuṃ Tâṇagundûra mahâjanaṅgaḷu śrîman-nâḷ-prabhu Bommi-Seṭṭi sâvanta-Madaya Seleyahaḷiya Bamma-Gavuḍa Mâcha-Gavuḍa Yamanûra Sôva-Gavuḍa Baḷḷigâveya Kêti-Seṭṭi-mukhyav âgi nakhara-mummuridaṇḍaṅgaḷu dharmmâ-dhyakshada munde â-Keṟeyama-Seṭṭi sira-vâgi nile Kâḷa-Gavuḍa dibyava hiḍidu geldu koṇḍa jaya-patra maṅgaḷa mahâ śrî

### 388

*On a 4th stone in the same place.*

svasti samasta-bhuvanâśrayaṃ prithivî-vallabha mahârâjâdhirâja parama-bhaṭṭârakaṃ S'atyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêva-râjyam uttarôttarâbhibriddhi-pra-varddhamânam â-chandrârkka-târam-baraṃ sukha-saṅkatâ-vinôdadiṃ râjyaṃ geyyuttam ire tat-

pâda-padmôpajîvi samadhigata-pañcha-mahâ-sabuda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍa-nâyakan âstâna-vastu-nâyaka satya-Kânînaṃ nîti-nidhâna saraṇâgata-vajra-pañjara sâksharika-jana-samuddharaṇa nâmâdi-samasta-prasasti-sahitaṃ śrîmad-daṇḍanâ[. . . . ]Srîdharayyaṅgaḷu Mêlvaṭṭeya vaḍḍarâvuḷa eraḍuṃ bilkoḍeyan âḷuttam ire svasti samasta-râjya-bhara-nirûpita-mahâmâtya-padavî-virâjamâna mânônnata prabhu-mantrôtsâha-sakti-traya-sampannaṃ nuḍidu matt-ennaṃ gôtra-pavitra sujanaika-mitra Sômêsvara-dêva-pâdâravinda-shaṭcharaṇa nâmâ .. samasta-prasasti-sahitaṃ śrîmat-perggeḍe-Chaṅga-Dêvayyaṅgaḷ Banavâsi-pannirchhâsirada davasâyada suṅkamaṃ vaḍarâvuḷa eraḍuṃ bi .. koḍeyuman âḷuttaṃ Châḷukya-Vikrama-kâlada 13 neya Vibhava-saṃvatsarada Puśya-ba 1 sômagrahaṇa-Âdityavârad-andu Sirivurada Elambaḷḷiya tîrthada Râmê-dêvargge nandâdîvigegaṃ nivêdyakkaṃ Sirivûradalu .... kkala davasâyada ettina hêri tella okkalu-dere ippattu ettina hêrina suṅkamaṃ koḍavîsava-sahitaṃ dêvarige naḍayisuvar (*usual final phrases*) Bammi-Settiyara magaṃ Sâvaṇṇa barada || Gaṇapa

## 389

*On a 5th stone in the same place.*

śri namas tuṅga-&c. ||

niravadyaṃ pañcha-bhûtâtmakav akhiḷa-jagaṃ pañcha-bhûtâdi-viśvam- |
bhare sapta-dvîpa-nânâ-vidha-jaḷadhi-mahâ-sannivêśaṅgaḷind opp |
ire tan-madhya-sthitaṃ kâñchana-ghaṭita-śilâ-paṭṭa-pîṭhôpavishṭâ- |
mara-kanyâ-kêḷi-lîlâñchita-bahu-śikharaṃ Mêru-śailaṃ viśâḷaṃ ||
âvarisi Mêru-giriyan I- |
ḷâvṛitav alliṃ baḷikke teṅkalu sale sau- |
khyâvaha-Harivarshaṃ dhâ- |
trî-vara-Kimpurushav ante Bharata-kshêtra ||
Bhârata-vishayadoḷ esevudu |
bhû-ramaṇî-kuntaḷôpamaṃ Kuntaḷav ur- |
vvî-ramaṇav akhiḷa-janatâ- |
dhâraṃ sâraṃ samasta-lakshmîvâsaṃ ||
ant enisirdda Kuntaḷa-mahî-taḷamaṃ palabar mmahîpar â- |
krânta-parâkrama-kra[ma]din âḷd iral ant avariṃ baḷikkav a- |
tyanta-nija-prasiddha-vijayaṃ subhaṭârkka-mahîpan anya-bhû- |
pântakan ûrjjita-prabaḷa-dôr-vvaḷadiṃ taḷedaṃ dharitriyaṃ ||

vṛi || svasti samasta-Bhârata-mahîpati Bijjaṇa-chakravartti lô- |
ka-stutan amburâśi-parivêshṭita-bhûtaḷa-madhya-bhûpa-san- |
mastaka-pâda-pîṭhan enip aggada Kuntaḷa-Râya-râjya-la- |
kshmî-stana-hâran âgi paripâḷisidaṃ mahiyaṃ nirantaraṃ ||
âtana taraṃ negaḷdaṃ |
bhûtaḷapati Sôyi-Dêva râya-Murâri- |
khyâtarkk aḷkiye kappaṃ |
bhîtiyi sale Lâḷa-Chôḷa-Gurjjarar îguṃ ||

svasti samadhigata-pañcha-mahâ-śabda mahârâjâdhirâja Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍaṃ kadana-prachaṇḍaṃ mâna-Kanakâchaḷaṃ subhaṭar-âdityaṃ kaligaḷ-aṅkuśaṃ gaja-sâmanta śaraṇâ-gata-vajjra-pañjaraṃ pratâpa-Laṅkêśvaraṃ vairibha-kaṇṭhîravaṃ niśśaṅka-mallam para-nârî-sahôda-raṃ râyar-âchâryya Giridurgga-malla chalad-aṅka-Râman ity-akhiḷa-nâmâvalî-virâjitarum appa śrî-manu-Râya-Murâri-Sôyi-Dêvaṃ Kalyâṇada neleviḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ gey-uttam ire ||

balisida nandanam nimrida perggere karbbina tôntav ettalum |
kulirva latâ-griham tiligolam baled-oppuva gandha-śâli man- |
dalipa madâliyind eseva purpa-vanam bahu-dêvatâ-grihan- |
gala tolakam babâpu Banavâsiya dêsadol enduv oppugum ||

â-nâdolu ||

pûga-vanangalim baleda śâli-vanangalin opputippa pun- |
nâga-vanangalim vilasad-âmbra-vanangalin âgalum manô- |
râgaman îva champaka-vanangalin â-kadalî-vanangalim |
Nâgarikhanda-kampanav ilâ-mani-darppanam oppi tôrugum ||
chûgada kani puttida sale |
râgade Siri-Dêvi-Boppa-Dêva-nripangam |
Nâgarikhandakk adhipati |
bhôga-Purandaranu Sôyi-Dêva-mahîśam ||
madavad-arâtiyam tavisal aggala-ganna Kadamba-Rudran em- |
bude pesar ugra-mandalika gandara dâvaniy embudê ditakk |
adirad arâti-mandalika-Bhairavan embude Sôvi-Dêvan em- |
bude nigalanka-malla-nripan embude satya-patâkan embudê ||
Nâgarakhandada nâding |
âgarad ele-valli kaungu nâranga-phalam |
râgad Elamballiyolam |
bêgam pankêja-shanda suttaluv esagum ||
â-grâmakk ant adhipati |
bhûramanam budha-janakke kalpa-kujam gam- |
bhîratara-kîrtti-varddhana- |
sâram Kereyamma-Setti dhâtrîtaladol ||
Râma-pratishthitam śrî- |
Râmam pûjisida divya-lingakk eragiye |
bhûmiyol udâran enisida |
Râmanibham Kereyamma-Setti jana-nutan âda ||

svasti śrîmatu Saka-nripa-kâlâtîta-samvatsarangalu 1093 reneya Nandana-samvatsara-Chaitra-śuddha-daśamî-Sômavâram uttarâyana-sankrânti byatîpâtam kûdibanda punya-tithiyolu śrîmad Elamballiya divya-tirtham śrî-Râmêśvara-dêvar-anga-bhôga-nitya-nivêdyakam khanda-sphutita-jîrnôddhârakkam all ippa tapôdhanara grâsakk endu svasti yama-niyama-svâdhyâya-dhyâna-dhârana-mônânushthâna-japa-samâdhi-śila-guna-sampannar appa Kâlêśvara-panditara kâlam karchchi dhârâ-pûrvvakam mâdi śrîman-mahâ-prabhu-Kereyama-Settiyaru Râya-Murâri-Sôyi-Dêva-varishada 6 neya-Nandana-samvatsarad-andu Elamballiya vrittiyam (*here follow details of gift*) sarvvâbâdha-pariharav âgire bittanu || mattam â-Kereyama-Settiyara . ya prabhâvam ent endade ||

nutan enipa Kîrtti-Gaudana |
sati Chikkave-Gaudig âdan ûrjjita-têjam |
sutarolag aggraja Kereyaman |
atimudadim khyâtan âdan urvvîtaladol ||
kula. . . . rakan apramatta-charitam Lakshmî-vadhû-rañjitam |
balavad-vairi-chaya-pratâpa-haranam vâ. . samâlankritam |
lalanâ-sangatan endu vandi-nikaram tam-tammol ant ellarum |
sale sand oppire ba. . kum Kereyama-prakhyâtanam dhâtriyol ||
Kereyama-Settig agra-suta. . . laliyauvegam oppe puttidam |
nere sakalâgamôktan anavadya-vachô-nidhi Dêki-Se. . . . |

karemarey illad Îśa-natan apratimaṃ sujanaika-bândhavaṃ ।
maredum ad appadaṃ pu ... d ill ene bannikuv i-jagat-trayaṃ ॥
atimatimantar âtan-oḍavuṭṭidar âr ene Kêtama. .. ।
jita-mati Râma Kîrttiganu Chikkave Mâḷave Kâḷiyakkan â- ।
satiyaroḷ eyde siriya.. guṇônnate Chaṭṭave Mâchiyakkan int ।
atiśaya-mûrttigaḷ negaḷdu rañjisutirddar iḷâ.. .. gradoḷ ॥
nutan enipa Jêki-Seṭṭige ।
sutar âdar mûvar oppal ati-S'iva-bhaktar ।
mmati.. nta Sôma Kereyaman ।
atiśayav ene Kirttivarmmar embar ddhareyoḷ ॥
ant avara tâyi.. r ene ।
Kantunibhaṃ Dêki-Seṭṭiy âtana satiyar ।
Kuntaḷa-dêśadoḷ adhikeyar ।
ant esedar kKêti.. kkanuṃ Gaṅgaveyuṃ ॥

(*usual final verses and phrases*) maṅgala mahâ śrî

## 390

*On a 6th stone in the same place.*

Saka-varshada 1063 neya Bhârggava-saṃvatsarada Phâlguṇa-suddha-puṇṇami-Adivâradandu svasti śrîman-mahâ-pradhânaṃ daṇḍanâyaka-Bâchimayya[ga]ḷu Nonambavâḍi-Banavâse-Hânuṅgala suṅkamaṃ samasta-nâḍa bîravaṇamaṃ sukhadind âḷuttam ire Nâga[ra]khaṇḍav-eppa[tta]ra bîravaṇada perggaḍe Châkimayyaṃ Mâdi-Râja Bala-Dêvayya S'uṅkhara Dêvapayyan int î-nâlvaru Eḷabaḷḷiya tîrtada Râmêsvara-dêvara nandâdîvigege (*here follow details of gift and usual final phrases*).

## 391*

*On a 7th stone in the same place.*

(*Upper portion gone*)...llabhaṃ mahârâjâdhirâjaṃ Dvârâvatî-pura-varâdhîśvaraṃ......davaṃ Yâdava-kuḷa-kamaḷa-kaḷikâ-vikâsa-bhâskaraṃ .. ... bavi-nirjjita-sakaḷa-diku-chakrapâḷa dakshiṇôddharaṇa Vârâha.. ...mallaTelugña-Râya-saṃharaṇa-Kṛitânta Turaḥkka-Râya-śi.. ...ua chaurâśîti-durggâdhishṭhita-Dêvagiriyalu sukha-saṅkathâ-vinô .... ṇa-Dêva râjyaṃ geyyuttam ire sarvvâchâra-nirûpita-mahâma.. .. .. dhanika śrî-Jânû-Nâyka êvaṃ-kâḷê pravarddhamanê asya parama...... śrîman-mahâ-râja-prasâda-pattaḷâyâṃ bhujyamâna ॥ sû ...... śa-kula-tilaka vairi-vṛinda-ghaṭa-vighaṭa-vana-abhi-nava-kuñjara ka...da matta-mâninî-mâna-marddana Rêvatî-dêvyâ vara-labdha-prasâda dêva.. .. ya Siṃhaṇa-narêndra sannâha-Sahasrabâhu mahâ .. .. ... dellaṇa-Dêva tasya suta maṇḍaḷika-vêśyâ-bhujaṅga śrî-Drôṇapâḷa-dêvatâ .... ya kumâra śrî-Vaijala-Dêva-prabhriti-kumârânu । râjñî-Bamma .. ...prabhiti-samasta-râjñânugaru Dâmôdara-p[u]rôhita Kêśava-Dêva ma ..... hanna-prati Kavaḍi hadapa-dhârada sarvvâchâra-nirûpi sarvvâdhi .. .. Lakshmî-Dêvaṃ mahaṃ-nirûpita-daṇḍam mahaṃ-Dêvadhara prabhiti-pañcha-pradhânânu ॥

pûga-vanaṅgaḷiṃ baḷeda śâḷi-vanaṅgaḷin opputippa pon- ।
nâga-vanaṅgaḷiṃ viḷasad-âmbra-vanaṅgaḷin âgaḷuṃ manô- ।
râgaman îva champaka-vanaṅgaḷin â-kadaḷî-vanaṅgaḷiṃ ।
Nâgarakhaṇḍa-kampaṇav iḷâ-maṇi-darppaṇam oppi tôrguṃ ॥

Bandaṇike-pattanê vâstabya śrî-Sômanâtha-dêvara sthânapati Bhairava-jîyâ (*others named*) êvaṃ Pañchamukha-pattana-viditaṃ śâsana-patram yach cha mayâ sôma-parvvaṇi snâtvâ paridhâya vâsasî dhûtê pañchâmṛitê saṃsnâpya sarvvajña nânâ-vidhaiḥ surabhi-puṛpais prabhûjya cha

* The orthography and the language of this inscription are corrupt in some parts.

bahubhiṟ pakva-nai[vê]dyâdikaṃ kṛitvâ karpûrêṇa cha kṛitvâ âratikân tasmin mahâ-mahêśvarêṇa mahârâja-putra-Drôṇapâḷa-Dêvêna parama-dhârmmikêṇa bhûtvâ Saurâshṭra-dêsê Prabhâsa-kshêtrê santishṭamâna-chaturddaśa-bhuvanâdhipati-śrî-Sômanâtha-dêvâya varârôhâ-sahitâya pratidinaṃ sâsvatî-pûjâ-nimittaṃ mahâ-bhaṇḍâri-Ṭhakkura-Kannara-Dêva-hastê dhârâ-purvvakaṃ yâ-chandrârkka-yâvatu Eḷebaḷḷi-grâmam antaḥ-pravishṭa-Sirivûra-samaṃ su-sîmâ-paryyantaṃ saviksha-mâḷâ-kuḷaṃ nava-nidhâna-sahitaṃ daṇḍa-dôsha-mârggâdâya-samaṃ śâśani para-dattaṃ || (*here follow details of boundaries and usual final phrases and verses*).

392

*On an 8th stone in the same place.*

.... samasta-praśasti-sahitaṃ śrîmat-Satyâśraya-kuḷa-tiḷakaṃ mahârâjâdhirâjaṃ parama-bhaṭṭâra-kaṃ śrîmat-Tribhuvanamalla-Dêvaru Banavâse-pannirchchhâsiraman âḷutt i .. 14 neya Prajâpati-saṃvatsarada Phâḷguṇa-ba 6 Maṅgaḷavâradandu || Hâluhuḍikeya Sôvarasanavaruṃ Hayveya Boppa-Dêvaṃ bandu Eḷamballiya mutti kâduttav iralu Kaṇṇiya Kêtaṇṇa .. dâḷahoṟa .... marachi palaraṃ kondu suṟig iṟidu meṟadu sura-lôka-prâptan âda

393

*At Chikka Iḍagôḍu (same hobli), on a vîrakal near the Vîrabhadra temple.*

... Kâva-Dê[va-]varshada 12 raḍa neya Pra ........................ dakeya .. ... arashanu Muḷu.. ndada Chaṭṭaraśanu v .... yidu tuṟuvaṃ konḍu hôhali .......... kâdi tuṟuvaṃ maguḷchi halaraṃ kondu sura-lôka .............. Gauḍana

394

*On a 2nd stone in the same place.*

śrî svayambhu Gadugina Trikûṭêsvara-dêvargge Jaitu-râṇa Sâdara Yiḍagôḍa sarvvanamasyav âgi koṭṭa

396

*At Hiri-Kabbûru (same hobli), on a mâsti stone in front of the Râmês'vara temple.*

Raüdri-saṃvatsarada Jyêshṭha-ba ... lu śrîmatu Kabbûra Kâḷa-Gauḍara maga B[o]mola-Gauḍa âtana kiṟu-aḷu Kommâra Bom...Gauḍana maga Kallappana kûḍ iṟidu honnina kelsake jagaḷava mâḍi kondali â-dâyâdya-Kallanu Hâḍiya kâ ... dali â-Boma-Gauḍanu tanna madavaḷige Jabi-Gauḍi-sahita sargga.........

397

*On a 2nd mâsti stone in the same place.*

Chitrabhânu-saṃvatsarada Mâgha-ba 14 Maṅgaḷavâradalu Kantanahaḷḷiya Bomma-Gauḍana maga Bommaṇa svarggastan âda âtana madavaḷige Sirivûra Bommaṇana magaḷu Vîrakkanu vîra-svarga-lôka-prâptey âdaḷu śrî śrî

398

*On a vîrakal near the same temple.*

svasti śrîmatu Yâdava-Nârayaṇa Sanivâra-siddhi Giridurgga-malla Siṅgaṇa-Dêva-Râya-chakravartti Saka-varuśa 1138 Dhâtu-saṃvatsarada Kârttika [.... ] Siṅgaṇa-Dê[va] pṛitvî-rajaṃ geyuttam ire svasti śrîmatu Ekalarasa Jiḍuviḷige-eppattakaṃ râjyaṃ geyuttam ire | Piriya-Kabbûra Dammôjana magaṃ Haḷôja Brihaṟpativâradandu Duṇḍeyagaṭṭada dâriyalu kaḷḷaru tâgidaḍe mârmmaled echchu palabaraṃ kondu sura-lôka-prâpitan âda

jitêna labhyatê &c. ||

## 399

*On a 2nd vîrakal in the same place.*

svasti samasta-bhuvanâśraya śrî-prithvî-vallabham mahârâjâdhirâja paramêśvaram śrîmatu Châlukya-varisha... 5 Ânanda-samvatsarada [...] Bhu[va]naikamalla râjyam geyye śrîmanu-Mayûravarmma-Dêvarsaru Banavâśe-pannirchhâsira S'âutale[ge]-sâyiramu Hânugaluv-ainûrumam sukha-sankathâ-vinôdadim râjyam geye Kabûra Vîra-Gâvunda-nâla-prabhutanadalu âtana bhâva Mâji-Settiya maga gaudan-aliyam Vôrana .. ttidalu turuvam magurchchi sura-lôka-prâptan âda || .. dâdirol eydi tâgida ... . ereyadi kondu tale selako . .. . gala .... magurchchi dêva-lôka-prâptan âda

jitêna labhyatê &c. ||

.... Mahâdêvara barepa

## 400

*On a 3rd vîrakal in the same place.*

svasti śrîmatu Pranamêśvara-dêva-charana-s[ar]ôja .... kanu sahasi .. ... ganum appa Togaraseya .... na maga Boppana surig iridu meredu sura-lôka-prâptan âda

jitêna labhyatê &c. || śrî

## 402

*At Tattûru (same hobli), on a 2nd vîrakal near the Kallês'vara temple.*

svasti śrîmatu bhuja-bala-chakravartti vîra-Ballâlu-Dêva-varushada(nda) Siddhârtti-samvatsara-Âsvija-suddha-punnami-Brahavâradandu Tottûra Sanka-Gâvundana maga Sâta-Gâvunda Sâta-Gâvundana maga Hakki .. ma-Gavudanu kayva .... kallara kâdi yiridu meradu sura-lôka-prâptan âda Sarasvatyai namah

## 403

*On a 3rd vîrakal in the same place.*

svasti śrîmatu Yâdava-Nârayana bhuja-bala-pratâpa-chakravartti Simhva-Dêva-vijaya-râjya 24 Vijaya-samvatsarada Pusya-suda 13 Brihavâradandu Bandanikeya Mâchi-Settiya magam Bammi-Settiya maga Tottûra Tiganeya Mâle-dê[.. ]vuluv ârin ettinge Bîrarsanavaru hâydali talt iri [.. ] palaram kondu sura-lôka-prâptan âda Jakka-Gavudan-aliyam Mâla-Gaudam ni .. mam padedam

## 404

*On a 4th vîrakal in the same place.*

svasti samasta-prasasti-sahita srîmatu Yâdava-Nârâyana vîra-Ballâla-Dêva-varshada Prajâpati-samvatsarada Vaisâkha-suddha-amâvâse Âdivâradalu Sikkada Masana-Settiya maga Sôvana turu-harivalli taltu surig iridu meredu sura-lôka-praptan âdanu || śrî-Sômanâtha || Simhala-Dêva band-â-kâladalu

## 405

*At Hañchi (same hobli), on a piece of stone to the north of the Kalles'vara temple.*

(*Upper portion gone*)............... karu.. ...kelage râja .......... mattal-keyya lôk .. yu nâl-gâmundarum Biddayyanum ......... ttar adan alidôm Biddayyana perggade-Âychammayya (*others named*) anebarum ildu .. ... ttar (*usual final phrases and verse*) idam padedôr sarvva-śâstra-pâragar appa Rudraś'iva-battârar î-kallam besageydo vinnâni-Châmundan embô rûvâradolam śilâ-karmma-dolam pravînan appa Koravalakka ..

## 406

*At the same village, on a tomb stone near the door of the Vîrabhadra temple.*

svasti śrîmatu Yâdava-Nârâyaṇa ........ chakravartti śrî-vîra-Tâle-Dêvana râjya ... bhyu ......
Svabhânu-saṃvatsara ........... śrîmatu Kâṇava ........ ka-dêvara guḍa Bôgâra Bomi-Seṭṭi..
...... diyiṃ muḍipi svargastan âda || Chavuḍayyana tamma Bomaya svarggastar âdaru

## 407

*At Hirê-Mâgaḍi (same hobli), on a stone in Sivaliṅgappa's back yard.*

................ ruṃ kosigaru i ........ baṇṭaṃ chatur-nnivartanaṃ dattaṃ maṇṇaṃ ....
............ gaḷpoṅge mâruguṇḍu perggavu ........... rggiḍe Kêśiûrau bêḍi kuḷiko baṇṭa ....
.... ḷḷr mattar koṭṭar sarvva-bâdhâ-vivarjji .. Moḷeyûra gaṇa-mukhyê samastâśâ-mukha-viśrutê Guṇakîrtyâchâryyasya san-munê paḍuvaṇa-kêriya naḍuvaṇa-manê (*usual final verses and phrases*) ura varddagi Paḷuvâranu vâriga Mâraṇṇanuṃ sakki vasadiya khaṇḍa-sphuṭitakke Paḷuvâraṅge irmmataṃ koṭṭa

## 408

*At the same village, on a stone in front of the Durga temple.*

svasti śrî Saka-nṛipa-kâḷâtîta-saṃvatsara-sataṅgaḷ eṇṭu-nû ... tta-nâlkaneya saṃvatsaraṃ pravarttise śrîmat-Kannara-Dê ...... tivî-râjyaṃ geyye Galvendaraṃ Banavâsi-nâḍa bhâgaman âḷe Nâgara-khaṇḍa-eḷpattakke Erachaṭṭaṃ nâḷgâvuṇḍu geyye aṇṇa ........... paḍiya .. ra ............ sattu sura-lô ..........

jitêna labhyatê &c. ||

âtana heṇḍati Mukkabbe mâḍisidatu

## 409

*At the same village, on a stone in front of the Virakta-maṭha.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-nṛipa-S'âlivâhana-S'aka-varuṣa 1666 sâvirada âru-nûra-aruvatta-âraneya Raktâkshi-nâma-saṃvatsarada Mârggaśira-ba 12 lu śrîmatu Dêśâhi Guttalaḷa Maṇiyavanavaru bahadara-Hanumanta-Gauḍaru sukhadinda râjyavan âḷuṭṭiralu Huruḷimêseda sîme-vaḷagaṇa Nelikô-pada grâmavannu śrî-Sôdi .. gaḷavaru yi-sîmevaḷagaṇa Hire Mâgaḍi-grâmada Virakta-maṭhadali muktar âgi liṅgavâda kâraṇa â-maṭhada dharmmake â-Nelikopada grâmadali prâku ârabhya ummaḷi utâra pânihyada kaḷaman uḷidu samagra-bhûmiyannu î-maṭhada dharmmârthake koṭṭidhêve â-grâmake chaü-mûlegu liṅga-mudre silâ-sthâpane mâḍi koḍu .. r emba hâge chaü .. -mahâla śubhêdâra-Tuka-pana hesarali nirûpav âda prakâra silâ-sthâpane mâḍishitu ||

## 410

*On a 2nd stone in the same place.*

nam^a^s tuṅga-&c. ||

svasti śrî jayâbhyudaya-nṛipa-Sâlivâhana-śaka-varuśa 1666 sâvirada-âra-nûra-aruvattârane Raktâ-kshi-nâma-saṃvatsarada Mârgasira-ba 14 yu S'ukravâradalu śrîmatu Dêśâhi Guttaḷa Maṇiyavanavaru bahadara-Hanumanta-Gauḍaru sukhadiṃ râjyavan âḷut iralu Huraḷimeyada-sême vaḷagaṇa Hire-Mâgaḍi-grâmada Virakta ......

## 411

*At the same village, on a pillar near the Kâlikaṭṭe.*

svasti śrî Vijayâditya-bhaṭâra .. prithivî-râjyaṅ-geye nṛipa-Mariâr sattaḍ . î-mariyâde Mûḍi-nâḍa Phellêśvarâ-ṭhâṇa koṭṭa kkeḷani śâli.. tapaḷu kere pû-dôṇṭa mattalu kanyâ-dâna ara-maṇṭame aggi .. algaḷ okkalû kara-maṇṇu avar-âṇade vôge itta dharmma । siri-Pâ .. vahaṃ maḍidoṃ.

## 412

*At the same village, on a vîrakal in front of the Kallês'vara temple.*

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banava .. pura-varâdhîśvara.......... ................ prasa .......... ........ . varshada 3 neya Hêviḷambi-saṃvatsarada Jyêshṭha-suddha 13...... d andu Malla-Dêvan-arasi Padumala-Dêvi Sôyi-Dêvana kûḍe virôdhisi Kuppaṭû..... .... ke sala..... ge dhâḷiyan ikki ...... hâydu tuṟuva koṇḍu ........ Hiriya-Mâgaḍiya heggaḍe Kuppayyana tamma Saṅkayya... sakaḷa... koṇḍ aḍḍi-band echchu halabara kondu tuṟuvam maguḷchi .... ittu mârvvalavaṃ taḷt iṟidu meṟedu sura-lôka-prâptan âdanu âtana makk aḷu Kuppayya-Kallayyaṅ-gaḷu...niṟisidaru maṅgaḷa mahâ śrî

## 413

*On a stone in the wall of the same temple.*

svasti Saka varisha 909 Vyayav emba-saṃvatsara pravarttise śrîmat-Teyilaba prituvî-râyyaṃ geye Banavâsi-paṇṇiśchhâsirake Chaṭṭu râyyaṃ geyyutt ire śrîmatu Bôdayya gaṇḍa-gôva pusivara śûla pu.. ḍelo gaṇḍuba îḍuvar-âditya mârbbala-malla maṟuvaṅka-Bairava Ayyaṇa-putra Nâgarakhaṇḍa-eḷpattu âḷutiḷtu Piriya-Mâguṇḍeya Polega ûrggâmuṇḍu geyyutt ire Karachugara Gujayyaṅge ponnaḷaṟu or-mma[tta]laṃ koṭṭa mûvattiśchâsiram ariye ...tanna Mârayya...... ..

## 414

*At Sômadêvarakoppalu attached to the same village, on a vîrakal.*

............. mahârâjâdhirâja râja-paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâ......... kaṃ Châlukyâ-bharaṇaṃ śrîmatu S'ômêśvara-Dêvaru râjyaṃ geyye 13 ne ........ .. Phâlguṇa-suda 5 Âdivâradandu svasti śrîman-mahâ-maṇḍalêśvara Hoy .. Gaṅgavâḍi-Noḷambavâḍi-Taḷakâḍu ... ṭy-Uchchaṅgi-Banavâse-pannirchhâsirada Hânuṅgala ..... mutti iralu Nâgarakaṇḍa-eppattakaṃ Sômarasaṃ nârggâvuṇḍu geye Hiriya-Mâguḍi ......ṇḍanuṃ Doḍḍa-Gâvuṇḍanuṃ ûrggavuṇḍu geyye svasti śrîmanu-mahâ-maṇḍaḷêśvara Banavâsi-pura-varâdhîsvara Jayantî-Madhukêsvara-Dêva-labdha-vara-prasâda.. Madhukarasana besadi Jakki-Seṭṭi Hiriya Mâguṇḍiya iṟivali Bobbi-Seṭṭiya tamma .... Seṭṭi tuṟu hariye heṇḍiru ...............

## 415

*On a 2nd vîrakal in the same place.*

svasti śrî pṛitvî-vallabhaṃ mahârâjâdhirâja râja-paramêssvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmatu Sômêsva[ra] râjyaṃ geyye 13 neya Kâḷayukti-saṃvatsara-Phâlguṇa-ba-5 Â svasti śrîman-mahâ-maṇḍaḷêsva[raṃ] Hossaḷa-Dê[va] Gaṅgavâḍi-Noḷambavâḍi-Taḷakâḍu-Kañchey-Uchchaṅgi-Banavâse-pannirchhâs rada ko .. Hânuṅgaḷu ......... mutti iralu Nâgarakaṇḍam-erppattakkaṃ Sômarasaṃ nârgâuṇḍu geyye Hiriya-Mâguṇḍige Bamma-Gâvuṇḍa Doḍḍa-Gâvuṇḍa ûrggâvuṇḍu geyye svasti śrîman-mâhâ-maṇḍaḷêsvaraṃ Banavâse-pura-varâdhîś-varaṃ Jayantî-Madhukêsvara-Dêva-labdha-vara-prasâdi Madhukarasana besadiṃ Jakki-Seṭṭi Hiriya-Mâguṇḍiya iṟivalli Babbi-Seṭṭiya maga Bommaṇaṃ tuṟu hariye peṇḍir-uḍey urchuvalli surig iṟidu meṟedu sura-lôka-prâptan âda

jitêna labhyatê &c. ||

## 416

*At Hire-Iḍagôḍu (same hobli), on a vîrakal near the village gate.*

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâ ...... parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇa ...... -Dêva-varshada 3 neya Bahudhânya-saṃva .. ........ Âdivâradandu | samasta-prasasti-sahitaṃ śrîmatu-Kâḍamba .. krêsvaraṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ kumâraṃ Kîrtti-Dêvana kaṭṭida alagu biruda baṇṭa jîyan-aṅkakâṟa dâyâdya-kâḷânaḷa vairi-paḍavaḷa-disâpaṭṭa dâvaṇigara daṇḍa gôtra-pavitra Banavâsi-pura-varâdhîsvaraṃ Jayantî-Madhukêsvara-dêvara labdha-vara-prasâdôtpannan appa Banavâse-nâḍa piriya-paḍavaḷa Billayyana chitta-nibandhana Hiṟiya-Nâyakana maydunaṃ Chika-Kêtanu Bijjaṇa-Dêvana samasta-nâyakaruṃ Chauṭeya arasugaḷuṃ poḍe-sahitaṃ pannirvvaru-maṇḍalikaruṃ sahitaṃ bandu Guttiya kôṭeyaṃ mutti pura-grâma..... mâ .. ...daṃ biluvaḍe paḍaliḍe kontakâṟar eṭṭigeṟe kaḍi-kaṇḍam âgi palaraṃ kondu Kêtaṇa sura-lôkake sanda

jitêna labhyatê &c. ||

## 418

*At the same village, on a stone near Bhadramma's well.*

svasti śrî jayâbhyudaya-S'aka-varusha 1374 neya Âṅgîrasa-saṃvatsarada Mârgaśira-bahuḷa-amâvâse-Âdivâradalu Hiriya-Iḍugôḍa-dêva Baliga-Nâyakana maga S'iriga-Nâyakanu vîra-svargavanu yayididanu

## 419

*At the same village, on a first vîrakal on the tank bund.*

śrîmach-Châḷukyâbharaṇa Sômêsvara-Dêva.. ...nâlkaneya-S'ôbhakṛitu-saṃv .. rada Chaitra-suddha-pâḍiva-Budhavâradandu śrimanu-mahâ-ma . ḷêsvaraṃ Ballâḷa-Dêvana...... ...sa . pe.. ra.. yu[r]chchu-valli vaḍiya.. biḍe.. ayiba...ya magaṃ Sôye-Seṭṭi mârbbalavan-aḷu taḷu tiridu sura-lôka-prâptan âda

## 421

*On a third vîrakal.*

śrî-pṛithivî-vallabha mahâ ........ bhaṭṭâraka Satyâśraya . ...... śrî-Tribhuvanamalla ....... ... svasti śriman-mahâ-maṇḍaḷêsvara Kîrttî-Dêva Banavâse-pannichchâsiraman sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam iralu Châḷukya-Vikrama-kàla 2 . neya Târaṇa-saṃvatsarada Sâheyoḷu Iḍugôḍa Sânta-Gâvuṇḍa .. geyvuttam iralu âtana bhâvamayda .. r-aḷivinalu mârbbalavan iṟidu sura-lôkakke sanda Dasikeṟavâḍiya Bommôjana kelasa

## 422

*On a fourth vîrakal.*

.... masta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja para (5 *lines gone*) puṭṭida ..... ........... ..... ga Kupparavaṭṭa ......................... parôkshadoḷu Kaḍambara ...... tanna bhuja-baladiṃ Banavâ ........ .... ṇava koḷuttav.. ........ kkam neley âgi.... ... yâḷusu ........ . ..........ra-nṛipa ........... ...rasa-pra (3 *lines gone*) kaḍikaṇḍav âge kuduregaḷa . ttu taḷut iṟidu nâ .. ....... palaraṃ konda Jagadêkamalla-varshada mûṟeneya Durmmati .. ... Pushya-sudha 13 Bri-vâradandu paḍevaḷa-Taila sura-lôka-prâptaan âda

jitêna labhyatê &c. ||

## 423

*On a fifth vîrakal.*

. sti śrîmatu Yâdava-Nârâyaṇa pratâpa-chakravartti Simhaṇa-Dêva-varshada 27 Bahudhânya-saṃvatsa .. Bhâdrapada-ba 10 Sôma Nâgara ........... Nâgi-Seṭṭi Guṇṭêsvaradalli kaḷḷaru tâgi .. taḷt i .. palaraṃ kondu sura-lôka-prâptan âdanu ।

jitêna labhyatê &c. ॥

(*usual final verse*) Kesahaṇṭiya Dêvaṇa kaḍida Kallâra-dêva barada

## 425

*On a seventh vîrakal.*

śrî svasti śrîmatu Yâdava-Nârâyaṇaṃ pratâpa-chakravarti-Siṃhaṇa-Dêva-varśada Plava-saṃvatsarada Mâgha-su 7 Sukra Siṃhaṇa koṭṭa va . ḷitada nâyka.. śrî-mahâ-maṇḍaḷêsvaraṃ Lakshmîpâḷa-Dêvaṅge srî.. nâḷ-prabhu haḍavaḷa-Chauḍayya Kâḷayyanu Tu .... dhiyal iddu sidhâyava teṟuta hôgi kâṇalollad irddaḍe । adê munisâgi yetti naḍadu band â-vûra mutti kâdikomballi â-haḍavaḷara Yiḍugôḍu .. yaṇa .. ga heggaḍe-Channayanu mârppaḍeyuṃ hiridâge kondu vîrave-modalâgi tanna voḍeyaru gûḍe sura-lôkakke prâptan âdanu

jitêna labhyatê &c. ॥

## 426

*At Giṇivâla (same hobli), on a stone in front of the Vîrabhadra temple.*

namas tuṅga-&c. ॥

svasti śrîmatu-Yâdava-Nârâyaṇaṃ bhuja-baḷa-pratâpa-chakra .... . *Kaṃhnaḍa-Dêva-varshada 2 Kîlaka-saṃvatsarada Âśvîja-suda 5 . śrîmanu-mahâ-maṇ .. . svaraṃ râya-kumara kapaḍi-Kêdâra Gô . . râdhâra Padmarâṇana magam Nêṇasi .... nu Banavase-nâḍoḷaga . Nâgarikham ... ga sukha-saṅkathâ-vinôda .. . ...gevutam ire tanna hesarali liṅga-pratishṭheyaṃ mâḍi Mâḷa-Gauḍa-Kêti-Gauḍa-Kala-Gauḍa-Isara-Ga . ḍanavarige ishṭâpûrtthavaṃ mâḍi Nêṇêsvara-dêvarige (*here follow details of gift*) Heḷiyahaḷa Mâdhava-jîyana karadu gavuḍagaḷu sarbba-namasyav âgi Chaitra-pavitra-nandâvaḷiyaṃ naḍasuvant âgi dhârâ-pûrbbakavaṃ mâḍi koṭṭaru । mataṃ Nêṇasi-dêvanu Lakshmî-Nârâyaṇa-dêvara pratishṭeyam mâḍi (*here follow details of gift*) sarbba-namasyam âgi gavuḍugaḷa manake ishṭârttavaṃ mâḍi sênabôva Bîchayyanaṃ karadu â-dêvarige Chaitra-pavitra-nandâvaḷamaṃ naḍasuvant âgi dhârâ-pûrbbakamam mâḍi koṭṭaru ॥ (*usual final phrases and verse*).

## 427

*At the same village, on a stone to the right of the Nârâyaṇa temple.*

(*Upper portion gone and then comes the usual final verse*).

*vijayaty âdi-vijayaty âdi- . rapô samâdṛitya gabhastinaṃ ।
magnaṃ pritviṃ tasya sṛishṭiṃ srujo babhau ॥
Sôma-vaṃśa-samudbhûtâ Yudhishṭira-purôgamâḥ ।
têshâṃ prabhâvam âśritya jâtaḥ ... Siṃhaṇa bhûbhujaḥ* ।

sa kathambhûtô dêśaḥ । têna Siṃhaṇa-Dêvêna Banavasa-dêsê *drishṭataḥ ।

sa nâḷikêra-kramukâmbra-nâga-punnâga-jambû-panasâdibhiś cha ।
kharjûra-dâḷimba-tamâḷa-vṛiksha-nâgâdi-vallibhir ajasra-śôbhiḥ ॥

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*So in the original.

Taṅgaśrapâḷam pratipaksha-śatruṃ
jitvâ samaṃ Lakkhaṇapâḷa-nâmâ |
sa-sainikaḥ Padma-chamûpatês sma |
putrô yaśasvî nṛipa-Nêṇasiṃhaḥ ||

khyâtô bha ... vaḷibhih râya-kumâra kavaḍi-Kêdâra ... paurâdhârô Chandaṇa-putraḥ mahâ-vîra-charitraḥ . sva-bhu.. pârjita-grâme Geḷavârê..... pratishṭâpya śubhê lagnê Lakshmi-Nârâyaṇam S'ambhuṃ .. ...... nanda ... (5 *lines gone and then follow details of gift*).

## 428

*On a dipamâle pillar in front of the same temple.*

svasti srî Saka-varisha 1304 neya Dundubhi-saṃvatsarada Phâlguṇa-su 1 Â śrîmatu Guttiya Yeḍe-nâḍu Nâgarakhaṇḍeya Koṇḍaraṭe Hânugallu Chikka-Jiḍ[u]ḷige Hiriya-Jiḍ[u]ḷige Nânnûṛum-bâḷa Chaṅgale-nâḍu Hosa-nâḍu Kabunâḷa Neṛayadavaḷḷi Hiriya-Mahaḷige Chikka-Mahaḷige Jambeyahaḷi-ya-nâḍu Koda-nâḍu Kuñche-nâḍu Hoṛa- . ḍiṃ Baḷe-nâdu antu Guttiya hadineṇṭu-kampaṇaü Huligere-ya-nâḍu-Honnottiya-nâḍ-Eṛaḍahaḷḷiya-nâḍu-Halasige-Honnâle Yiṅguṇḍi-muntâda-samasta-sâlumûle tammoḷu yêkastar âgi Huligeṛeya Saṅkale-bastige koṭṭa-dharma-sâsana-kramav entendaḍe śrîman-mahârâjâdhirâja paramêśvara śrî-Bukka-Râyara kumâra Harihara-mahârâyaru pṛithvî-râjyam geyvalli tat-pâda-padmôpajîvi śrîmanu-mahâ-prauḍha-Mude-daṇṇâykarige...ppale-dêsada sâlumûle samasta .. ...... seṭitanava koṭṭalli â-Mude-daṇṇâyakaruṃ namma nâḍa mûleya vari koṭa daṇḍige 1 sattige yeraḍakke umbali (*rest illejible*).

## 429

*At the same village, on a stone in front of the Basavaṇṇa temple.*

śubham astu

Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri ............ ||

.... yâbhyudaya-S'âlîvâhana-śaka-varusha sâ 1474 neya Paridhâ ................ dalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vira-Sadâ ........ prithvî-sâmrâjyaṃ gaiuttiralu (*stops here*).

## 431

*At Chagaṭûru (same hobli), on a stone in the back yard of Aṅgaḍi-Malakappa.*

.. samasta-praśasti-sahitam śrîmatu-Kaḷachurya-bhuja-baḷa-chakravarti-Saṅkama-Dêva-râjya 3 neya-Viḷambi-saṃvatsarada Vaiśâkhada paurṇamiyandu svasti samadhigata-pañcha-mahâ-śabda .... ........ navâsi-pura-varâdhîśvaraṃ Jayantî-Madhukêśvara-labdha-vara-prasâdam bhuja-baḷa-Bhîma Kîrtti-Dêvarasaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutta ... tatu-pâda-padmôpajîvi śrîman-mahâ ........

## 432

*At the same place, on a 2nd stone.*

svasti śrî jayâbhyudaya-S'âlivâhana-S'aka-varuśa 1573 neya Khara-saṃvatsarada Mâgha-bahuḷa 12 lu śrîmatu Sa ....... ru-staḷada sîmeya sênabôgaru Chintâmaṇeya Basavana kamba Mâlaṇṇage Chagaṭûra gaüḍake nâ ... parama pâḷisida ..........

## 435

*At the same place, on a 3rd stone.*

svasti śrîmach-Châḷukya-Vikrama-kâlada 44 neya-Vi .. . 11 Sômavâradandu śrîmat-Malla Dêvara besadi .... ... berasu .. biṭṭu .. . g ettidalli .... . yantî-Madhukêśvara pâdâbja-briṅga gôtra-pavitra kaliga ... kuḍadaḷa dikkuñjara biruda-pada ........ sabe koṇḍa gaṇḍa nâmâvaḷî-virâja ........ kaṇiya kaṇiya muṛign ........ âgi irivalli âtan ...... lôka-prâptan âdâ ||

## 436

*At Telugonda (same hobli), on a stone to the south of Jakkamma's waste ground.*

Sarvadhâri-saṃvatsarada Mârgasira-su 2 S'u srî-Maṅkâleya pradhâna-râyotaru vakaḷoḷu Koṅkaṇa-bhâ .. Sânteya Mâdarasa Salareya Gûḍarsa tanna âgsida ..... Keligundada Kâsyapa-gôtrada Âṇṇi-kereya jôyisa Vishṇugaḷa maga Narasuma .. vaṅgey Chennigaua bâvindaṃ vokaṇa haraḷiya uṇḍi-geyanû dhârâ-pûrvakav âgi koṭevu (*usual final phrases*).

## 437

*At the same village, on a first vîrakal in front of the Râmêsvara temple.*

... śrî jayâbhyudaya Saka-varusha 13 .. neya Bahudhânya-samvatsarada-Âśadha-bahuḷa 10 Bu .. .. ṇiya Mallarasa-Nâyakarû Chavugapa-Nayakaru svargastar âdaru

## 439

*On a 3rd vîrakal.*

samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Jayanti-Madhukêśvara-labdha-vara-prasâda-nuṃ mṛiga-madâmôda.... m appa śrîmatu Kaḍamba-chakravartti Kâva-Dêvarasaru Sâdhâraṇa.... Phâḷguṇa-ba 1 Sômavâradand Uddhareya Kâḷe-ga .......... Bûvaya .... dârara Mala taḷt iridu sura-lôka-prâ........

## 441

*At the same village, on a stone in Mallayya's wet land.*

svasti śrîmatu-Châḷukya-....ra varashada 12 neya Piṅgaḷa-saṃvatsarada Chaitra-suddha-bidige Budhavâra-saṅkramaṇadandu Keligunda Haropeya-nâḍa .. yyanu Sômaṇṇanu Ga Ga .. tûr-oḍeyaru kerege bi.. damma siṅga ........di mûru-kamma keyi stha .. (*usual final phrases*).

## 442

*At the same village, on a stone in Baṅkasâṇa-Sivaliṅgayya's wet land.*

svasti śrî prithvî-vallabha mahârâjâdhirâja ..... bhaṭṭâraka Satyâśraya-kuḷa-ti ... .. raṇaṃ śrîmat-Vikramâditya-Dêvaṃ prithvî.. .. .. dhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ.. .... varêśvaran Ajjâ-dêvî-labdha-vara-prasâda sarasi ...... Kadamba-kaṇṭhîravaṃ malegaḷa kêsari ..... varmma-Dêvaṃ Banavâsi-pannirchchhâsiraman âḷuttaṃ Ba .. yoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam i... nuḍida...dharma-parôpakâra-prasaṅgadoḷ iral-âprastâvadoḷo.. ...padiṃ Kelli-gundada mahâ-Varade ........ ...jîrṇôddhârakkaṃ besegeye Kelligu ... (*here follow details of gift and usual final phrases and verses*) Mahâdêvaṃ .. .. Râjôjaṃ kaṇḍarasidaṃ

## 443

*At Telagaḍḍi (same hobli), on a stone in front of the Vîrabhadra temple.*

(*Upper portion gone*) śrîman Jagadê.. arasa-priya-ku .. śrî-Vîrabhadra-dêvara pratishṭe sa . ...... ...... Sâlivâhana-saka-varasha 1391 neya Virôdhi-samvatsarada Kârttika-ba 14 Ravivâra ...... ...... 20 ghaḷigege śrî-Vîrabhadra .......... bhûlôka-sâkendu tanna śrî... ...... śrî-Vîrabhadra ........ vâda

## 445

*At S'ântapura, on a vîrakal near the Paṭṭasvami's matha.*

svasti samasta-praśasti-sahitaṃ śrîman-ma ... maṇḍaḷêśvara .... Tailaha .. S'irivûra biḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttire Saka-varisha . 10.. neya Bhâva-saṃvatsarada

Phâlguṇa-suddha .. Budhavâradandu Keveseya Kâḷa-Gâvuṇḍana maga Kallaṇa baṭṭeya pôgut ire kaḷḷara . reyavaran araiyaṭṭi pogaḷtegaṃ negarttegaṃ nelay âgi kâdi svargga-gâmiyâ . S'iva-lôka-prâptan âda Kallaṇana bâ .. maṇa mâḍisida maṅgaḷa mahâ śrî

## 446

*At the same village, on a stone in the maṭhada-hakkal.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'aka-varusha 1405 daneya S'ôbhakrutu-saṃvatsarada Âśvaija-suddha 7 Maṅgaḷavâradalu .... dyâvâ-prithvî-maha-mahattinoḷagâda Yiṅgaḷâdi-S'â[n]ta-dêvarige Hûkeriya Mâdarasa-Nâyakkara maga Tipparasa-Nâyakkaru koṭṭantha pura-vargada sîme Kari-Seṭṭiyara pradhanikeyalli idake âvan obban aḷupidaḍe eppatêḷu-narakakke mukhyav â[da] nâyka-narakadoḷage aḷutta muḷuguttal ihanu chandra-sûryyar uḷḷanna-bara.

## 447

*At Kôḍikoppa (same hobli), on a stone in Liṅgaṇṇa's back yard.*

(*In Nâgari characters*).

śubhaṃ astu | svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1513 neya Khara-saṃvatsarada Âśvîja-suddha 10 Sthiravâradandu śrîmatu Sôdê Immaḍi-Arasappa-Nâyakaru namma tâyi Chaṅgamma-navarige puṇya âgabêk endu Telugaḍḍe-sîmeyoḷagaṇa Kôḍikoppa pratinâmavâ[da] Taṅgasamudravanu prâku agrahârav âgidda-sammandha jîrṇôddhâravâgi hadinêḷu-mandi brâhmarige...... ka-dâna-dhârâ-pûrvakav âgi dhâreyan eradu koṭṭa sarvamânya la śâ ... *śrî-Sômaliṅga śrî-Râmachandra

## 448

*At Âretellagaḍḍe (same hobli), on a stone in the Dêvâsa wet land.*

ôṃ namaś S'ivâya | svasti śrîmatu Kâva-Dêva-variśada 13 Pramâdi-saṃvatsarada Chaitra-ba-amâsi-Sôma-vyatîpâtadandu Gujja-Gauḍana magaṃ Kalla-Gauḍa Mâḷa-Gauḍa Taila-Gauḍa Kali-dêvarige bayigina nivêdyake kaṃ 10 koṭṭaru salisadavanu pañcha-mahâ-pâtakan akku Gaṅgâdhara-Nâyakana magaṃ sênabôva Sômayya baradanu

## 449

*At Beḷagali (same hobli), on a stone in front of the Râmêśvara temple.*

namas tuṅga-&c. ||

svasti śrîmatu Kaḷachûryya-kuḷa-tiḷaka bhuja-baḷa-malla Bijjaṇa-Dêva-varshada 7 ḷaneya Subhânu-saṃvatsarada Âśvîja-bahuḷa 10 Bṛihavâradandu Neleyûra Boppi-Seṭṭiya magaṃ Kâḷi-Seṭṭi Yuddarey Yakkalarasanavaru turava koṇḍu-hôhalli tâgi taḷt iridu sura-lôka-prâptan âda śrî

## 450

*At the same village, on a stone in the Nâḍiga umbaḷi wet-land.*

...... Âslâyana-sûtrada Yajuś-śâkheya sênabôva Timmarasaiyyana maga Appaṇṇage koṭa sarige-umbaḷige subham astu

## 451

*At Baṅkasâṇa (same hobli), on a stone in the village gate.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'alivâhana-śaka-varusa-1552 S'ukla-saṃvatsarada Mâgha-ba 7 Sômavâra-dalli śrîmadu Liṅgasvâmiya amrutapaḍi-nandâdipa ... vâra-pûjôtsâha-muntâda | śrîmad-viśuddha-

*In Kannaḍa characters.

vaidikâdvaita-siddhânta-pratishṭhâpakar âda Yadava-Murâri Kôṭi-kôlâhaḷa S'iva-bhakta-parâyaṇar âda Keḷadi-Veṅkaṭappa-Nâyakara prapautrar âda Bhadrappa-Nâyakara putra Vîrabhadra-Nâyakaru śrîmadu-Liṅgasvâmiya daruśanake bandali dâna-dhârâ-pûrvakav âgi S'ivârpitake koṭṭa Banavâsi-*pannirchhâsanake saluva Chandragutti-vênṭhake saluva Telugaḍḍe-sîme-vaḷagaṇa Baṅkasâṇada grâmav-ondake prâku râya-rêkhe mâḍi gadyâṇa ga 103½ Viśvâva (*stops here*).

## 453

*At Bennûru (Chandragutti hobli), on a vîrakal near the Kallêśvara temple.*

(*Upper portion gone*) kuḷuvar-Arasaiyyana maga Biraṇṇa . sitta Mâvannan .... n iṟidu pôpade ada kaṇḍu puyyale paridu Lachaṇa taleya ta . ta sarggakke sanda Bîraṇṇana tande Arasayyanuṃ Mâgasi . vanta nâḍ eraḍu-paḍi salisi kalla niṟisi ....

## 454

*On a 2nd vîrakal.*

svasti S'aka-varishav eṇṭu-nûṟa tombhatta-nâlkaneya Âṅgirav-emba-saṃvaśchchharaṃ pravarttisut ire śrîmat-Kakka .. vaṃ pritivî-râjyaṃ geye Chaṭṭayya-Dêvar Banavâsi-pa .. śchhâsirake râjyaṃ gey-uttire Binâkaḷiur .... ḷḷi Kuḷuvara gâyiga Horavayyaṃ sattu sura-lôkakke pôda Paushya-mâsada kṛishṇa-pakshada sudda-pañchamiyuṃ S'ukravâra-Uttare-nakshatradandu Kuppayyanuṃ Chandanuṃ Bikkiyuṃ tamutta muvaruṃ kalla niṟisidar maṅgaḷa besageyda Eragâri—ôja ka ..

## 455

*At the same village, on a stone in front of the Kallês'vara temple.*

svasti S'aka-varshav eṇṭu-nûṟa-tombatta-nâlkaneya Âṅgîrasav emba-saṃvatsaraṃ pravarttisutt ire śrîmat-Kakkala-Dêva prituvî-râjyaṃ geye Banavâsi-pannirchchhâsirake Chaṭṭayya ...... geye Aliga-beya.. yyanu Kuppayyanu (n)ûr-ggavuṇḍu geye Kalladiya Kachchha .. Biyaḷayya-maga Chaṭṭayyan-aḷiya Kaunayya Paushya-mâsada śukla-pakshada saptamiyu Âdityavâra . vû Rêvati-nakshatradandu Nâra.. .. ... var eddu gôsasav iḻda Binarada kalla niṟi ..

## 457

*At the same place, on a 2nd vîrakal.*

svasti Saka-varsha eṇṭu-nûṟa tombattu-nâlkaneya Âṅgirav emba saṃvatsaraṃ pravarttisuttire srîmat Kakkala-Dêva prituvî-râjyaṃ geye Banavasi-pannichhâsirake Chattayya râjyaṃ geye aliga.. ṃ Kuḷu-varuṃ Binâkaḷiûru-ggâmuṇḍu geye Kone-Gauḍa Bidiyaṇṇa Binâ . ...m êḷutta ôḍe ta .. dara magaḷ Jakkabbe oḍa sattu sura-lôkake eydidaṃ Jakkabbe taṅge Jâbe kalla niṟisidal Eregâriya ôjaṃ besegeyda maṅgaḷaṃ ||

## 458

*On a 3rd stone.*

Sarvajitu-saṃvatsarada Vayiśâkha- ba 3 lû śrîmatu Benavura Râma-Gaudara makaḷu Bomma-Gauḍ-aru tâvu tamma sakhiyaru saha Siva-pâdakke sandaru śubham astu î-grâmada Mûliga-devaru ....

## 461

*At the same village, on a stone in front of the Kâlamma temple*

svasti śrî jayâbhyudaya-S'aka-varaśa 1344 râjâdhirâja râja-paramêśvara śrî-vîra-Dêva-Râya-Pratâpa-Vijaya-Bukka-Râyanu chatu-samudravanu vottiy âḷuva-kâladali S'ôbhakrutu-saṃvatsarada Âśvîja su 3

*Perhaps a mistake for *pannirchhâsirake*.

Gu Benaüra kumbâra Mahabaḷa-dêvana maga Bommam .. âtana sose Chaṇḍave yivar ibaru svargavan eyididaru maṅgaḷa maha śrî

**462**

*At Chandragutti (same hobli), on a rock in front of the Rênukâ temple near Kôṭi-tîrtha.*

Kôṭi-tîrthavanu mindu Sarvêsvara-liṅgakke daṇḍavan ikki kappavamaṃ tettu Bhavâni-darśanavaṃ mâḍalu sarva-pâpa-vimôchana ..

**464**

*At Mangaḷûru (same hobli), on a vîrakal in the Kallêśvara temple.*

namas tuṅga- &c. ||

svasti sa nasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja paramêsvaraṃ parama-bha ........ lla-Dêvara vijaya-râjyam uttarôttarâbhivriddhi .... nam â-chandrârka-târaṃ-baraṃ saluttam ire || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhî-śvaraṃ Jayantî-Madhukêsvara-dêva-labdha-vara-prasâda .......... ṇḍa Kîrtti-Dêvaru naḍahida Ekaṭi . nadera .... Maṅgalûra kûṭagaṇali Nellûralu huṭṭirda Chamaḷana besa-ma... Paḷeyaṅgaṃ Mâḷiyabbegaṃ puṭṭida suputra Gauḷeya Nâ .. Nâyaka Maṅgalûralu dêvâlyamaṃ śrîmach-*Châḷu-kya-Vikrama-varshada 1074 neya Prajâpati-saṃvatsarada Chaitra-suddha 13 Sômavâradandu dêvâlyada kelasava nirmmâṇaṃ mâḍi sâsanamaṃ niṛisida maṅgaḷa mahâ śrî śrî

**465**

*At the same place, on a 2nd stone.*

svasti .... ....... śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka śrîmach-Chaṭṭiga-Dêvaṃ prithuvî-râjyaṃ geyye svasti *Kadamba-kuḷa-tiḷaka-Bhâskara . nṛipatî-makuṭa-gaṭṭita-charaṇâravinda-yugaḷam Banavâsi-pura-varêśvaraṃ vânara-dhvaja ......... vatsaṃ ............ sthâpita-Lalâṭalôchana .. maṇḍalîkrita-kuḷa-...... dêvan ahita ........... kadana-mârttaṇḍan aras-aṅka .... ...śrîman .......... pannirchchhâsiramuman êka-chchhatra-chchhâyeyin âḷdu ............. nirûpita-mahâmâtya-guṇa-sampannan appa ...... ...... êka-chchhâyeyoḷ perggaḍetanaṃ geyyuttaṃ Maṅgaḷavû ......ḍisidan â-dêvargge S'aka-nṛipa-kâḷâtita-saṃ-vatsarada .......... .... tombhattaneya Vibhava-saṃvatsaraṃ pravarttisutta ............ Mârgaśirad-amavâseyu Maṅgaḷavâramuṃ sûryra............vyatîpâtamum uttarâyaṇa-saṅkrântiyandu Chaṭṭayya-Dêva . . . ...mahâjanada kâlaṃ karchchi ...valaya-dêvargge koṭṭan........ pu irppatta-nâlk-agrahâramuṃ ...... grâmeyuṃ Jaragûravuṃ.......... chavaḷḷiyuṃ Kantarô̤eyu Gôsiriyum int-iy-agrahârada ..... ...

**466**

*On a vîrakal, in front of the same temple.*

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ .......... Jayantî-Madhukêśvara-dêva-labdha-vara-prasâda ........ . kaligaḷ-aṅkusa .... ............ râjyaṃ geyutt ire kaṭaka ....... ggade Doḷa-Gauḍa Kasarugupeya vaḷitada Li ........ kathâ-vinôdadin irddali Kalisiya Bîrarasa ...... rasi eti bandu Kâsarugupeya dâṛiyali .......... . Doḷa-Gauḍaṃ satta-pariy ent endaḍe heṛagi .. ḷu kalâmâ ....... . dukhadiṃ kuduregaḷaṃ gîḷiḍe poyali raṇa-maṇḍaḷadoḷu taḷt iṛidu meṛadu ..... irddaṃ .... vîra-Doḷa-Gauvuḍaṅge maṅgḷa mahâ śrî śrî

**467**

*At the same village, on a mâstikal in front of the village-goddess.*

svasti śrîman-mahârâjâdhirâja .. paramêśvara pûrvva-paśchima-dakshiṇôttara-chatus-samudrâdhipatiyu śrî-vîra-Dêva-Râyaru suka-saṅkathâ-vinôdadiṃ râjyavanu prati ... sutaṃ yirdda

* So in the original.

kâḷa ... varusha 1335 neya Nandana-saṃvatsarada Vayiśâkha-ba 3 Sômavâra-puṇya-kâladalli śrîman-Nâveyada prabhu Maṅgalûra Nâga-Gaüḍara maga Seṭṭi .. uḍaru svarggastar âgalu âtana madavaḷige ...... yiṃ-Gaüḍi agni-pravêśavanu mâḍidaḷu maṅgaḷa maha śrî śrî

### 468

*At Kunṭagaḷale (same hobli), on a 1st stone to the south of the Narasiṃha temple.*

svasti samasta-praśathi-sahitam śriman-mahâ-maṇḍaḷêsvaraṃ Kîrtti-Dêvara piriya-padavaḷa Kîrttiyaṇṇaṅgaḷu S'aka-varsha-sâsirada-mûvatta-nâlkeneya Nandana-samvatsarada Srâbeyalu Hayveya-kappamaṃ taralu pôdalli paḍavaḷa-Kîrttiyaṇṇana mayduna Biñjimayyana maga Dêmaṇṇaṃ bayala bavaradalu mârbbalamaṃ nerad âḷaṃ mannad iṟidu sura-lôka-prâptan âda || âtana taṅge paḍavaḷa-Kîrttiyaṇṇana paḍavaḷiti Chaṭṭikabbeyuṃ âtana magaḷ Uddhareya Mârasiṅgayana heṇḍati Hellabbe Yiḍada-keṟeyaṃ kaṭṭisi parôksha-vineyaṅgaḷaṃ mâḍi bîra-gûḷ etti kalla niṟisidaḷu ||

jitêna labbyate &c. ||
vîrâvatâran ahitara । bêraṃ nir-mmûḷam ârppa vajra-kuṭhâraṃ ।
Bhârata-purushara ka .. śaṃ । dhâriṇiyoḷ su-bhaṭa-ratna Biñjana-Dêma ।
paḍavaḷa-Kîrtti ...ydunan । eḍaruva-vairigaḷ aladu seleyalu hoydaṃ ।
kaḍu .... jana-Dêmaṃ । paḍe mechchaluk ...iṟidu dêva-lôkake sanda ।
sênabôva .... yaṃ barada । Masaṇôjana tamma Mâmâli besaṃ geydo ||

### 469

*At the same place, on a 2nd vîrakal.*

svasti śrî Châḷukya-Vikrama-varisha ..... saṃvatsara-Mârggasira-mâsada .. ... vâradandu śrî-Banavâseya Kîrtti ... paḍavaḷa-Kîrttiyaṇṇaṃ Sakunavaḷḷiya .......... irddaḍe paḍavaḷaṃ tanna nâya ...... pêḷalu "jitêna labhyatê" emba vâkyava .. ...Bandaṇikeya Goravaṇṇa mêl-âḷa .... dureyan iṟidu sura-lôka prâptan âdaṃ ||

irvvalake lâḷaüṇḍige । irvvalamuṃ nôḍe nôḍe turakaman iṟidaṃ ।
mâṟântana taleya koṇḍuṃ । irvvalamuṃ mechche iṟida kali-Goravaṇṇaṃ ||

### 470

*At the same place, on a 3rd stone.*

svasti śriman-mahâ-maṇḍaḷêśvarar Kîrtti-Dêvar Banavâse-pannirchhâsiramumaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyye । âtana piriya-paḍavaḷiti Kirttiy-abbe Haiyveya Kêteya ..... leyanaṃ (*rest effaced*).

### 471

*At Nellûru (same hobli), on a stone left of the entrance of the Kallêdêva temple.*

svasti Saka-varsha 935 neya Paridhâvi-saṃvatsarada-Kârttika-su-pâḍivaṃ-Maṅgaḷavâra-modalâge prithuvî-vallabha-Vikramâditya râjyaṃ geyye svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍalêsvaraṃ śrîmat-Chaṭṭayya-Dêva Banavâse-pannirchhâsirama sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire Nellûra Maleyara-Keṟeyamana maga Ammaṇa-Gâvuṇḍanuṃ peṇḍati Piṭṭabe-Gâvuṇḍiyuṃ liṅga-pratishṭeyuṃ dêgulamaṃ mâḍisi sâsanamaṃ niṟisidaṃ Ammaṇa-Gâvuṇḍan âtana bhâva Muddayya bhâviyan agaḷisidaṃ

### 472

*On a stone to the right of the same entrance.*

svasti śrîmat-Saka-varsha 1110 neya Kilaka-saṃvatsara-Mârggasira-ba 8 Sômavâradandu । svasti śrîmatu Banavâsi-pura-varâdhîsvaraṃ Jayantî-Madhukêśvara-dêvara labdha-vara-prasâdar appa

śrîmatu Kâva-Dêvarasaru Hânuṅgallolage sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire | tat-pâda-padmôpajîvigaḷu anna-dânâdhigaḷ appa Muṭṭahaḷḷiya gôtra-pavitra Jakka-Gâvuṇḍana maga Mañcha-Gâvuṇḍana kula-strî Sântiabbe-Gau[ḍi]tisvarggastey âdâgaḷuṃ Nellûra bhûmi Akala-Gau-[ḍa]na Sômeyana bhâgâvaḷi koḍvalli Keḷagundaṇi Bhîmeya (*others named*) Bîre-Daṇṇûra pañcha-pra-dhâ.. ru â-vûr-ayyamaṇṇigaru Masaṇi-Seṭṭi Chauḍa-Gâvuṇḍaṃ sahiyâgi koṇḍa bhâgâvaḷioḷage â-.. le-moraḍinalli dêvarige â 6 kamma kelemakke .. aua kâlaṃ karchchi dhârâ-purvvakaṃ mâḍi koṭṭa-ru || (*usual final phrases*).

## 473

*At Hoḷê-Marûru (same hobli), on a vîrakal in front of the Kallês'vara temple.*

namas tuṅga-&c. ||

Saka-varuṡa sâvirada mûnûṟa eppatta-vondaneya Vibhava-saṃvacharadalli Mârgasira-ba .... Chaṃ śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Pratâpa-Dêva-Râya-mahârâyara kumâra Mallikârjuna-Râyaru Vijayanagariya siṃhâsanadali sukha-saṅkathâ-vinôdadiṃ samasta-râjyavanu pratipâlisutta yiha-kâladali Triyambaka-Dêva-voḍeyara kumâra Bayichaṇṇa-voḍeyaru Chandraguttiya râjyava .... yendu bandalli bhaṇḍâra Mâṇike-Râya-voḍeyara maga Liṅgapa-voḍeyarigeü namageü saṃvâjav âdali Bayichaṇṇa-voḍeyaru .... Maruḷigeya-nâḍa Andavaḷiyanû yiṟidu hôdalli Moraûra Dêva-Gaûḍanû Kannaguṇḍi-. lanalu .... svarggavan eyidida ...... .. mma-Gaûḍa maṅgaḷa śrî vîrakallige maṅgaḷa mahâ śrî śrî

## 474

*At Kakkarasi (same hobli), on stones in front of the Kallês'vara temple.*

(I) svasti S'aka-bhûpâḷa-kâḷâkrânta-saṃvatsara-śataṅgaḷ eṇṭu-nûṟ-eḷpattâṟaneya Ânanda-saṃvatsa-raṃ pravartsise svasty Akâḷavarsha-Dêva śrî-prithivî-vallabha mahârâjâdhirâja paramêśvara para-ma-bhaṭṭârakaṃ Kannara-Dêva râjyaṃ geyyutt ire samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati Trikunda-pura-varêśvaraṃ Brahma-Kshatriyaṃ Mâṭûra-vaṃśôdbhavan akaḷaṅka-nîṟan Nandana-vana-chchhatra-haya-lâñchanaṃ darppaṇa-dhvaja-virâjamânaṃ śauryya-Diḷîpa sogas-ugad-âṇmaṃ chârane-veḍeṅgaṃ viśishṭa-jana-mitraṃ vijayâgaraṃ (II) śrîmad-Mâchiy-arasar Eḍe-nâḍoḷ iḷdu pannirchchhâsirakkam arasu-geyyutt ire Kakkaraseya maṇṇigaṃ bîrada Vôjigaṃ samasta-bhara-nirûpitan âgi perggaḍetanaṃ geyyuttaṃ Kârttika-bahuḷa-pañchami-Bṛihaspati-vâradandu Muṭṭa-guppeyaṃ mahâjanakke koṭṭu mûvattirchchhâsiram ond arasu-geye halam iḷdaṃ tamm-ajjaṃ Magusi Mâkaḷana dêgulakke Mudi .. maḷ gaṭṭisida keṟeya keḷage irmmattar-kkeyyaṃ dêvargge biṭṭaṃ

(III) pati-hitamam mmanaṃ goḷe nṛipaṃ nṛipa-kâryya-vichâradoḷ Bṛihas- |
patiy ene dâna-dharmmada negaḷteya śauchada pempinoḷ guṇa- |
pratati ... guṇaṅgaḷ ene biḷdir avar sale kûḍidalli bi- |
chchatan ene kîrtti parvvire dharâ-taḷadoḷ negḷd âtan Ôjigaṃ ||

sênabôva Nâkayyan baradoṃ maṅgaḷam

## 475

*At Hechche (same hobli), on a stone in front of the Nîlakaṇṭha temple.*

(*Nâgarî characters*).

śubham astu |

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1499 neya Îśvara-saṃvatsarada Pushya-śuddha 5 pûrṇa-Guru-yôgadallu śrîmatu | Heddaseya śrî-Nîlakaṇṭha-dêvara dharma-satrakke Yaḍava-Murâri

Kôṭe-kôlâhala S'iva-bhakti-parâyaṇar âda Keḷadiya Sadâsiva-Râya-Nâyakkara pautraru Râma-Râja-Nâyakaru | tamage pâramparey âgi naḍadu baha râjyadoḷage Banavaseya-pannirchhâsirake saluva Chandragutti-vênṭheyada Yeḍa-nâḍa oḷagaṇa Saṅgamâpurav âd a Heddeseya sarvamânyada agrahâra-doḷage Hebâruva Lakhaṇṇagaḷu nashṭa-santânav âgalâgi â-svâstyavanû . guḍiyavaru uṇḍubaral âgi avarige sallad endu tegadukoṇḍu gaddeya bîjavari khaṃ 43 kke bhatta guttige khaṃ 126 huṭṭuva .... mânyada bhûmiyanu dina 1 kke Brâhmaṇa-jana ha 10 satra naḍava maryâdeyalli tat-saṃvatsarada Âśvîja-śuddha 15 Sômôparâga-puṇya-kâladalu namma Sadâśiva-Râya-Nâyakarige S'iva-lôka-vâsav âgabêk endu S'ivârpaṇava mâḍi śilâ-śâsanavanu barasi .. vu â-bhûmiya sthaḷada vivara (*here follow details*) uḷida bhatta kha 11½ hechchâgi banda Brâhmaṇarige irisidevu yandu barasida śilâ-śâsana idakke sâkshigaḷu

âditya-chandrâv anilô' nalas cha &c. ||

(*usual final verses*).

## 476

*Behind the same temple.*

svasti samasta-bhuvana-prasasta-Saka-bhûpâḷa-kâḷâkrâ .... vatsara-sataṅgaḷ eṇṭu-nûṟ-aṟuvatt-ondaneya Vikâri ......... sti pṛithuvi-vallabha mahârâjâdhirâja........ bhaṭṭârakaṃ Kannara-Dêva râjyaṃ geyyu ........... mahâ-śabda mahâ-sâmantâdhipa ........ pura-varêśvaraṃ Brahma-Kshatriyaṃ m Mâṭûra-vaṃśôdbhava....... ...nîṟan Nandana-vana chhatra-haya-lâñchhana-darppaṇa-dhvaja-vi ... mâna śauryya-Diḷîpaṃ sogas-ugad âṇmaṃ guṇa-pakshapâti chârane-veḍeṅgaṃ viśishṭa-jana-mitraṃ vijayâgaraṃ śrîmat-Mâchigaṃ He.. siyoḷ sukha-saṅkathâ-vinôdaṅgaḷin arasu-geyyutt iḷdu S'rîkaṇṭha-paramêśvara-charaṇa-kamaḷa-bhaktiyiṃ dharmmânurakta-chittadiṃ Brahmabhojaṅga-parama-svâmigaḷa pâda-prakshâḷana-pûrvvakadiṃ śrî-Mârâ.. na dêgulakke vairâgya-sthânam âgire biṭṭa vṛittiya dharmma-kramav âvud endaḍe kôṭeyiṃ teṅkaṇa Kallare-bayal-voḷage taḷa-vṛitti vondu ....-kôṭeya munde nivêdyakke sejje-gadde ondu mattalu bâḍa ..... haḷḷivû Eḍe-nâḍ-erpattaṟga baḷiya bâḍa Kûḷuga-Nembûru S'rîkaṇṭhêśvara-dêvara aṅga-bhôgaka raṅga-bhôgaka Chaitra-pavitrakka tapôdhanar-âhâra-dânakka kandaṟpuṭita-jîrnnôddharana-nimittam âge kaṭakada-gôva Banavâseya Chaṭṭaya-Dêvanu Mâṭûra-vaṃśôdbhavaṃ Mâchi-Dêvan .. d irḍdu uttarâyaṇada saṅkrânti-byatîpâta-Sômavâradandu ubheya-sâmya sarvva-namasyam âgire svasti yama-niyama(ya)-svâdhyâya-dhyâna-dhârana-maunânushṭhâna-japa-samâdhi-sîḷa-guṇa-sampannar appa śrîmatu Rudraśakti-Paṇḍita-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa dharmma (*usual final phrases and verses*).

*yasya .. tta sîma-kshêtraṃ rakshayê [t] kaśchid êva taṃ |<br>
pûrvva-...... guṇa ...... bhavati tê nara ||<br>
tiḷârddhârddha-pramâṇêna (yô mâṃ) nirmmâlyaṃ bhakshayên naraḥ |<br>
śvâna-yôni-śataṃ gatvâ chânḍalam abhijâyatê ||<br>
sva-dattâṃ para-dattâm vâ &c. ||

## 477

*On a 2nd stone in the same place.*

.. sti jayaś châbhyudayaś cha Saka-bhûpâḷa-kâḷâtîta-saṃvatsara-sataṃ .. .. bhaynûṟa padimûṟaneya Khara-saṃvatsaraṃ pravarttise svasti sama .. bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramê .... parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tilakaṃ Châḷukyâbharaṇa .. mad-Âhavamalla-Dêva-râjyâbhivṛiddhiy uttarôttaraṃ sale .... da-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ.. .. ntâdhipati Trikunda-pura-varêsvara Brahma-Kshatriyaṃ Mâ .... vaṃsôdbhava Nandana-vana-chchhatra-haya-lâñchchhana-darppaṇa-dhvaja .. jamâna vairi-mârttaṇḍaṃ guṇḍana gaṇḍaṃ

*So in the original.

vikrama-siṅga raṇa-raṅga-tuṅga sâhasârjjuna samaraika-Mêru keladiṃ pogaḻippa palav oḻpinâtan a-yasakk añjuvaṃ guṇake dhorayga subhaṭa-chûḍâmaṇi satya-ratnâgaraṃ têjâgaraṃ śrîmat-Sânti-varmma Beḻguhey-eḻpatt Eḍe-nâḍ-eḻpattu Tandavûra-panneraḍu Gedeya-panneraḍu Mûgunda-panneraḍu Pulivaṭṭi-panneraḍuṃ Kalvattiy-êḻuṃ Sântaḻige-sâyiramumaṃ dushṭâṭavika-nirmmûḻanaṃ mmâḍi sukhadiṃ râjyaṃ geyyutt iḻdu Sântaḻigeya Bîra-Sântarana mêle naḻed ayvattu-nâḍoḻagaṇa Ballugadoḻ biṭṭ iḻdandu Gedeya-panneraḍaṟa nâḻgâvuṇḍa Sîbaḻḻiy-Eṟehayyana jêshṭha-putra Naṅgammana maga Jôgayyaṅge dayageydu koṭṭa sthitiy âvud endaḍe Gedeyaṃ pannerada.. puṭṭida piṭṭina ponna sama-bhâgaṃ piṭṭ aḻivilla Gedeya-sarvvâbhyantara-siddhiyâḻke panneraḍarkka nâḻ-gâvuṇḍar ddaṇḍa-dôsadoḻ paḻuvara î-sthitige Mâṭûra-vaṃsadoḻ âvônuṃ tappa salla | tappidandu Brâhmaṇarggaṃ paśugaḻgaṃ tappida pâtakam akkuṃ | Netase kalnâṭu |

*sva-dattaṃ para-dattaṃ vâ yô harêtu vasundharâṃ |
narakâni nivarttantê yâvach chandra-divâkaraḥ ||
ôḍidanaṃ dhuradoḻ muṃ- |
mmâḍida mariyadeyan aḻivanant â.. |
nôḍan asavasadi dorekoḻe |
nôḍaloḍaṃ nômpan alte Vikrama-siṅga ||

bara .. sandhi-vigrahi Siyimma

(*at the top*).

Kanakagiri .. m andu keḍuguṃ vilayânalan ande parvviguṃ |
Vanaruhagarbhan ande maḍiguṃ kaḍal êḻumum ande ba .... |
dinakarar ellam e.. rane mûḍuvar adbhutam âge Sântigaṃ |
kanasinad appaḍaṃ nuḍidu tappidaḍaṃ poṇardd añji mâṇḍoḍaṃ ||

## 478

*On a 3rd stone at the same place.*

svasti śrîmatu Saka-varshada 1121 Kâḻayukta-saṃvatsarada Bhâdrapada-bahuḻa 5 Adivâradandu śrîmatu Kâdamba-chakri Kâva-Dêva prithvî-râjyaṃ geyyuttam irddalliy Eḍe-nâḍa adhikâri Mallayyaniṃ kiṟiya śrâvaka-Nêmayyaṃ Heddeseyal irddu muḍihidallige nishidhi-kallige mâṟugoṇḍu biṭṭa bhûmi â-ûra gâûḍagaḻuṃ aiymaṇṇigaruṃ samûhadiṃ dêvarige biṭṭa bhûmi kamma 5 â-bhûmiya pratipâḻisade tappidavaṅge Aghôra-naraka ||

## 479

*On a stone to the south of the same temple.*

svasti samasta-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ śrî-Kakkale-Dêva prithvî-râjyaṃ geyyutt ire svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmanta Trikunda-pura-varêśvaraṃ Brahma-Kshatriyaṃ Mâṭûra-vaṃśôdbhavaṃ Nandana-vana-chchhatra-haya-lâñch-hana-darppaṇa-dhvaja-virâjamânaṃ vairi-mârttaṇḍaṃ vikrama-siṅgha subhaṭa-chûḍâmaṇi têjâgaraṃ śrî-Sântivarmma Heṟdeseyoḻ sukha-saṅgata-vinôdaṅgaḻind arasu-geyye âtana vêḻe oḍagoṇḍada Lôkaṭegan-arasaṅge putra-nimittam kâraṇam âgi Hayve-Gundadabbege taleyaṃ parasiy arasaṅge putranaṃ paḍeḍu bhaṭarige taleyaṃ koṭṭu svarggastan âdaṃ Lôkaṭegaṅge dharmma-nimityaṃ kâraṇam âgi arasan Elaseyoḻ irppattu-nâlku hêra drammaman alliya mahâjanada kâlaṃ kaḻchi biṭṭia

## 482

*At Dûgûru (Kyâsanûru hobli), on a vîrakal in front of the Siddha-Râmês'vara temple.*

Vikrama-saṃvatsarada Aśvija-su 12 Sô lû Yiñchiyahaḻḻiyavarû Mattiyaru paḍa tuṟuva hôdalli Rasa-ḻûrali ba.. ḍara bandu bîḻaluṃ Duppa-Nâyakanû tuṟuva tirihi biddanû itana sati kûḍe hôdaḻu

* So in the original.

### 483

*At the same village, on a mâstikal in front of the Pârvatî temple.*

ari-râya-vibhâḍa bhâsege tappuva râyara gaṇḍa vîra-Harihara-Râya pṛithvî-râjyavan âḷut iruvalli S'aka-varusa 1310 Vibhava-saṃvatsarada Muṭṭaguppeya .. kkaṭa Chikka-goṇḍana maga kôvikâṛa-Dêveya-Nâyaka sarppa-dashṭav âdalli âtana sati Mudda-Nâ[ya]kiti mahâ-satiy âgi Vayakuṇṭa-prâpitav âdaru

### 484

*On a vîrakal near the same temple.*

svasti śrîman-mahârâjâdhirâja śrî-vîra-Dêva-Râya ....... S'aka-varusha 1331 Vikṛita-saṃvat-sarada Mârggaśira-bahuḷa-daśamiya Âdivâradandû śrîman-âchâryyanu prachaṇḍa-nâkaṇḍanû Râya-Gaüḍa .. ga pratimeya Râcha .. ṇanu nija ... râjana râvuḷana . ....... nara ..... toṛeyagaḷa .. . pâla .... durgada gaḍada Bommeya-Nâyakana maga Nârappa-Nâyakarû tamma Seyiy-âchâra-kke ..... teṛeyalû kâdi Vayikuṇṭha-prâptiy âdanû âtana madavaḷige Bammakkanu mahâ-satiy âdaḷu śrî śrî

### 486

*At Maraḷugadde (same hobli), on a stone near the village gate.*

(*Upper portion effaced*) ḷukya-Bhûlôka-varshada 13 neya ...........................

jitêna labhyatê &c. ||

.... gaḷu mechchevuṃ banṭutanavaṃ mâḍi palaraṃ kâdu geldu Muṇaladeṭṭeya Choka-Gâvuṇḍa sura-purake bijayaṃ geyda || Kadambaray arasugaḷu yâr orvvaru gâvuṇḍana santatige nâyakatanavaṃ salisuvaru maṅgaḷa mahâ śrî śrî ||

### 487

*On a vîrakal on a mound near the same village gate.*

śrîmatu Vijaya-saṃvacharada Jêshṭa-suda-dasamilu Kesanûra Bommaṇa-Gaüḍaru Maḷalagade Tirakana Bôḷa-Nâyaka Hosaṇa .. raṇadoḷa bidau âgi biṭu koṭa .. rakana vaḷage biṭadu kuḷa .. marttav .. idakke (*usual imprecatory phrases*).

### 488

*On a 2nd vîrakal.*

svasti śrî jayâbhyudaya-S'aka-varuśa 1381 neya Pramâdhi-saṃ | Mâgha-ba 10 lu śrîman-mahâ-pradhâna-Dêvarasarû Gutiyan âḷuvalli paḍege mukhyav âda Maḷalagadeya mahâ-prabhugaḷu Mâcha-Gaüḍaru huliya-jaṅguḷi Mâda-Nâyakana maga Bayire-Nâyakanû tamma voḍeyana svâmi-kâryyakke tanna prâṇava koṭanû |

### 489

*On a 3rd vîrakal.*

svasti śrî jayâbhyudaya-S'aka-varusha 1365 neya Dundubhi-saṃvatsarada Srâvaṇa-śu 5 Budhavârad-andu śrî-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Dêva-Râya-mahârâyaru Hastinâvatiyalu sukha-

râjyaṃ gaiva-samayadalli â-pradhânaṃ Yirugappa-Voḍeyaru Chandragutti-voḷagâgi Gôveyan âḷut-irppa-kâladalu Eḍe-nâḍiṅge mukhyav âda Kuppeyahaḷi Maḷalagadeya Bomma-Gaüḍanu tanna śrî-guru-Nâgi-dêvayyagaḷa sêvege Banavâsiya mutidalli huliya-jaṅguḷigu tann idire bhaṅgav endu .. radanuṃ S'âleyana Bayichanu tanna sutti .......... sura-lôka-prâptan âdaru âtana makkaḷige mechisi nettaru-gò-danava ûra baḍagaṇa paḍuvaṇa saha kâna-bayalalu goḷiya-hâdadalu grâmada biḍârakke saha sundugada bhûmiyan â-chandrârka-târaṃ-baralû koṭṭa sukhadiṃ nâpatt-irvvarû maṅgaḷa mahâ śrî śrì

## 490

*On a 4th vîrakal.*

namas tuṅga-&c. ||

svasti śrì vijayâbhyudaya-S'aka-varusha 1358 neya Naḷa-saṃvatsarada Bhâdrapada-śu 13 lu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-mahârâyaru Hampe-Hastinâvatiyalu suka-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire Banavasiya pannirchchhâsirada Chandraguttiya .. .. ... bhâḍa Eḍe-nâḍa .. ... ..... ... Bomma-Gauḍara bṛitya Dêvarapa ............ Hiriya-Tammaya-Nâyakaru s$^{v}$âmi-kâryyakẹ Kaṇagoṭava mutti .. ... biḍa || âtana makkaḷige koṭa umbaḷi (*rest effaced*).

## 492

*At Barige (same hobli), on a vîrakal in front of the Râmês'vara temple.*

namas tuṅga-&c. ||

svasti śrîmat-prithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇiy appa śrîmatu Sômêśvara-Dêva-râjyam uttarôttarâbhi-vṛiddhi â-chandrârkka-târaṃ-baraṃ saluttav iralu tat-pâda-padmôpajîvi śrîmanu mahâ-maṇḍaḷê-svaraṃ satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaraṃ (y) araś-aṅka-garagasa birudar-aṅkusanum appa Bîrarasanu râjyaṃ gẹyyuttav irdda Saka-varsha 1162 Vikâri-saṃvatsarada Kârttika-ba 7 Âdi Kuppageḍege Bîrarasaru ṭhâṇântaraṃ hôddali Lakhamapâḷana dâḷiy ikkidalli Chûleya-Nâyaka-na balyeyakâṟa Barigeya dîvara Bîramahimeyana tamma tâyi Bhâgaji Bomana maga Chavuḍeyanu tanag idirâda mârbbalavaṃ tâgi kuduṟeyan iṟidu doreya keḍahi sura-lôka-prâptan âdanu ||

kaṭṭ-idiroḷ ântu nindara- |
n oṭṭajeyaṃ mâḍi gaṇilu-ghaṇṇane bâḷuṃ |
kiḍiguṭṭe taḷ uṟidu tâgida |
kaṭṭâḷu Barigeya Vîramana tamma ||

## 493

*At the same village, on a vîrakal in the ruined village site.*

svasti śrîmatu Vikrama-saṃvatsarada Bhâdrapada-suda 10 lû Â .. Baḍḍiyakoppada Harigeyakkina huyalali Mattiyakoppada Nâga .. ûḍana Bommi-Gaüḍanu Yiḍukaṇṇanu Mattiyakoppava mutti tuṟu kolli kâdi maḍidaṃ ||

## 494

*At Kuppe (same hobli), on a vîrakal in front of the Kallês'vara temple.*

namas tuṅga-&c. ||

svasti samasta-prasasti-sahitaṃ S'akha-varusha 1256 neya Bhâva-saṃvatsarada Mârggasira-bahuḷa 12 Sukravâradalu svasti śrîmatu . ... chakravartti .... râya-gaṇḍa-bhêruṇḍa Hoyisaṇa .. ... Dêv-

arasara nêmadiṃ svasti śrîmanu mahâ-pradhânaṃ Kâmeya-daṇṇanâyakaru tạmma sarvva-daḷa-sahita naḍedu bandu Kuppeya mutti kâduvalli || śrîmatu Jiḍuvaḷige-nâḍoḷagaṇa mahâ-staḷa Sâgavadeyalu śrîmatu sakala-guṇa-sampanna śrî-Kuppagaḍi .... ṇalagagaḍi-durgga Âḷamundige ubheya-daḷa bandu sutire .... ma-Gâvuṇḍa mahâ-prabhu Sambhu-Nâyakara maga Hâruva-Gauḍanu êṟida kudureyamaṃ mîṟida kâlâḷaṃ taḷit iṟidu meṟedu sura-lôka-prâptan âdanu

... dadiṃ Hoysaṇa-chakravartti besasal ........... |
......... kûḍi kaṇḍu bharadiṃ .............. |
..... sânvaya-Sambhu-Dêva.. tanuṃ dhîraṃ prabhuṃ Hâruvaṃ |
oḷaü........ yade kolutaṃ nindaṃ mahâ ... doḷ ||

## 495

*At the same village, on a stone to the right of the Kallês'vara temple.*

svasti śrî S'aka-varuśa sâ 1367 neya Krôdhana-vatsarada Bhâdrapada-śu 8 Bhaumavâradalu Hastinâvatiyoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam yire â-pradhâna-Mallarasa-Oḍeyaru Guttina râjyavan âḷuttiru[va]-kâladalû Eḍe-nâḍa teṅkaṇa bhâgage kaḍu-chaluv enisippa Kuppige saluva hanneraḍu-haḷiga .. b oḍeya Maḷeyamma-Gauḍara maga Bommarasa-Gauḍan aidida dêva-padamaṃ âtan-arddhâṅgi Baluchakka bhûtaḷadoḷag uḷḷa yuvatiyara sirômaṇi sahagamanâturamaṃ mâḍi kûḍidaru S'iva-padamaṃ maṅgaḷa mahâ śrî

## 496

*On a 2nd stone in the same place.*

svasti śrîmatu Saka-varusha 1379 ya Îśvara-saṃvatsarada Phâlguṇa-ba 3 Gu-vâradalu Huppeya Bammappa-Gauḍara maga Siriya-Gauḍarû dêvara pâdavanu kûḍidanu âtana madavaḷige Taṅgaṇṇa-Gauḍiyû â-Bomma-Gauḍana kûḍe samâdhiyanû kûḍidaḷu maṅgaḷa mahâ śrî śrî

## 497

*At Kumbati (same hobli), on a mâstikal in front of the Kallês'vara temple.*

Saka-varusada sâ 1354 nê râjâdhirâja râja-paramêśvara vîra-pratâpa-Yimmaḍi-Dêva-Râyaru sukha-râjyaṃ geyiüttam iralu Paridhâvi-saṃvachcharada Âśâḍa-su 11 lu Kumbatiya dâni mûli-dîvara Râṇaya-Nâyakanu kâlavamâḍidare âtana madavaḷige Chaüda-Nâyaki sahagamanavan eydidaru dêva-lôka-prâptar âdaru maṅgaḷa mahâ śrî śrî

## 498

*On a vîrakal in the same place.*

.. hana maga Bâgaṇa âtana maga Gaṅga âtana maga Mâḍaja maḍisida ka |

svasti śrîmatu Kaḷachuryya-chakravartti Râya-Murâri Sôvi-Dêva-varssada 10 ttaneya Durmmukhi-saṃvatsarada Phâlguṇa-su 1 Sô-dandu Bandalikeya Sôvi-Dêvarasa Kumbatiya Kaḷavasa Gaṅgaṇana maga Mañchayyanu Heddaseya vanântaradal irisidaḍe Guttiya ...... enna dhâḷi bandaḍe tamma .. daḷava Basavaya-Nâyakanu tânu Eḍa-nâḍi ........ kâdi kudureyan iṟidu Gadde Mâvinakûṭada parigraha pâḷ ela........ koṇḍu bandu sura-lôka-prâptan âda ||

sthira-chitta buddhimantaṃ |
purasâgraṇi Mâcha palara kond â-kshaṇadoḷ |

surid arala maḷeyan âgaḷe ।
sura-gaṇikeyam oḍane paseyal irdaṃ sukhadiṃ ॥
kontada nikhiḷa-kudureya- ।
n ânt iṟidaḍe mechchip âga sura-gaṇikeyar ।
munt iṭṭu Mâchanu sura- ।
kânteyar-oḍane sukadin irdda dareyuṃ nega .. ॥

## 499

*At the same village, on a mâstîkal in front of the Brahmadêva temple.*

Sukla-saṃvatsarada Srâvaṇa-ba 10 Âdivâradalu śrîmatu Hosagunda-Chikka-Sâta-Gauḍana maga Masaṇa-Gauṇḍa svarggasthanâda âtana madavaḷige samâdhiyali kuḷi .. .. .. .. .. mâstiya........ maṅgaḷa mahâ śrî śrî

## 500

*At Chîlanûru (same hobli), on a stone to the right of the Kallês'vara temple.*

svasti samasta-bhuvanâśrayaṃ śrî-pri.. vallabha mahârâjâdhirâja paramêsvara pa[ra]ma-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Traiḷôkyamalla-Dêvara vijaya-râjyam uttarôttarâ-bhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire samadhigata-pañcha-mahâ-sabda [ma]hâ-maṇḍaḷêsvaraṃ Brahma-Kshatriya-sûtradhâri Nandana-vana-chchhatra-haya-lâñchhana-darppaṇa-dhvaja-virâja dâna-Kânîn-Ahichchhatrâvatâram (n)êkâṅga-vîraṃ Mâṭûra-vaṃśôdbhavaṃ parivâra-samudbha .. nuḍidante-gaṇḍaṃ kîrttiya daṇḍem nâmâdi-samasta-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Satyâśraya-Dêvam ॥ Saka-varsha 978 neya Hêmaḷambi-saṃvatsarada Bhâdra-pada-sudha-pâḍiva-Âdityavâra ..... ... mma-Gâvuṇḍaṅge kâruṇyaṃ geydu .. .. Eḍe-nâḍ-eḷpattaṟa baḷiya .... kilana ... Suṇavâḍiy int î-mûṟ-ûra Piṭṭiṅgavalliy êkâyattar .. gavuṇḍiṅgaḷu âr ppuguva. varige Piṭṭa ... adake sarvvâbhyantara-siddhiyâ .. ... âtana vaṃśâvatâraṃ ....... gauvuḍa ant appudakkem .... perggaḍey Araimayya (*others named*) int ivaru ..... avaroḷe baredaṃ râjâdhyaksha . ḷa Piṭṭapayyana ... likhita-........ ḷa-bhañjana ........... Satyâgara-Dêvaṃ .. ... mma-Gâvuṇḍaṅge ........ râja-chihnav initu .... ... (*usual final phrases*).

## 501

*At Keḷagina Kiruguṇise (same hobli), on stones in Survey No. 17.*

(I).. ...prithuvi-vallabha mahârâjâdhirâja paramêsvara bhaṭarakha Kannara-Dêvaṃ prithvî-râjyaṃ geyye Eḍe-nâḍ-eḷpattakke Mâchigaṃ arasu-geyye sambachchara-sataṅga 881 Kâḷayuktam emba varisha pravarttise Kiṟuvuṇuseya Biyaḷa nmana .. (II)ga paḍevaḷḷa-Arigaṇu Eṟeyabbeyuṃ ....... Elase.. koṭṭu gô-sahasra biḷda Mâdêvu .... paḷeyar Jôkaṇṇam Mûlaṇṇaṃ .. n abhyantara-siddhi paḍedar maṅgaḷaṃ ॥

## 502

*On another stone in the same place.*

namas tuṅga-&c. ॥

.... tu Sakana kâla *1208 ॥ svasti samasta-prasasti-sahitaṃ śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-pravuḍa-pratâpa-chakravartti śrî-Râmachandra-vijaya-râjyôdayada *17 ḷaneya Jaya-saṃvachharada Jêshṭa-suddha 10 Âdivâradandu । svasti śrîmatu râya-kavâḷa Meyi-Dêva-râṇeyarige râya koṭṭa vaḷita Yeḍe-nâḍan âḷuvalli â-Meyi-Dêva-râṇeyanu yeraḍ-agrahâra Sorabada Sâta-Gavuḍa Tavanidhiya Mâdi-Gavuḍa-mukhyavâgi Nâḍepaḷanaṃ hiḍidu bhaṇḍiying êṟasikoṇḍu hôhalli ॥ svasti śrîmanu mahâ-maṇḍaḷêsvaraṃ maṇḍaḷika-jagad-vaḷaya-gaṇḍara hita Koṅkaṇika-bêṇṭekâṟa Tuḷu-Râya-pra-

*So in the original.

tishṭhâchâryya hom.. koṭṭu kudure kalta maṇḍalikara gaṇḍanum appa Bîrarasa-Bommarasara dibya-śrî-pâda-padmârâdhakarum appa | Kiṟavuṇasiya Haḷḷa-Gavuḍa Kâḷa-Gavuḍa Doḍḍa-Bomma-Gavuḍa Gôyinda-Gavuḍana maga Maḷaleya Bomme-Nâyakanu mâḍida parâkramav ent endaḍe || palavu-kudare samarâṅgadiṃ nûṅke tannaya bhuja-bala-garbbadind iṟidu raṇâṅgadoḷu Kavuravaroḷ Arjjunanant ire pûṇdu kâdidanu || vîrad .. tisug andaṃ mârânt-ari-bhaṭarkkaḷoḍane Haḷabeya hoydâ-Kambagûḷi kudure guṟukam aḷare Bommanu raṇadoḷu palabaraṃ kondu kudareyaṃ kutti ... . dey end uṟe sîḷdu kûkiṟid ârddu nôḍ enuttav î-surâṅganeyaru pû-maḷe gaṟedu pâḍalu parôpa-kâradind iṟidu meṟadu sura-lôka-prâptan âda ||

jitêna labhyatê &c. ||

Maḷale Bomma-Nâykana nettaru-goḍagey Arasu-nâḍa .. idu koṭadu karadoḷage are-vatalu bhûmi || maṅgaḷa mahâ śrî śrî

## 503

*At Nisarâṇi (same hobli), on a vîrakal in Karêkallu Bhûtappa's site below Mallanakeṟe.*

svasti samasta-prasasti-sahitṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Kâva-Dêvaṃ prithvî-râjyaṃ geyuttam ire śrîmanu mahâ-pradhânaṃ Bireyya-daṇḍanâyakaṃ Eḍe-nâḍ-eppattakkaṃ adhikâraṃ geyuttam ire 1212 Virôdhi-saṃvatsarada Chaitra-mâsa-bahuḷa-saptami-Âdivâradandu Chiṭṭaûra Kâḷa-Gâûḍanuṃ haḍavaḷa-Mâcheyanuṃ Hâlugaṭṭavan iṟidu tuṟuva komballi Bamma-Gâûḍanuṃ Muda-Gâûṇḍanuṃ tâgi taḷut iṟidu sura-lôka-prâpitar âdaru || âvara oḍaûṭṭiru Mûḍakka Siriyavveya magaṃ Kâḍeya Mûḍakka-ana maga Bamma Bamma-Gaûḍana maga Keḷeyama int iva rakshisi naḍasuvâta Gaddugeya Bammeya avara mayiduna ||

dhuradoḷ idirchchid(en) anya-nṛipa-sêneya nachchinoḷ ântu vîra-saṅ- |
gara-dhareyalli pâya-daḷaṅgaḷan ikki meṭṭe am- |
ba[ra]dalu dêva-kannikiyar evage tavag emba nîtiyiṃ |
parama-vibhûti Mûḍa-Gâûḍa Bamma-Gâûḍan ekkaṭiden âgaḷu.. lôkamaṃ ||

Mûḍa-Gâûḍanu Bamma-Gaûḍanu Kâḷa-Gâûḍana magaṃ .... ḍeyaûge bida śêse Bamma-Gâṃûḍa tetta honnu baṇḍâṟaṟa gadyâṇa 16 ||

## 506

*At Kyâsanûru, (same hobli), on a stone in the Kempanâyakana hakkalu.*

svasti śrî jayâbhyudaya-S'aka-varusha 1384 neya Chitrabhânu-saṃvatsara-Chayitra-su 12 lû Heddaseya hoyalalli Kesalûra Tippa-Gaûḍa .... hoyidâḍi maḍidake yâtana heṇḍiru-makkaḷige ûra baḷiyâgi pâlisida bhûmi kha 8 âma... ûyyalu khaṇḍugada bhûmi ||

## 507

*At Chiṭṭûru, (same hobli), on a vîrakal near doḍḍa-agase-bâgal.*

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chkravartti Siṃhaḷa-Dêva-varshada 5 neya Dhâtu-saṃvatsarada Vaiśâkha-śuddha-8 Bṛihaspativâradandu ||

tonḍinoḷ ukki Bâḷeyama-verggaḍey oṭṭajeyinda dâḷi-yiṭ- |
ṭ anḍugeyaṅga .. t iṟidu jîva-danaṅgaḷan uyyatirppudaṃ |
kaṇḍa...Pâṇḍuma-Gavuṇḍana nachchina-bhṛityan appa kaḷ.. |
Sôveya-Nâyakana Boppeya saraṅ ugeyade .. ... vâgi .. tâgida ||
uṟad aṟeyaṭṭi vairi-balamaṃ kaḍ ipindame kutti kontadi |
kuṟidaṟi-mâḍi ..... u palavaṃ raṇadalbhuja-pratâpama |
meṟed adaṭṭige pushpaka-vimânadoḷ iṭṭu Surêndra-kânteyar |
nneṟad anurâga-... koṇḍ irad eydidar Indra-lôkamaṃ ||

## 510

*At the same village, on a pillar in the Hâla Siddappa temple.*

namas tunga-&c. ||

svasti śrîmat-Trailôkyamalla-Dêvara vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târam saluttam ire || svasti śrîmam-mahâ-pradhânam Kalikshuraya-patta-sâhani sênâdhipati Banavase-Huligere-nâda herggade-dandanâyakam Mahadêvarasaru sukhadi râjyam geyyuttam ire mahâ-pradhâna Mâraya-Chattayyangalum pramukha-garanangalum sunkada-Mâyidêvanum irddu śrîmach-Châlukya-Trailôkyamalla-Dêva-varshada 4 neya S'rîmukha-samvatsarada Pushyada punnami-Sômavâra-uttarâyana-sankramana-vyatîpâtadandu Chittevûrada Mûlasthâna-dêvara kalu-gelasake bitta dharmma vûra telligara mûr-okkala gâna-dereyum ayd-ettina mûle-sunkamam yele-âyam honge hâga hêringe hâga dêvâlayada mundana keyi-kelasakke nadavudu gadde kamma 10 (*usual imprecatory phrases*) sênabôva-Singannana barapa

mattam pûrvvadalu mandalika-Mallikârjjuna-Dêvam śrî-Mûlasthâna-dêvargge pûje-punaskârav anga-bhôga-ranga-bhôga-naivêdya-khanda-sphutita-jîrnnôddhâra-Chaitra-pavitra-rathô ...... kkav endu sarvva-bâdhâ-pari ..... âgi bitta keyi (*here follow details of gift and usual final phrases*).

## 512

*At the same village, on a mâstikal in the front of the Hanumanta temple.*

svasti śrî jayâbhyudaya-S'aka-varusa 1309 neya Prabhava-samvatsarada Vayiśâkha-ba 5 Â-vâradalû śrî-vîra ......... Râyaru Vijayânagariyalu sukha-sankathâ-vinôdadim sukhadim râjyavanu paripâlisuttihalli Chandraguttiya ................ maga ................ rava kitukondu ... tiviyal ........... âgi bandu ........... vîra-svargga ........ odeyanu magage umbaliya pâlisidaru mangala mahâ śrî śrî

## 513

*At the same village, on a broken stone in the Siddha-Râmês'vara temple.*

śrî svasti śrî jayâbhyudaya-S'aka-varuśa 13 41 neya Vikâri-samvatsarada Mârgga ...... su 13 Bu-vâradalû śrîman-mahâ-mandalêśvara śrî-vîra-pratâpa-Dêva-Râya..... ru râjyâbhyudaya-kâladalu .......... ttiya-vênthe yada Chikka-O ........ nâda mahâ-prabhu Chittû ....... Gaûdara maga Jaka-Gaûdanu .......... âtana maga .........

## 514

*In the same temple, on a pillar to the right side.*

svasti śrî prithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-bhattârakam Yâdava-Nârâyanam śrîmatu vîra-Ballâla-Dêva-varsha *11 Pingala-samvatsarada Aśvayuja-su-tadige-Sômavâra-vitîpâta-sankramâna śrîmanu mahâ-pradhânam Kêdâra-dêvara divya-śrî-pâdârâdhakanum app Arasiyakereya Mahadêva-dannâyakam râjyam geyuttire âtana pratâpav ent endade ||

todard-arige Mâri tannolu | bide senasuvavage Mrityu rana-rangadolam |
tadavadipa sidilu vairige | gada nam .. y-Arasikereya Mahadêva-nripam ||
saran enalu kâvan îtam | rana-rangadol ântavarge Java-râjan ivam |
pirid-îv-edeyol Karnnam | sariy âru Mahadêva-dandanâthang îgal ||
pati-kâryyad-edage Garudam | Kratuharanam pûjiteyol ati-dridhan îtam |
pitan îva-kâva-gunadol | Pitripati rana-rangadalli Mahadêva-nripam ||

Mahadêva-dannâyakana sunkada-heggade Mâdirâja Chittûra śrî-Râmanâtha-dêvara nandâ-dîvigege Hettena vokalu-dere-sahita mûle-sunka eradu gânadere eradu huduva-tere yinituvam (*stops here*).

*So in the original.

## 515

*On the same pillar.*

svasti śrîmatu vîra-Ballâḷa-Dêva-varshada *11 neya Piṅgaḷa-saṃvatsarada Aśvaija-śuddha-tadige-Sômavâradandu śrîmatu perjuṅkada hergaḍe Sâvâsi-Siṅgayya-Basavayya â-Îchayya Nâka .. .. gaḷu Manneyada suṅka-verggade Mârayya Chiṭṭûra-sthaḷada suṅkada sênabôva Mahâdêvaṇṇan irddu Chiṭṭûra śrî-Râmanâtha-dêvara nandâ-dîvegege tiṅgaḷiṅge herjuṅkadalliha haṇa 1 â-Îchayyana tamma herjuṅkada sênabôva Bîchayya Râmanâtha-dêvara nandâ-dîvigege tiṅgaḷiṅge hâ 1 Manneyadalli hâ 2 Bâyiveṇṇeyalli hâ 1 gavuṇḍa-suṅkadalli hâ 1 antu tiṅgaḷiṅge ippaṇa-hâgavaṃ Râmanâtha-dêvar-âchâryya Madhukêśvara-paṇḍitargge dhârâ-pûrvvakaṃ mâḍi koṭṭaru (*here follow usual final phrases*) vûralliy âdantappa gâṇada teṟeyanu śrî-Râmanâtha-dêvara kalla-kelasakkaṃ svateya mêlu-gelasakkaṃ biṭṭaru ||

## 516

*At the same village, on a stone to the right of the Vîrabhadra temple.*

svasti śrîmatu Yâdava-Nârâyaṇa pratâpa-chakravartti śrî-Hoysaṇa-vîra-Ballâḷa-Dêva.. .. .. Âṅgira-vatsarada Aśâḍha-ba 3 Bu-dandu Boppa-Gâvuṇḍa-.. .. Lôkarasa ... Banavâ .. .. .. maṇḍaḷikeya .. .. .. .. .. .. .. .. .. .. .. .. .. simhada baḷa prauḍha-mṛiga .. .. .. .. .. .. rakshaka kadana .. .. .. Kṛitân-tav âśrita-jana-satkâra-kaḷpadruma teṅkaṇa .. .. .. adaṭargge padalaḷuge gaṭṭa kaḍa-gâvaṇike pesaroḷ paḍe .. vajra-pañjaraṃ Koṅkaṇa-dhûmakêtu ... matta-gajêndra-mastaka...aṅkusan e.. .. .. .. Boppanoḷ .. .. .. urvviyoḷ || sakaḷa-śrî-pada bhû-priya guru-Bharamaraṇṇa- .. ayyaṅge viśva-prakaṭa-śauryyag ôpâḍugina .. .. .. karar-uḷanega koṭṭu saukhyâtmakan âgal Boppa-Gauḍan akhiḷa-parijana-hita-magan amita .. .. rahita .. .. .. dharma-parôpakâra .. .. .. .. .. .. .. .. .. .. || mana ṇeya (*a few lines effaced*) yinituvan â-chandra-sthâyiyâgi pratipâḷisuvaru

## 517

*On a stone to the left of the same temple.*

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ Jayantî-Madhukêśvara .. .. .. .. .. .. gaṇḍa satya-Râdhêya sâhasôttuṅga .. .. .. .. .. .. śrîmatu vîra-Râma-Dêvarasaru .. .. .. .. .. 1181 neya Kâḷayukti-saṃvatsarada .. .. .. .. .. śrîmatu bhuja-baḷa-chakra-vartti vîra .. .. .. .. .. pradhânaṃ Kûtâḷva-daṇṇâyakana dhâḷi Siri-Gauḍana .. .. .. bara kondu peṇḍir-udey-uchchal .. .. -kâṟa purusha-Nârâyaṇa para-baḷa-sâdhakaṃ .. .. puṭṭida Râma-Gâvuṇḍa taḷut iṟidu turuvaṃ magulchi sura lôka-prâptan âda ad ent endaḍe ||

poḷeva siḍilante Javanaṃ | taḷavaḍisuva kâla-Mṛittuv embante .. .. |
.. .. odan .. .. .. poyduv â- | gaḷu Siri-Gauḍa-Râma-Gauḍaṃ palaraṃ ||
.. la.. daru pûvina sari-maḷe | sura-dundubhiyoḍane śaṅkha-kahaḷâramuṃ bera |
surâṅganeyar ppiridan ene | .. .. .. .. Râma-Gavuḍanaṃ divig uydar ||
jitêna labhyatê &c. ||

ôṃ namaś S'ivâya ||

## 518

*At Sâgadde, (same hobli), on a vîrakal near the Nîlakaṇṭhês'vara temple.*

svasti samasta-bhuvanâśrayaṃ śrî-pṛithuvî-vallabhaṃ mahârâjâdhirâja paramêsvara Bijjala-Dêvana maga Sôvi-Dêvana râjyadalu Saka-varssa 1094 neya Khara-saṃvatsarada Vaisâka-ba 4 Â | Sântôjana maga Bimôja Malahara taḷt iṟidu sura-lôka-prâptan-âda ||

jitêna labbyatê &c. ||

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*So in the original.

## 519

*On a 2nd vîrakal at the same place.*

jitêna labhyatê &c. ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha (*2 lines gone*) svasti śrîmach-Châḷukya-Bhûlôka-varshada 13 neya Kâḷayukti-saṃvatsarada Âsvayuja-suddha 10 Guruvâradandu Kuppeya-Javapanu Sântaḷige-nâḍa tuṟu-koṇḍ uyipôdara bâhantara Bûvi-Seṭṭi kâdi bandu salage yiṟidu tuṟuvaṃ magurchchi bîramaṃ nilisi sura-lôka-prâptan âda ||

stira-chitta buddhivanta..... |
.......śâgraṇi Bûvi-Seṭṭi tann ayyaṅgaṃ |
barid arttha-verasu nilisida
sura-gaṇikeyar-oḍaney irdda ...... ||

Hollōja kaṇḍarisida besa | śrî śrî

## 521

*At Pura (same hobli), on a vîrakal to the south of the Sômês'vara temple.*

namas tuṅga-&c ||

......... mahâ-maṇḍaḷêśvaram ..................... maganu Mâra-Bîrarasaru ........ .........ḷi râjyaṃ geyyuttam irlau tat-pâda-pa ............ varusha 1166 neya Krôdhi-saṃvatsarada Phâlguṇa-su 1 Brihavâradandu .. ttiya Sôya-dêvana kaḷḷaru Bhavyapurada guḍiyaṃ hiḍiko ......... śiyale baḷiya Kêta-Gauḍana maga Jakkeya................t iṟidu meṟedu sura-lôka-prâptan âdanu (*usual final verse*) maṅgaḷa mahâ śrî

## 522

*At the same place, on a 2nd vîrakal.*

namas tuṅga-&c. ||

svasti samasta-pra[śas]ti-sahita Hosaguḍḍada Bommaray-aḷiya Bîra[ra]saru sukha-saṅkathâ-vinôdadiṃ Kalisayalu râjyam geyuttam iralu (*stops here*).

## 523

*At Kavaḍi (same hobli), on a stone near Yalla's house.*

...... śrî-Mrigêśa-sutaś cha yaḥ |
.... hamalla tâm râjñî śrî-Ravivarmmaṇâ |
.... svaka-yuktâ sâ muktâ vai ravi-têjasâ ||
.... śvaka-saṃyuktô yô'paharttâ bhavên naraḥ |
.... pâpêna bhûyô'pi narakê pachyatê chiraṃ ||

## 524

*At the same village, on a mâstikal near the village gate.*

śrî-Gaṇâdhipatayê namaḥ | S'aka 1388 nê Pârtthiva-saṃvatsarada Âśâḍha-śu 12 S'ukravâra Kavaḍiya Belâ-Gaüḍana madavaḷige Lâkhayi-herggaḍi suṟag oḍadu liṅgada oḷagâdaḷu

## 525

*At the same village, on a stone near the Îs'vara temple.*

svasti śrîmach-Châḷukya-Vikrama Nûrmmaḍi-Tailapa-Dêva-varshada 4 neya Âṅgîrasa-saṃvatsarada Mârggasira ba 14 Â śrîmad-Ekkala-dêvana besadi Kannaḍiya Kâveya-Nâyaka dhâḷi-mârggadi haridu oṟevaṇṭu nêgilan iṟidu halavu tuṟavaṃ koṇḍu vîra-bhaṭa bahalli Haḷḷavura mûra .. n âḷu-kudare-

pṛi.. n otti kâdal âḷdaṅge tuṟuvaṃ kaḷihi tâm mund uḷdu hâ .. kudareya kondu Kannaḍiya Kâveya Nâyaka sura-lôka-prâptan âda

jitena labhyatê &c. ||

âyana tamma Kannaḍiya Kêtaya-Nâyaka vîra-bhaṭaṅge bîragûḷ etti kalla nirisi kṛitârtthan âda | nâḷ-prabhu Chiṭavura Kâḷa-Gâvuṇḍa sthiraṃ kaḷpâyu kalu-kuṭiga Siggôja mâḍida rûvâra maṅgaḷa mahâ śrî

## 526

*At Kâsaraguppe (same hobli), on a stone north-west of the Tirumala temple.*

śrî-Gaṇâdhipatayê namaḥ nirvighnam astu svasti

Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdriḥ kalaśô yasya dhâtrî chhatra-śriyaṃ dadhau ||
namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1430 neya Vibhava-saṃvatsarada Bhâdrapada-ba 8 lu śrîmatu | Kasuruguppeya Kêśava-dêvarige Kesanûra Malla-Gauḍaru koṭṭa dêvasvada bhûmiya prathama sthaḷa Giṇiganakoppada vaḍagaṭṭeya keḷagaṇa Vâmana-mudrâ-sthâpita kha 6 kshêtra 1 mattam S'aka-varusha 1437 neya Bhâva-saṃvachchharada Kârttika-śu 12 lû Kâsuruguppeya Kêsava-dêvara amṛutapaḍig endu sthâna-pati Basavarasayyagaḷu dhâreyan eṟadu koṭṭa-â-dharma-kshêtra-gaḷalli Vâmana-mudre stâpita antu vṛittigaḷa (*here follow details*).

mattaṃ Dhâtru-saṃvatsarada uttarâyaṇadali Kaḷasâpurada Basavarasaiyagaḷu Âdhiyappa-Nâyakarige dharmav âgali endu dhâreyan eṟadu koṭṭadu (*here follow details*).

mattaṃ Bahudhânya-saṃvatsarada uttarâyaṇadalli Guḷḷadahaḷḷiya Liṅgarasayagaḷu Kasuruguppeya Paṭhṭhavaḷiya bayalavoḷage dêvara amrutapaḍige dhâren eṟadu Vâmana-mudrâ-silâ-stâpitântarvartti-yaha Goddana hâda kha 5 da kshêtra (*usual imprecatory phrases and verses*).

## 527

*On a 2nd stone in the same place.*

śrî-Gaṇâdhipatayê nama

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Saka-varuśa 1397 neya Manmatha-saṃvatsarada Vayisâkha-śu 15 Âdivâra-dalu śrîmatu Virûpâksha-Râyaru Vijayanagaradalu râjyavan âḷuva-kâladalu Chandraguttiya-nâ .. Eḍe-nâḍa Kâsaruguppeya Kêśava-dêvara amṛitapaḍige Tamma-Gauḍara makaḷu Bommaka-Gauḍaru Moḷeya-Gauḍaru Tippa-Gauḍaru tammoḷ êkastar âgi Kañchiya S'ambhu-dêvana makaḷu Gôvinda-dêvagaḷige koṭṭa-kraya-dâna-dhârâ-pûrvvakadiṃ Kêśava-dêvara amṛitapaḍige koṇḍu koṭṭa bhûmiya vivara ûra-mundaṇa mâvina hâdavanu ga 45 ge tat-kâlôchita-krayavâgi koṭa â-bhûmiya chatus-sîmege Vâmana-mudre śaṅkha-chakrada kalanu ikki koṭev âgi namma svatantravâgi dhâreyan eṟadadu (*here follow details of gift and usual final phrases and verses*; *and witnesses*).

## 528

*At the same village, on a stone in Basappa's garden.*

... taṃ ...... Liṅgôja ... biṭṭanu ...... na bareda

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusa sâ 1438 neya Yîva-saṃvtasarada Kârtika-ba-10rallû śrîmatu nânâ .. Basavappayyagaḷu Kâsaruguppeya Kêśava-dêvarige ondu-varaha kuḷada dâsari baraṇa timba ondu baraṇa tôṭavanu dêvasvavâgi dhâreyan eṟadu koṭṭevâgi (*here follow details of boundaries*) yint î-chatus-sîmeya oḷagâda .... (*rest illegible*).

VÎRAKAL AT HUNAVAḶḶI (SORAB No 531)

## 529

*At Hunavaḷḷi (same hobli), on a vîrakal in front of the Kallês'vara temple.*

svasti Saka-nṛipa-kâlâtîta-saṃvatsara-sataṅgaḷ 907 Pârtthivav-emba-saṃvatsaraṃ pravarttise Maleya-Râjakkaṃ mâvanaṃ kondanaṃ kaṇḍu kâdi ibbaraṃ kondu surig iṟivâta Piyaṇan âḷuttire Tailapa-Dêvaṃ râjyaṃ geye Banavâsi arasu geye Banûrayya mâḍisida kambha Kuppajakkana kêḷige . . . . . . val . ḷam . . . . Jâkaṇavva. . ṇḍati niṟi . . |

## 530

*At the same place on a 2nd vîrakal.*

svasti pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Châḷukya-vaṃśôdbhavaṃ srîmat-Nûrmmaḍi-Tailapa-Dêvana râjyam uttarôttarâbhivṛiddhige saluttire | Jiḍurâḷge-eḷpattakkaṃ Biṭṭigaṃ nâṟ-ggavuṇḍu geyye Saka-varsha *903 neya Pramâdi-saṃvatsaraṃ pravarttise Jyêshṭa-bahuḷa-pañchame-Sanivâradandu Mâdeyûra Sântivarmmaṃ Bariyûran iṟiye Baḷagâṟara Kôkaram Punuvalavaḷḷiyal iḷdu puyyalaṃ paridu mârbbalamaṃ taḷt iṟidu svargâlayakke sandaṃ

jitêna labhyatê &c. ||

Kôkarana tây Arasabbeyum âtana maydunaṃ Punuvalavaḷḷiya gâvuṇḍan aggaser Eḷavari tamma bâvaṅge parôksha-vinayaṃ geydu kallaṃ nirisidaṃ maṅgaḷa n

śarvvarî-dîpakaś chandraḥ prabhâtê ravi-dîpakaḥ |
trailôkya-dîpakô dharmmaḥ suputra[ḥ] kuḷa-dîpakaḥ ||

Mâdhavayyaṃ baredaṃ Nâgaṃ besegeydaṃ

## 531

*At the same place on a 3rd vîrakal.*

ôṃ svasti prithuvî-vallabha mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ śrîmat-Koṭṭiga-Dêvaṃ pṛithuvî-râjyaṃ geyye Garbbindaraṃ Banavâ[si]-pannirchchhâsirada bhâgavan âḷe Biṭṭigaṃ *Bidurâḷge-eḷpattarkkaṃ nâḷ-gâuṇḍu geyye Saka-varishaṃ eṇṭu-nûṟa-tombattaneya Prabhava-saṃvatsarada Chaitra-suddha-puṇṇamem Âdityavâravu saṅkrântiyendu Punuvalavaḷḷiya gâyigaṃ Mâdagar Arivarmma tuṟugoḷol sattaṃ Biṭṭiagana-perggeḍe Dâsayyana magaṃ Bhîmayyaṃ bareda Kannayyaṃ kalla niṟisida

## 532

*At the same place on a 4th stone.*

svasti Saka-varshaṃ (m)eṇṭu-nûṟ-eṇbattâraneya Raktâkshi-embaṃ sambachcharaṃ pravarttisuttire Biṭṭiga nâḷ-gâvuṇḍu geyyuttire Hunuvalvaḷḷiya Madagara Kammayyana(ṃ) magaṃ (n)Arivamna gâvuṇḍu geyye âtana tammaṃ Nârṇṇayaṃ gôsasaṃ iḷda Tâṇagundûra mahâjanaṃ parisidar Arivatta . . kaṭṭida keṟe maṅgaḷa

## 533

*At the same village, on a mâstîkal in front of the Kallês'vara temple.*

svasti samasta-prasasti-sahitaṃ S'aka-varusha 1359 neya Piṅgaḷa-saṃvatsarada Chaitra-ba 14 Gu śrîmatu-Hunavaḷiya Vidarakariya Bomma-Nâyakanu svargastan âdalli Kâmeya-Nâkitti mahâ-satiy âdaḷu śrî śrî

* So in the original.

## 535

*At the same village, on a mâstikal in front of the Raṇa-Rudra temple.*

svasti srî jayâbhyu[daya]-S'aka-varusa 1366 neya Raktâkshi-saṃvatsarada Mârgasira-sudda 5 lû śrîmatu Hunuvaḷiya Tirika-Gauḍana maga Chaüḍa-Gauḍanû svargastan âdalli sâgamanava mâḍidaḷu mâsati Kamâyı maṅgaḷa mahâ śrî

## 536

*At the same place on a 2nd mâstikal.*

svasti śrî jayâbhyu[daya]-S'aka-varuśa 1360 neya Kâḷayuktâkshi-saṃvatsarada Ashâḍa...Ma śrîmatu Hunnuvaḷiya Tamma-Gauḍana maga Badiya-Gauḍanu svargastan âdalli âtana madavaḷige Bomma-Gauḍi mâsatiy âda ...... baḷiya daṇḍigeya ........ bage ......

## 539

*At the same village, on a 3rd vîrakal in front of the Raṇa-Rudra temple.*

Hunvalavaḷḷiya Beḷayyana magaṃ Kappaṇṇanu baṭṭêlu barutira kaḷḷaruṃ tânuṃ tâgi heṇaṟidu tuṟuvaṃ vurchchida

## 540

*At the same place on a 4th vîrakal.*

svasti śrîmatu mahâ-pradhânaṃ Adiyar-âdityan ubheya-mârttaṇḍaṃ satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaraṃ Billêśvara-dêvara pâda-padmârâdhakaṃ para-baḷa-sâdhakanum appa Kumâra Bâḷeyama-veggaḍe sura-lôkan âdiṃ baḷika svasti śrîmatu-praśasti-sahitaṃ śrîmanu-mahâ-pradhânaṃ...... gaṇḍa mûrtti-Nârâyaṇam ati-visa[ma]-hayârûḍha praüḍha-rêkhâ-rêvanta vairi-pa...Kritânta nuḍid-ante-gaṇḍa para-nârî-sahôdaraṃ aras-aṅkagâṟa birudar-aṅkusaṃ śrî-Billêśvara.. padmârâdhakaṃ mâvana-gandha-vâraṇaṃ para-baḷa-sâdhakanum appa śrîmatu-vîra-Bîrarasaru...... kha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irey ire ‖ śrîmatu-Vikrita-saṃvatsarada ...... chauti-Brihavâradandu ........ ya hâyadu tuṟugo .. . koṇḍu-hôhalli Hunivaḷiya Nanni-Gauḍiya gaṇḍa Baḍiyama-Gauḍana maga Gâḍa-Gauḍa âḷu-dhanava sâravaṃ kaṇḍu ill innu enna jôḷavâḷiyam meṟeven endu . Buyyalâgi hatti Manevaneya mundaṇa biḷi . tti turaka-kâlâḷa kaṇḍu.. ...sade ...... Baṇḍalara-râhuta endu Biladaṇḍi-Gauṇḍa . kaṭṭide alagam kittu .......... ma tuṟuvam saṟeyaṃ maguḷchi sura-lôka-prâptan âdaṃ bâva mâḍida vîrama ........ ma-Gaüdana-maga Bila-Gauḍa Gâḍa-Gauḍan nettaru-goḍagey endu.. mmaṇḍana gaḷe .. yan (*imprecatory phrases*).

## 542

*At Iṇḍuvaḷḷi (same hobli), on a vîrakal in the gâvaṭhâṇe.*

avarâ moriyam magan śrî-Pogilli niṟisidan î-kalla

svasti prithivî-vallabha mahârâjâdhirâja paramêśvara śrî Gôyindara-Vallahan prithivî-râjyaṃ geye Meḍa Nâgandan ....nâḍ âḷe Biṭṭiga Eṟega Goḷḷi-nâḍa nâḷgâmigar Vasavûruḷ â-nâḍa nâḷ-gâmigar Kali ... ṟiye parivalli keḷayar vvandugigaḷ [a]nêkar bbâḷa kûḍi Kaḷ'ṟa gâmiganni Iṇḍabaḷḷiy-âtan maṟavakka-Mâri ... âta .. yaśaṇ bhôga-sampannan dharmma-parâyaṇan satya-vâkyan Vasavûrâ kôṭeyan koṇḍu kali-Dôraṇâṇ ôḍisi palarân iṟidu kondu geldu tânum maḍidu Kaḷiṟan surâlayam êridân

## 543

*At the same village, on a stone near the Kambada Basavaṇṇa.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Kaḷachurya-kamaḷa-mârttaṇḍa bhuja-baḷa-chakravartti Bijjaṇa-Dêvana maga Sômêśvara-Dêva Kalyâṇadalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttam ire | Sakha-varsha 1095 neya Nandana-saṃvatsarada Bhâdrapada-ba 10 Bṛi-dandu Iṇḍubaḷḷiya Mârasiṅga-Gauṇḍana maga Eṟeyama-Gauṇḍa Vighnêśvara-dêvara pratishṭheyaṃ mâḍi aydu-kamma gaddeyaṃ biṭṭa dharmmamaṃ Eṟeyama-Gauṇḍana maga ..... Gauṇḍanu Sîta-Gauṇḍanu pratipâḷi .. (*usual final phrases*).

## 544

*At the same village, on a stone near the Îs'vara temple.*

S'aka-varusha 1372 ḍaneya-varusa-Sukla-saṃvatsaradalu Iṇḍabaḷiya daṇḍigeya Bayiri-Seṭṭiya maga Baicha-Gauḍa Buḷigouḍi yibbarû dêvara pâdake sandar âgi (*stops here*).

## 546

*On a vîrakal in the hakkal by the side of the road.*

[svas]ty Akâlavarsha śri-prithvî-vallabha mahârâjâdhirâjà paramê.......... râjya geye Saka-nṛipa-kâlâtita-samvatsara sataṅgaḷ eṇṭa ............... Bâvapa ............. ttire............n atîtan âdandu âtana maga ..............

## 547

*Hire-Kasavi (same hobli), on a vîrakal in Kûrana kummari hakkal.*

svasti śrî pṛithivî-vallabha mahârâ.. .. Viṭṭarasara nâḍegaḷuṃ Sântaran .. ... Moggûlara Siṅgam Pinnasaṃva ... satta Moggûlara maganu (*stops here*).

## 548

*At the same village, on a stone near the Vîrabhadra temple.*

śrîmat-Keḷadi-Chennammâjiyavarû Chenna-Vîreyoḍêrige śaraṇârthi Uḍugaṇe-kôṭe ûḷigada gaûḍana Vîranu hujûru bandu prâku tanage Uḍugaṇe-sîme Taḍagaṇi-grâmadalli biṭṭa umbaḷi âru-varahanu Chiṭṭûra-sîme Hire-Kasave-grâmadalli pâlisikoṇḍu yî-haṇavanu â-grâmada Vîrabhadra-dêvarige naḍava-rîti appaṇey âgabêkendu hêḷikkoṇḍa-sammadha Taḍagaṇi-grâmadalli biṭṭidda-umbaḷi âru-varahânu aramane-havâle-mâḍikoṇḍu â-badalu Chiṭṭûra-sîme Hire-Kasave-grâmadinda ga 6 âru-varahâna bhûmiyanu yî-grâmada Vîrabhadra-dêvarige vara-vechchakke S'ivârpitavâgi biṭṭu yî-bhûmige liṅga-mudrâ-silâ-sthâpitava mâdisuvallige hujûrinda ûḷigada Sântana kaḷuhisidhêve chaû-grâmadavara karasikoṇḍu gaḍi-tappi bâradante ivana mundiṭṭu rêke-pramâṇa ga 6 ârû-varahâ-na-bhûmige śilâ-sthâpitava mâḍisi koṭṭu yî-kâgadava sênabôvara kaḍitakke barasi tirigi yivana vaśakke koḍuvahâge Kshaya-saṃvatsarada Bhâdrapada-śu 10 llu kaṭṭi mâḍu ..

## 549

*At Sigga (same hobli), on a stone in front of the Siṅgês'vara temple.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêsvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇam srîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire Jayantî-

purada-nelevîḍinoḷu suka-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire tatu-pâda-padumôpajîvi | svasti śrîmatu Châḷukya-Vikrama-varisaṃ 13 neya Prajôtpatti-saṃvatsarada Srâvaṇa-suddha 10 Sôma-vâradand-uttarâyaṇa-saṅkrânti-vyatîpâtadandu śrî-Châvêsvara-dêvara nivêdyakkaṃ aṅga-bhôgakaṃ Châva-Gâvuṇḍa Siṅgaya-Jiyaṅgaṃ Yîsvara-Jîyaṅgaṃ kâlaṃ kachchi dharâ-pûrvakam mâḍi biṭṭa gadde kamma 30 bedda 50 || (*usual final phrases*).

## 550

*At the same place on a 2nd stone.*

svasti jayâbhyudaya Saka-varusha 1343 nê Plava-saṃvatsara-Phâlguṇa. 15 . . . vâra . . . . . . . . râyara . . . . . . . . . . . . . . . ḷutti . . ralu Chandraguttiyaṃ viru . . . . . kâd âḷu...ḍa Siṅgaya-nâḍa Siggada . . . aüḍara. . . . Gaüḍa . . vara Bayacha-Nâyakanu tanna kula-svâmi Bhayirava-dêvara sûlava nilisidanu maṅgaḷa mahâ śrî śrî

## 552

*At the same village, on a stone at the door of the Siṅgana-bhâvi.*

Vikrama-saṃvatsara-Kârttika-ba 8 Gu lu Siṅganâtha-dêvara Maḷa-Nâyakana maga Bhayira svarggas-than âdali âtana madavaḷige Bhairama sahagamanava mâḍidaḷu

## 553

*At the same place.*

svasti śrîmatu Châḷukya-Vikrama-kâla 12 neya Piṅgaḷa-saṃvatsarada Mârggasira-suddha 1 Sôma-vâra-sûryya-grahaṇa. . Siggada Bâvu-Gâüṇḍa koṭṭa ka (*rest illegible*).

## 554

*At Hesare (same hobli), on a stone near the sluice of the tank.*

svasti śrî jayâbhyudaya-S'âlivâhana-S'aka-varusa 1418 neya Râkshasa-saṃvatsarada Mârggasira-śuddha 15 Sômavâra-sômôparâga-puṇya-kâladalu Induṃûra Kasavaṇa-Nâyara makkaḷu Vîra-Nâya. . . . . . . . . . . . Vîraṇṇa-Voḍeyarige S'ivârpaṇav âgi namma nâyakatanake Sômaṇa-Voḍeyaru pâli-sida Chiṭṭûra-sîme-oḷagaṇa Hasare-grâmada kereyinda mêlaṇa-gadde mâva . kaṭṭe pariyantara Koppada tôṭavanu koṭṭevu (*usual final phrases*).

## 557

*At Koṇḍagaḷale bêcharâkh (same hobli), on a stone in front of the Kallêśvara temple.*

Kali-yugada Virôdi-saṃvacharadali Koṇḍagaṇaleya Chikka-Gaüḍa mâḍisi . . . . . . gastatarâda. . mavâra daḍigara

svasti samasta-bhuvanâsraya śrî-pṛthvî-vallabha . . . . . . . . śvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa . . . . . . . śrîmaj-Jagadêkamalla-Dêvara râjyam u . . . . . . . nam â-chandrârkka-târam-baram salutta . . . . . . ya Banavâsi-pannirchchhâsiramu . . . . . . ḷanadind âḷuttam ire śrî . . . . . . tanaṃ geyutam ire . . . . . . Kuppe 12 . . . . . . varsha 962 neya-Vikrama-saṃ . . . . . . . . . vâra-saṅkrânti-vyatî-pâtadandum . . . . . . jayya tanna . . sida-râji . . . . marisa. . . . ge biṭṭa . . . . pari . . . . . (*usual imprecatory phrases & verse*) Nâgarâsi-Jiya. . . . . . Barvvaṇṇam tanna ma . . . dindagaḷu . . . .

## 558

*At the same village, near the main entrance of the village.*

S'ukla-saṃvatsarada Mâgha-bahuḷa 6 Sômavâradalu Koṇḍagaṇaleya Bomma-Goṇḍa dêva-lôka-prâptan âda âtana sati Bommi-Goṇḍi vîra-sarggastey âdaḷu maṅgaḷa mahâ śrî

## 559

*On a vîrakal at the same place.*

svasti śrî jayî Saka-varuśa 1370 neya Vibhava-saṃvatsarada Mârggasira-śudda .. lu Koṇḍagaṇalaya tuṟuvanu hanubaru hoḍakoṇḍuhôhalli Koṇḍagaṇaleya gaûḍa Mâdi-Gaûḍa Mâvina-vana-maneya Sûrappa-Gaûḍa tande-maga yibbarû daḷadoḷage kâdi âḷan iṟidu kudaṟeya hiḍidu atirataru mahârataru meṟadaṟu Mâdi-Goṇḍana sati tâyi Gaûḍi yibbaru sarggastar âdaru maṅgaḷa mahâ śrî

## 560

*At Avulagôḍu (same hobli), on a stone by the side of the road.*

Saka-varuśa 1314 svasti śrîmad-Âṅgira-saṃvatsarada Mârggaśira-bahuḷa 10 Âdityavâradandu Âvaligôḍa Malaha-Bamma-gauḍara maga Chavuḍappana Kôḷisâleya .. .. halli kâdi ... meṟedu mâraṇa ...

## 561

*At Kôḷisâle (same hobli), on the Basavaṇṇa pillar south-east of the Siddêśvara temple.*

.. ddha-Râmanâtha saraṇu.. .. paramêsvara para.. .. .. rbi parvviy aḍaṅgi koṃ.. . .. n orbbaṇṇigey âgi yôgi .. .. naḍa koneya jôtiśvananaṃ .. .. .. rûpâgi yajamânanum.. .. .. num tâneyâgi yôgâ .... nnakhaḷeyaṅgaḷ ellavam sampâ.. .. ga-ramaṇiya-kshêtravane sthaḷadi.. .. khe viḍidu abhinava-S'rî-śaiḷava...ḍi Kapila-Siddha-Mallikârjjuna-dê.. sinindu puṇya-pâpaṅga.. .. pêḷdu besam pêḷuttam iralu .. ... saṃ dêvâ yanalu || yi-sthâ.. ûrugaḷaṃ bhûmigaḷaṃ.. ḷam yî-liṅgakke hastôdakaṃ mâ.. .. manam bêsade karadu kom...nemb âtana | âtana-(mâtâ)mâtâ-pitrigaḷ ellamaṃ yeppatta-êḷu-kôṭi-varusham-baraṃ puḷaṅgoṇḍantha narakadoḷag ikki | nîn âhutigoḷuttiru | gaṇḍâ ele pâpavê | yî-Mahâdêvana bhûmi-danakke | â.. añjuvenendu paṇdeyaṃ pâv aḍarddante manaṃ bedaṟi poḍavaṭṭu.. |.. bêgaṃ si.. koṇḍu bâ kaṇḍâ yele puṇyave Kaviḷâsakke | yint eraḍaṟa .. ge puṇya-pâpaṅgaḷu pârddu koṇḍ-oyvudu | tappadu diṭa diṭam satyaṃ gaṇḍire yembudu śrî-Siddha-Râmanâthana śrî-vachana ||

svasti samasta-praśasti-sahitaṃ | śrîmanu-mahâ-maṇḍaḷêśvaraṃ | sâhitya-ratunâkaraṃ | saraṇâ-gata-vajra-pañjaraṃ | vairi-pannaga-Vainatêyanuṃ | Maleya-maṇḍaḷika-vibhrâḍanuṃ | Malaparoḷu gaṇḍanuṃ | gaṇḍabhêruṇḍanuṃ | kadana-prachaṇḍanuṃ | maleva-maṇḍaḷika-kôḷâhaḷanuṃ | uddaṇḍa-maṇḍaḷika-kâḷânaḷanuṃ | subhaṭa śikhâmaṇi | âśrita-jana-chintâmaṇi | vairi-gharaṭṭa | dushṭa-maṇḍaḷika-diśâpaṭṭa | sâhitya-jana-hṛit-sarôjanî-virâjita-râjahaṃsa | ari-maṇḍaḷika-baḷa-vidh-vaṃsa | hayârûḍhâdhika-Sâḷihôtra-rêkhâ-rêvanta | para-baḷa-Kritânta | jayâṅganâ-kânta | śrîmatu-Billêśvara-dêvara śrî-pâda-paṅkaja-bhramaran enisida Bîrarasara vijaya-râjyam uttarôttarâbhivṛiddhi Saka-varuśa 1178 neya Naḷa-saṃvatsarada Chaitra-ba-30 Sômavâra-vitî-parvvadalu śrîmatu daksh-iṇa-Vâraṇâsi | abhinava-S'rîsaiḷav enippa śrî-Sonnaligeya-purada Kapila-Siddha-Mallikârjjuna-dêvara | aṅga-bhôga-raṅga-bhôga-khaṇḍa-sphuṭita-jîrnnôddhâra | nitya-hôma | annâ .. tsatrakke | tamma Jiḍuvaḷige nâḍoḷagaṇa Kôḷigesâleya | pûrvva-sime | chatur-âghâṭadoḷagaṇa jala-pâśâṇa-nidhi-nidhâna-nikhêpa-sahita | sarvva-bôdhe-parihârav âgi dhârâ-pûrvvakaṃ mâḍi koṭṭa dharmma chandrârkka-târam-bara saluttam iralu maṅgaḷa maha śri śrî

## 562

*On a vîrakal near the same place.*

śrî namas tuṅga-&c. ||

śrîman-mahârâjâdhirâja paramêsvara śrî-vîra-pratâpa .... .... śrîmat-Mallikârjuna-Râyara .. .......... varusa 1383 neya Viśu-saṃvatsarada Aśvîja-su 7 lu Kôḷigesâleya Bôgaya-Nâyakaru muttidalli Machaḷa-Gauḍanu âḷan iṟidu kudareya hiḍidu ânt ira.................

## 563*

*At Kânaḷḷi (same hobli), on a 1st vîrakal near the Kâna-Basappa temple.*

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahâ[râj]âdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakam Satyâśraya-kuḷa-tiḷ .. aṃ śrîmatu-Tribhuvanamalla-Dêvara râjyadoḷu svasti Saka-varisa 1026 Vikrama-kâlava 28 nê Svabhânu-saṃvatsarada Chahitra-bah[u]ḷa 11 Maṅgaḷavâradandu śrîmatu-A[na]ntapâḷa-daṇḍanâyaka Banavâse-pannirchhâsiravan âḷtire Baḷḷigâveya Kariya Gondarasa mêlâḷke atipati âgire | svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêśvara Banavâse-pura-varêsvarêsvara Ajjâ-dêvî-labdha-vara-prasâda sarasijâmôda-kâṇḍaṃ chakrêsvaran udâra-Mahê[sva]ra Kâdamba-kaṇṭhîrava saraṇâgata-vajra-pañjaram nâmâdi-........ | śrîmatu Kâdambara Tailapa-Dêvana maga Kirt[i] Dêvana kâryakanu Kânapaḷḷiya turuvaṃ teṅkaṇa Tailpan-âḷu Haṭṭapuppeya .. Kânapaḷḷiya Karava-Gâvuṇḍana maga Hêmaṇa turuviṅge aḍḍa bandu sattu dêva-lôkkakke sanda || .. ...

## 564

*At the same place, on a 2nd vîrakal.*

svasti samasta-bhuvanâśrayaṃ śrî-pritvî-vallabhaṃ mahârâjâdhirâja paramêsvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kula-tiḷakaṃ Châḷukyâbharaṇa śrîmatu-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivṛiddhi Saka-varisa 1026 Vikrama-kâlada 28 ne Svabhânu-saṃvachchara-Chaitra-bahuḷa 12 Maṅgaḷavâra śrîmatu Anantapâḷa-daṇḍanâyaka Banavase-pannirchhâ[si]raman âḷutire | Kariya-Gôyindarasa Baḷḷigâmeya â-mêlâḷke addhipati âgire svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varêsvarṃ Ajjâ-dêvî-labuda-vara-prasâda nâmâdi-samasta-praśasti-sahitaṃ śrîmatu-Kâdambara-Tailapa-Dêvana maga Kirt[i]-Dêvana kâryak âḷu Kânapaḷḷiya turuvaṃ teṅkaṇa Tailpan-âḷu Haṭṭipuppeya .... koṇḍu pôge Kânapaḷḷiya Chava-Gâvuṇḍana maga Machaṇṇa turuviṅge aḍḍa bandu kâdi taḷt iṛidu dêva-lôkakke sanda || î-kalla Hôja mâḍidaṃ ||

## 565

*At Heggôḍu (same hobli), on a mâstikal in the back-yard of the Mallês'vara temple.*

śrî śrî śrî Sôbhakṛitu-saṃ-Phâlguṇa-su 14 A śrîman-mahârâjâdhirâja râja-paramêsvara śrî-vîra-pratâpa-Yimmaḍi-Dêva-Râya-mahârâyaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyiuttam irppali âtana bhuja-bala-pratâpa Triyambaka-Dêvagaḷu Gôve-Gutiya râjyavan âḷvalli Eḍa-nâḍu-eppattaṛa Kuppeya hannaraḍu-grâmakke saluva Heggôḍu-grâmada mahâ-prabhu Bîra-Gaüḍara maga Bayirava-Gaüḍaru âtana sati-saṅgada sahita Vayikuṇṭha-prâpitar âdaru mangaḷa mahâ śrî

## 566

*At the same village, on a mâstikal near the main entrance.*

svasti śrîman-mahârâdhirâja râja-peramêśvara śrî-vîra-pratâpam appa śrî-Mallikârjjuna-Râya .... kâryage ........ vanâ ... .. ja-pratâpa ...... sa-Voḍeyaru Chandraguttiyanu pratipâlisuvalli Saka-varuśa sâvirada 1372 Pramôdûta-saṃvatsarada Mâgha-śu 1 Ravivâradalu śrîmatu Heggôḍeya Tamma-Seṭṭiyaru avara sati Bom[ma]-Gauḍiyaru sahita dêva-lôkakke prâpitar âdaru śrî śrî

## 567

*At Bairekoppa (same hobli), on a vîrakal in front of the Kaḍle-Basavaṇṇa temple.*

namas tuṅga-&c. ||

svasti śrîmatu bhuja-baḷa-Châḷukya-chakravartti Tri[bhu]vanamalla-Dêva-varshada 11 neya-Pârttiva-saṃvatsarada Jyêshṭa-su.. taddagi-Budhavâradandu svasti śrîmatu-Bijjaṇa-Dêva-mahâ-pradhâna ..

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*The orthography of this and the following inscription is very bad.

ḷayya-daṇṇâyakara kayyalu upapradhânaṃ mâḍi sâ .. ...... gege naḍedu Srîvallabhana kumâra Siṅgi-Dêvana nâḍaṅkivisuvalli || svasti .... dhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Banavâsi-pura-varâdhîśvara ... ti-Madhukêśvarà-dêvara labudha-vara-prasâdar appa Kumâra-Kîrtti-Dêva ......pradhânaṃ Kumâra-maṇḍḷika-Bammayyanu svasti śrî śrîman-mahâ-ma .. .. ... Ekkalarasaruṃ samasta-manneyaruṃ samasta-sâmagriyiṃ ...... dul Andâsuradalli bîḍaṃ biṭṭu mutti kâduvalli Bîrarasanu Himmâḍi mu ...... ttiralu Kuppeya Kalleya-Nâyakana magaṃ Dâsôya-Nâyakaṃ kudu .. ... talt iṛidu mêlâḷa-taleyaṃ koṇḍu palaraṃ kondu sura-lôka-prâptan âda ||

jitêna labhyate &c. ||

Hâlgaṭṭada sênabôva Mallayana barapa ||

## 568

*At the same village, on a stone in Paṭel Puṭṭayya's hakkal.*

namaś tuṅga-&c. ||

svasti śrîmatu Kaḷachuriya-bhuja-baḷa-chakravartti [Bijja]ṇa-Dêva-varishada 7 neya Chitrabhânu-saṃvatsarada Vaisâkha-suddha 5 Budhavâradandu svasti śrîmanu mahâ-maṇḍaḷêsvaraṃ śrî-Kîrtti-Dêva[na]śrîmanu-mahâ-pradhâna Kumâra-maṇḍaḷika-Bammarasaru sukhadindâ râjyaṃ geyivuttavirddalli Bijjaṇa-Dêva-pradhâna Sôyavamarasaru ....... sahi ....... vâgi Gutiya muttivendu kâduvalli Kuppeya huliya-jaṅguḷiya Puḷḷeya-Nâyaka tann âḷu ...... da maruḷ ... .... tâgi.. palaraṃ kondu sura-lôka-prâputan ...........

jitêna labhyate &c. ||

kallu-kuṭṭi Sô .. ana mâ ... |

## 569

*At Kaisôḷi (same hobli), on a 1st vîrakal to the west.*

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhi ........ ṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukya ....... Dêvara vijaya-râjya ............ saluttam ire ............... Sômavâradandu Kaysavâḷige mâḷdâṛugar etti bandu muttalum â.. ...... galaṃ kondu Kalibhaṭṭa Yingivôjam ........ eyda gôtrakam ...... viddu bîra .......... veya Bamma-Gauḍaru sura-purakke bijayaṅ geyda gaṇḍara ga .......... daṇḍa .... . ânana-tiḷakam daṇḍaṇa âḷu guṇa ............ rttaṇḍaran .. giḷiva Bamma svarga-prâpta ||

## 570

*At the same place, on a 2nd vîrakal.*

svasti śrî Saka-nṛipa-kâlâtîta-saṃvatsara-śataṅgaḷ eṇṭu-nûra-eḷpatta-nâlkaneya varishaṃ pravartisuttam ire Kannara-Dêva pritivî-râjyaṃ geyyuttam ire Kuruvarana maga Chika-Sambhuvan ayde nîṛa Eḍe-nâ(ṇḍ)-eḷpattu âḷutt ire Aychaṇṇa perggaḍatanaṅ geyye Kaysôge-vaḍeya Beḷḷaṅgara Dasavarmma gâyiga Tâgaratiya mahâjanakke suvarṇṇa-danamaṃ koṭṭu .. sam iḷda âta svarggiy âda maṅgaḷa mahâ śrî Daṇḍi-gâyigaṅga Kuruvabbega puṭṭida maga Dasavarmma gâyigam ........................ maga Sâvandayya gâya.............. tâyige tande........ dîpa purasharka .. Lôkayya maṅgaḷa mahâ Gaṅgarâsi-bhaṭârâ bareda

## 571

*On copper plates at Soraba.*

(*I b*) svasti jayaty âvishkṛitaṃ Vishṇôr vvârâhaṃ kshôbhitârṇṇavaṃ |
dakshiṇônnata-daṃshṭrâgra-viśrânta-bhuvanaṃ vapuḥ ||

śrîmatâṃ sakala-bhuvana-saṃstûyamâna-Mânavyasa-gôtrâṇâṃ Hâritî-putrâṇâṃ sapta-lôka-mâtṛibhis Sapta-mâtṛibhir abhivarddhitânâṃ Kârttikêya-parirakshaṇa-prâpta-kalyâṇa-paramparâṇâṃ bhagavan-Nârâyaṇa-prasâda-samâsâdita-varâha-lâñchhanêkshaṇa-kshaṇa-vaśîkṛitâśêsha-mahîbhṛitâṃ

Chaḷukyânâṃ kulam alaṅkarishṇôr aśvamêdhâvabhṛit[h]a-snâna-pavitrîkṛita-gâtrasya śrî-Pulakêśi-vallabha-mahârâjasya sûnuḥ parâkramâkrânta.. .. asyâdi-para-nṛipati-maṇḍaḷa-praṇivaddha-viśuddha-kîrttiḥ śrî-Kîrttivarmmâ pṛithuvî-vallabha-mahârâjas tasyâtmajas samara-saṃsakta-sakalôttarâ-pathêśvara-śrî-Harshavarddhana-parâjayôpalabdha-Paramêśvarâpara-nâmadhêya-Vikramâditya-para-mêśvara-bhaṭṭârakasya mati-sahâya-sâhasa-mâtra-samadhigata-nija-vaṃśa-samuchita-chita-râjya-vibhavasya vividha-rasita-sita-samara-mukha-gata-ripu-narapati-vijaya-samupalabdha-kîrtti-patâkâva-bhâsita-dig-antarasya himakara-kara-vimala-kula-paribhava-vilaya-hêtu-Pallavapati-parâjayânantara-parigṛihîta-Kâñchî-purasya prabhâva-kuliśa-daḷita-(II*a*)Chóḷa-Pâṇḍya-Kêraḷa-dharaṇîdhara-stûyamâ-na-mâna-śṛiṅgasya ananya-samavanata-Kâñchî-pati-maṇi-makuṭa-kôṭi-kiraṇa-salilâbhishikta-charaṇa-kamaḷasya tri-samudra-madhya-vartti-bhuvana-maṇḍaḷâdhîśvarasya sûnuḥ pitur âjñayâ Bâlêndu-śêkharasyêva Sênânîr ddaitya-valam atisamuddhata-Trairâjya-Pallava-valam avashṭabhya samasta-vishaya-praśamanâd vihita-tan-manônurañjanaḥ atyanta-vatsalatvât Yudhishṭhara iva S'rî-râmatvâd Vâsudêva iva nṛipâṅkuśatvât Paraśu-Râma iva râjâśrayatvâd Bharata iva Vinayâditya-Satyâśraya-śrî-pṛithvî-vallabha-mahârâjâdhirâja-paramêśvaras' sarvvân êvam âjñâpayati viditam astu vô' asmâbhir chaturddaśôttara-shaṭ-chhatêshu S'aka-varshêshv atîtêshu pravarddhamâna-vijaya-râjya-saṃvatsarê êkâdaśê varttamânê Toramara-vishayê Chitrasêdu-grâmam adhivasati vijaya-skandhâvâre dakshiṇâyanâbhimukhê bhagavati bhâskarê Rôhiṇî-nakshatrê Sanaischara-vârê Guṇasâgar-Âḷupêndrâtmaja-śrî-Chitravâha-mahârâja-vijñâpanayâ Dêvarâta-Kauśikasa-gôtrâya Ṛig-vêda-pâragâya (*IIb*) Nâgaśarmmaṇaḥ pautrâya S'aṅkarasarmmaṇaḥ putrâya Divâkaraśarmmaṇê śrî-Vaijayantî-purê pûrvvôttarâ-diśâyâm Edevoḷaḷ-nâma-vishayê Sâlivoge-nâma-grâmas sôdakaṃ sahiraṇyam akaram abhaṭa-pravêśaṃ sa sarvva-bâdhâ-parihârô dattaḥ tad âgâmibhir asmad-vaṃśyair anyaiś cha râjabhir âyur-aiśvaryyâdînâṃ vilasitam achirâṃśu-chañchalam avagachchhadbhiḥ â-chandrâkka-dha-rârṇṇava-sthiti-sama-kâlaṃ yaśaś chichîshubhiḥ sva-datti-nirvviśêshaṃ paripâlanîyam uktañ cha bhagavatâ vêda-vyâsêna Vyâsêna

bahubhir vvasudhâ bhuktâ &c. || (*usual final verses*).

mahâ-sândhi-vigrahika śrî-Râmapunya-vallabhêna likhitam idam śâsanaṃ

Banavâsiya Ane-Seṭiya aḷiya Basantakumara Yedavoḷala-nâḍa Salevugeya koṭṭa śâsanama paḍeduṃ S'ântapana maga Dêvereyage Nashtappa gouḍu koṭṭan adu Maranânu Vokuḷiyânu kodaṅgiyânu poṟagâgale Salevugeya bhâgam Kamara Vasantakumâra idake sakki Rêvama gâviganu (*others named*).

# SÂGAR TALUQ

—:o:—

## 1

*At Mâsûru (Sagar hobli), on a vîrakal in front of the Îs'vara temple.*

namas tuṅga-&c. ||

svasti śrîmat-mahâ-maṇḍaḷêsvaraṃ satya-ratnâkaram . . . . . gata-vajra-pañjaraṃ śrî-Billêśvara-dêvara divya-śri-pâda-padmârâdhaka para-ba. . . . kanum appa Bîra-Dêvarasaru Sântaḷige-sâyiramu sukha-saṅkathâ-vinô . . . . râjyaṃ geyyuttam ire svasti śrîmatu-Plava-saṃvatsarada Puśya-śu-5 Â-Mâsûra Setuma-Gauṇḍana maga Heḷavajanu Jiḍuvaḷige-nâḍa Moḷeûra. . hegaḍila Lakhaṇapâḷana(va) dâḷi bandu ikkeladalu muttida . . . . dareyan iṟidu halambaraṃ kondu taḷut iṟidu sura-lôka-prâputan âda

jitêna labhyatê &c. ||

Heḷavajana kiriya Haḷeyanu . . . . . . . . .

## 2

*At Meḷavaḷige (same hobli), on a vîrakal in front of the Brahmadêva temple.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Saka-varusha 1381 . . . . thi-saṃvatsaradalû śrî-Vijayanagariya Mallikârjuna-Râya . . . . . śrîman-mahâ-pradhâna Gaṅga . . . . . . Nâyakaru . . . . . . . 'sa-Voḍeyaru Chandra-guttige bahalli Khaṇḍa-nâḍoḷaga . . . . . . . . Gauḍara mommaga Malli-Gauḍarige gauḍikeyalu ûrige 13 . . . . . . . . huliya-jaṅguḷi . . nara Chikan âtana maga Vekkasaṇa . . . . vâgi . . ûra . . . . gauḍara munde . . . . gauḍige tânu umbaḷi . . . . doḷagaṇa gadde. . . . . . . . . . . . . . . Sântara pâlisi. .

## 3

*At the same place, on a 2nd vîrakal.*

namas tuṅga-&c. ||

svasti śrî Saka-varusha 1357 neya Râksha[sa]-saṃ-Bhâdrapa-ba-5 Sô-lu Keḷadiya Nellûra huyalalu Melahurige Kâgôḍa gaḷiyalu Meḷaluurigeya dîvara Chaüḍiya-Nâykana maga Biruchaya-Nâykanû huyyaloḷage kâdi svarggastan âdan â . . ge Keḷeveya Chauḍa-Gauḍara maga Gôpa-Gauṇḍanu . . . . Hâḷigeya-grâmadalu. . . . umbaḷi honnu (*rest gone*).

## 4

*At Mâḷavi (same hobli), on a vîrakal in front of the Râmês'vara temple.*

śrî namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ adiyar-âdityan ubhaya. . . . ra mâvana gandha-vâraṇan asahâya-śauryyam êkâṅga-vîraṃ śrîmatu. . . . . . . . . . ra śrî-pâda-padmârâdhakaruṃ para-bala-sâdhakarum appa Kumâra-Vîra . . . . . . . . . . Kunda-nâḍaṃ Koda-nâḍaṃ sukha-saṅkathâ-vinôdadiṃ râjyam geyyu . . . . re || . . . . praśasti-sahitaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ . . . . . . . . . . . . . . samyaktva-chûḍâmaṇi Malerâja-râja Malaparoḷu gaṇḍan a. . . . . . Sanivâra-siddhi

Giridurgga-malla nissaṅka-pratâpa-chakravartti vîra-Hoyisaṇa . . . . . Pramâdi-saṃvatsarada Jyêshṭha-śuddha-pañchami-Sômavâradandu . . . . . . meya-Nâyakana aḷiya Tavanidhiya Chaṭṭeya-Nâyakana maga Nâra . . . . Nâykanu Beḷagavattiya Yîśvara-Dêvanu Chiṭṭûra kôṭiyal iddalli Bâḷeyama-veggaḍeyaru dhâḷiyaṃ haridalli vira-bhaṭaroḷu tâgi turagada daḷamaṃ poyidu ... sanda .. yalli nâyakaraṃ kondu tâgi taḷut iṟidu palaraṃ kondu sura-lôka-prâptan âdaṃ ।

kadanadoḷ ânta-bhûbhujaran ôvade hoydaḍe khaṇḍad inḍe topp- ।
ene .. râḷi tirppene .. ṅgaḷu chakkane bâḷa dhâre pûṇ- ।
me bisu-nettar uchchaḷise suṟrane pâydaḍe bhûta-kôti ji- ।
yyane tavekolgum ânta-ripu-sainyaman â-vibhu-vira-Bâḷeyaṃ ॥

ari-biruda-gaṇḍa-gattari ।
dhuradalu mârmmaleda vairi-nâyakara siraṅ ।
gaḷa nûṟi nettaraṃ maru ।
gaḷig eṟadaḍe kuḍidu hâḍidaru Bâḷeya .. ॥

6

*At the same place, on a 3rd vîrakal.*

svasti śrî jayâbhyudaya-S'aka-varusha 1315 Âṅgîrasa-saṃ । Mârggaśira-ba-10 Bhânuvâradalu Mâluve dhîvara Bommaya-Nâykana Bhairanu Boma-Gauḍanu huyyalu mâḍidake âtage nettaru-goḍegeyâgi Mâluveya Vîra-Gauḍaru pâlisidu Dêvaramaneya keṟeya keḷagaṇa tôṭada mâlana . . . . barad-âta Bammôja śrî śrî

7

*At Marûru (same hobli), on a mâstîkal in front of the village gate.*

. . . . masta-bhuvanâśraya śrî-pṛi. . . . . râjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jagadêkamalla-Dêvara râjyam uttarôttarâbhivṛiddhi saluttam ire tat-pâda-padmôpajîvi Kundamarasaṃ Banavâsi-pannirchchhâsiramumaṃ dushṭa-nigraha-viśishṭa-pratipâḷanadiṃ râjyaṃ geyye yâtaniṃ kiriyaṃ Mûkarasaṃ Sântaḷige-sâyiraman âḷe Saka-varsha 947 neya Krôdhana-saṃvatsaraṃ pravarttise Kunda-nâḍa-mûvattaṟa Moraḷa Morahûra Eḍe-nâḍ-eṟpattaṟa baḷiya . . . . Sitavâdigaṃ sîmâ-saṃbandham ent ene châgîgaḷa ballahaṃ Morahûra Tailaya (*others named*) vaṃ bokku naḍadu sâdhisi . . . . . . maryyâde yâvad ene . . . . . m âgir Eḍe-nâḍe-eṟpa . . . . . vaṟiye naḍeda bhu . . . . (*rest effaced*).

8

*At the same village, on a mâstîkal near the village gate.*

namas tuṅga-&c. ॥

Saka-varusa 1332 Virôdhi-saṃvatsarada Phâlguṇa-suddha-7 Â Dêva-Râyaru râjyavan âḷuva-kâladali Biṛûra Bomma-Gaûḍana maganu Mâdappanu svarggastan âdanu âtana madavaḷige Masaṇ-akkanu sahagamanav âdaḷu maṅgaḷa mahâ śrî

10

*On another vîrakal at the main entrance.*

Prajâpatya-saṃvatsara-S'râvaṇa-su 15 lu śrîmatu Bîrûra Îsvaraṇa-Nâykanu Târa-Gauḍa Bôḷa-Gauḍana kûḍe kâdu maḍidu vîra-svarggava paḍadanu maṅgaḷa mahâ śrî śrî

## 11

*At the same village, on a stone in Rudrappa-Gauda's land.*

namas tunga-&c. ||

svasti śrîman-mahâ-mandalêśvaram Vîra-Dêvarasa Kalaseya nelevîdinolu sukha-sankathâ-vinôda-dim râjyam geyyuttam ire Saka-varisha 1......... samvatsarada Mârggaśira-bahula........ vâradandu śrîman-mahâ-mandalêśvaram Vîra-Dêvarasaru Guttiya...... gâvunda śrîman-Malla (2 *lines gone*) banda tâgidà kâlada mêle...... baralu...... dalu halabaram kondu vîran âgi sura-lôka-prâptan âda mangala mahâ śrî

## 13

*At Nâdakalasi (same hobli), on a vîrakal in front of the Nîlakantha temple.*

namas tanga-&c. ||

svasti samasta-praśasti-sahitam śrîmanu-mahâ-mandalêśvaram aras-anka-karagasam birudar-ankusam satya-ratnâkaram śaranâgata-vajra-pañjaram mûrtti-Nârâyan......... sa-vallabham śrîmatu-Billêśvara-Dêvara divya-śrî-pâda-padmârâdhakam parama-para-S'va-.... Bira-Dêvarasaru râjyam geyyuttam ire (*stops here*).

## 14

*On a vîrakal to the left of the door of the same temple.*

śrî svasti samasta-praśasti-sahitam śrîmanu-mahâ-mandalêśvaram satya-ratnâkaram saranâgata-vajra-pañjaram Yâdava-kulâmbara-dyumani.................... śrî-Billêśvara-Dêvara divya-śrî-pâda-padmârâdhakam...... Bîra-Dêvarasaru prithvî-râjyam geye......... ya Kîlaka-samvatsa-rada Vaiśâkha-bahula 1 Âdivâradalu Sakhanarasugalu mukhyav âgi Bibi-Settiyaru Bîramana mêl etti nadadu Yisûra holeya kâlagadali Kâyanu kudure......... kondu tâgi talt iridu meradu sura-lôka-prâptan âda mangala mahâ śrî

## 15

*On the pillars of the ranga-mantapa of the same temple.*

ôm namaś S'ivâya

namas tunga-&c. |

svasti samasta-bhuvanâśraya śrî-prithvî-vallabham ma[hâ]râjâdhirâja paramêśvaram Dvârâvatî-pura-varâdhîśvaram Yâdava-kulâmbara-dyumani samyaktva-chûdâmani Malerâja-râja Malaparolu ganda kadana-prachandan asahâya-śauryyan êkânga-vîra S'anivâra-siddhi Giridurgga-malla chalad-anka-Râma śrîmatu-pratâpa-chakravartti Hoysana-vîra-Ballâlu-Dêvarasara râjyam uttarôttarâbhivriddhi â-chandrârkka-târam-baram saluttam ire ||

Nandana-vana-lakshmi[yi]n â- |
nandana-kanaka-ratna-bhûshana-ruchiyim |
endum sand olu-velasim |
kundad iral Kunda-[Ko]du-nâdugal arasam ||

ant-â-Kunda-nâdu-Koda-nâding odeyarâgi puttida Bammarasangam Lachchiyabarasigam puttida Kâlarasa Bâleyamma-vegade Kelayabarasi â-Kelayabarasiya magalu Biyabarasigam padavala-Gonganangam puttida Bâleyamma-veggade Balla-veggadeya aliyan â-Bâleyamma-veggadeyaru sukha-mukhadim râjyam geyyuttam irda Saka-varsha 1140 neya Bahudhânya-samvatsarada Aśvîja-śuddha 5 Bra â-Bâleyamma-veggadeyaru Kaliseyolu śrî-Sômanâtha-dêvara dêvâlyava mâdisidaru avara pratâpav ent endade || svasti samasta-praśasti-sahitam śrîmanu-mahâ-pradhânam adiyar-âdityanum

satya-ratunâkaram saraṇâgata-vajra-pañjaram bhaya-lôbha-durla[bha] śrîmatu-Billêśvara-dêvara dibya-śrî-pâda-padmârâdhakam para-bala-sâdhakarum appa Kumâra-Bâḷeyamma-verggaḍeya parâkramam ent endaḍe ||

nissâṇa-dhvanitam baṭa-sphuṭa-dhaḍamdham-nâda-bhitar ppalar |
nissatvar vvisuṭ ôḍi nâḍa-nagari-bhaṇḍâramam peṇḍiram
susvasthar giri-gauhvarasthar adaṭar mâṟântu tat-khaḍgadim |
susvasthar kkelar emba kautukam id êm prôddâmanô Bâḷemam ||
toḍardaran otti toṇḍaran avuṅki kaḍaṅguvaram kaḷalchi mâr- |
ppaḍeya virôdhiyam tavisi miṟidaram muṟid ânt udagraram |
kaḍe-kaḷak ikki gaṇḍa-gaḷa-gattari-Bâḷema-maṇḍaḷika tâm |
paḍedan apâra-śauryya-mahimônnatiyam vasudhâ-taḷâgradoḷ ||
adaṭara gaṇḍan añjadara gaṇḍan adirppara gaṇḍan âjig aḷ- |
kada madavad-virôdhigaḷa gaṇḍan udagrara gaṇḍan adbhutâ- |
spada kadana-prachaṇḍan oḷu-gaṇḍan eraḷ-paḍe-mechche-gaṇḍan em- |
budu kadanôgra-maṇḍaḷika-Bâḷegan-aggada-kâhaḷâravam ||

svasti srîmatu-Bammarasaṅgam Lachchiyabbarasigam puṭṭida Kâḷarasa Bâḷeyamma-verggaḍe Keḷayabarisi â-Keḷayabarasiya magaḷu Biyabarasigam haḍavaḷa-Goṅgaṇaṅgam puṭṭida Bâḷeyamma-veggaḍeya parâkramav ent endaḍe ||

adaṭara gaṇḍan &c. || (*as above*).

sûsuva nettar uṇmuva neṇam poraponmuva koḷmiduḷ podaḷd |
âsuram âge sôrvva-karuḷ â-karuḷg âṭipa-baḷḷu baḷḷuvam |
sôsuva-vîrar-aṭṭe bhaṭar-aṭṭeyan aṭṭuva bhûta-kôṭiyind |
âsuram âytu maṇḍaḷika-Bâḷegan ânt irid *âhavâraṇam ||
mûḷeya sanne gâḷe viḍiyal nore-nettaran iṇṭi sokki kaṇ- |
ṇâliya mâle sûḍi balu gaṇḍada daṇḍeyan oppe kaṭṭikoṇḍ |
âḷisi vuṭṭu pandovalan âhavadoḷ naḷidâḍi pâḍidar |
sûḷe maruḷgaḷ ugghaḍisi heggaḍe-Bâḷegan-aṅka-mâleyam ||
balavat-sênâ-nikâyam naḍeyaluk aḍavî-durggam êm kâshṭamâtram |
jala-durggam nîra-bîyakk oḍarisa vaḍaneya kôṭegaḷ dhûḷiy-âḷind |
olegalliṅg oydu . lu neṟeyavu giriyaud ugra-durggasta-bhûpa- |
chchala . . . . . . . kappaṅ-guḍad arasugaḷ âr bBâḷemaṅg añji. . . . .

## 16

*At Jambâṇi (same hobli), on a stone at the west sluice of the Gôṭhâne tank.*

Barura Bôtapa-Nâyakaru Paridhâvi-saṃvatsarada Âśvija-śu 1 śrîmat-Keḷadi-Channammâjiyavara śrî-guru-Basavapage barasi kaḷuhida kârya | Haḷêpayikada ja.. ...gadadhâra Jambâni Hanumantage Keḷadi-sîme-Dêvasthânada-hôbaḷi Jambâni-grâmadali umbaḷiy âgi ga ơ 18 badineṇtu-haṇavanu biṭṭidêve rêkhe-pramâṇu bhûmiya viṅgaḍisi koṭṭu â-vivarake baravadu | yi-kâgadava sênabôvana kaḍatakke barasi tirigi yivana vaśakke koḍuvudu śrî-Chennammâji-guru-Basavapa-Dêvaru (*others named*).

## 17

*At the same place.*

(5 *lines gone*) Paridhâvi-saṃvatsarada Srâvaṇa-śu 4 l r śrîmat-Keḷadi-Chennamâjiyavaru Viraṇṇage barasi-kaḷihida kârya Haḷêpayikada Jambâni Hûchage Keḷadi-sîme-Dêvasthânda-hôbali Jambâni-

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* Perhaps a mistake for *âhavâṅgaṇam*.

grâmadinda umbaḷiy âgi .. 3 .. ru varahâna biṭidêve । rêkhe-pramâṇu bhûmi viṅgaḍisikoṇḍu .. t â-vivarake hujûra baravadu yî-kâgadava sênabôga ..........

## 18

*At the same place.*

........ Bôrura Bôtapa-Nâyakaru Paridhâvi-saṃvatsarada S'râvaṇa-śu 4 lu śrîmat-Keḷadi-Chenna-mâjiyavaru Liṅgapage barasi kaḷuhida kârya । Jambâni Timmage Keḷadî-sîme-Dêvasthânada-hôbaḷi Jambâni-grâmadinda umbaḷiy âgi ga '18 hadineṇṭu-haṇavanu biṭṭidêve । rêkhe-pramâṇu bhûmiya viṅgaḍisikoṭṭu yî-vivarakke hujûra baravadu । yî-kâgadava sênabôvara kaḍitakke barasi tirigi yivara vaśakke koḍuvadâgi maṇegâru Happaya (*others named*).

## 19

*At the same place.*

namas tuṅga-&c. ||

śrîmanu-mahâ-maṇḍaḷêśvaraṃ ...................................... Komâra-Bommarasa...... ............... â-chandrârkka-târam-baraṃ salutam ire tat-pâda-padmôpajîvi .......... rada Kârtika-suda 10 Sukra śrîmatu-Komâra-Bommarasana kûḍa sâ .. ... (*rest effaced*).

## 20

*At the same place.*

namas tuṅga-&c. ||

svasti śrî jayâdy-udaya-S'âlivâhana-śaka-varusha 15 .. ya-Virô...... [Sôma]śêkhara-Nâyakaru ...... voḍêrige vîra ...... bîḍaṃ ...... mainu ...... Nâga-jîya (3 *lines gone*) vaḷage ...... yahudu ...... hoḷibaru ...... Jambâniya-grâmada .. ga 3 mûru-varahana bhûmiyanu (3 *lines gone*) bûchigade birâḍa ... Keñchaṇa ... jaḍi ......

## 21

*At Hennagêri (same hobli), on a stone in the Survey No. 37.*

Prajôtpatya-saṃvatsarada Âśvîja-śu 10 lu Keḷadi .. Râmarâja-Nâyaka-ayyanavaru Hiriya-Kaliyara Timmana Malarasage koṭṭa nettara-goḍige umbaḷiy âgi .. .. da Hennagêriya-grâmadoḷage doḍa-gade । Goḷiya kâneyoḷage bîjavari kha 5 kke siddâya ga 3½ manevaḷa saha âgumâḍikoṇḍu sukhadali âḷi bhôgisi baha endu koṭṭa nettaru-goḍageya umbaḷi (*imprecatory phrases*).

## 25

*At Elagaḷale (same hobli), on a 2nd vîrakal near the aśvatha-kaṭṭe.*

Vyaya-saṃvatsarada Mâgha-ba 5 lu śrîmatu-Timmarasayyagaḷu Yîliya Kâme-Nâykana maga Maluge nimma appanu namma râja-kâryyada huyalali bidan âgi nâü ninna pâlakâhal 2½ yipaṇa aḍada kânanu nettaru-goḍige biṭṭeü ninna santâna-pâramparayâgi bhôgisi baha endu koṭṭa nettaru-goḍige ||

## 26

*At the same place, on a 3rd vîrakal.*

Viḷambi-saṃ । Pushya-ba 11 lu śrîmatu-Keḷadi-Mallê-Gaüḍaru Yalagaṇaleya dîvaru Bommayya-maga-Kâmage koṭṭa nettaru-goḍigeya kramav ent endare nimma Bommiü namma sêvege satta[da]ke nâü Beḷalamattili mattiya ...... naḍa kôṇege dana-goḍige holavâgi koṭṭeü maṅgaḷa mahâ śrî

## 27

*At Kambaḷikoppa (same hobli), on a vîrakal near Buḷḷa-Timma-Nâyaka's sugar-cane mill.*

svasti samasta-praśasti-sahitam̱ śrîman-mahâ-maṇḍaḷêśvaram̱ .......... nissaṅka-malla vairigaḷa ...... śrîmatu-Pombuchcha ...... śvaram̱ ...... para-baḷa-sâ .. karum appa śrîmatu-Kumâra-Bîra-Dêvarasaru sukha.......... vataligeya Bayalahaḷige Sôvi-Dêva nâḍu-sâmanta............ ... ya Bôkôra Madaga-Nâyakagam̱ Kariya-Nâya ...... neya S'ârvari-sam̱ । Âshâḍha-śuddha-5 Âdivâradandu mârbbalavam̱ taḷit iṟidu .................. . kâṟa ... gaṇḍa ...... parâkrama .......... yavonu Bîra ........... âhava-raṅga-bhûmiyoḷu ... gradinda vîra-bhaṭaram̱ tave kond idirânta-vairiyam̱ ..... Râmana vîra-vâ.. gaḷ bandu taḷut iṟidu pagevara kondu.. mârbba.... âtana ponarkeyam â-Ballana .... jôḷavâḷiyim̱ meṟalu sura-lôka-prâptan âdaḍ âtaṅge ........ ... hâyid âtanam̱ baṇṇi ........ ḍâtana parâkramam̱ ॥ Râmaya-Nâyakana jôḷavâḷagege mechchi śrîmatu-Kumâra-Bîra-Dêvarasaru kâruṇya-chittarâgi haleya ambaḍeya keya haḷi...............

## 28

*At the same place, on a 2nd vîrakal.*

svasti samasta-bhuvanâśrayam̱ śrî-pṛithvî-vallabham̱ mahârâjâdhirâja-paramêśvaram̱ parama-bhaṭṭârakam̱ Satyâśraya-kuḷa-tiḷakam̱ Bhûlôkamalla-Dêvara râjyam â-chandrâkka-târam̱-baram̱ saluttam ire ॥ svasti samasta-praśasti-sahitam̱ śrîman-mahâ-maṇḍaḷêśvaram̱ uttara-Madhurâdhîśva-ram̱ Paṭṭi-Pombuchcha-pura-varâdhîśvaram̱ Padmâvatî-labdha-vara-prasâdanum̱ mṛigamadâmôda śrîman-mahâ-maṇḍaḷêśvaram̱ Jagadêvarasaru Sântaḷige-sâyiramumam̱ Banavâse-pannirchchhâsira-mumam̱ sukha-saṅkathâ-vinôdadim̱ râjyam̱ geyyuttam ire । Saka-varisa 1083 neya Vikrama-sam̱vatsa-rada Vaisâkha-suddha 7 Sômavâradandu Eḷereya puṭṭida prabhu Kappa-Gauḍana basarigam̱ haḍavaḷa-Huliyamana tamma haḍavaḷa-Jakkaṇṇaṅgam âtana sati Boppakkagam̱ puṭṭida haḍavaḷa-Boppaṇam̱ bandutanava koṇḍâḍutam ire śrîmaj-Jagadêvarasa Avaraguppeyal ire Baṭṭakaḷada Tailaha-Dêva Kolasakarada Sahiveya Malli-Dêvam̱ Balukaṇiyal ippâ Avaraguppeyal oḍḍan oḍḍi tâgid âgaḷu

> arid enipa chamatkâramumam̱ ।
> piriyaroḷam̱ kaltu Boppaṇa sara-hatiyim̱ ।
> dhurad-oḷagûḍida balamam̱ ।
> suraroḍan irisuvaṅu nimisârddadin âgaḷ ॥

anêkaram̱ kondu sura-lôka-prâptan âdaḍe śrîmaj-Jagadêvarasaru nettaru-goḍegeyâgi gadyâṇa eraḍu biṭṭaru (*usual imprecatory phrases*).

## 29

*At the same village, on a vîrakal in kân No. 8.*

Sarasvatyai namaḥ

namas tuṅga-&c. ॥

svasti samasta-praśasti-sahitam̱ śrîmanu-mahâ.............. vairi-maṇḍaḷika-gaḷa-gaṇḍa.... .. dôr-ddaṇḍa ... .âya ..... râya-bêṇṭekâṟanum̱.... pratishṭhâchâryya satya-ratnâkaram̱ śaraṇâ-gata-vajra-pañjaram̱ śrî ...-lêśvara-dêvara dibya-śrî-pâda-padmârâdhakam̱ ................ m appa Paṭṭi-Pombuchcha-pura-varâdhîsvara paśchima-samudrâdhipati...... Bommarasaru Saka-varusha 1192 neya Sukla-sam̱vatsarada Vayiśâkha-bahuḷa-bidige-S'ukravâradali śrîmanu-mahâ-maṇḍaḷêśvaram̱ vairi-Nârâyaṇa ....... mavugaḷeya .. etti naḍa lali ........ Machaya-Nâyakana nâyakitiya..........

## 30

*At the same place, on a 2nd vîrakal.*

svasti samadhigata-pañcha-mahâ-śabda mahâ-Mahêśvaram ari-râya-gaṇḍara dâvaṇi Kâdamba-chakravartti Chandâvurada Tailapa-Dêvana maga Kâva-Dêvana pemp ent endaḍe ॥

champaka || sirig âtam neley ..anê v..ra-satî-Lakshmî-sutam bhâsitam |
stiranê satya-patâkan êm karuniyê sâdvargge vajrâlayam |
tarunî-nêtra-sugâtranê dharaniyoḷ tâm .. dôvam ranâ- |
jiradoḷ tîbra-chamûru-vikramane .. Kâdamba-Rudrâhvayam ||

........ nisirdda Kâma-Dêvam tann odane śrîmatu-Kâdamba-chakravartti ari-râyara ganda .... Tribhuvanamalla-Dêvana maga Chaṭṭaya-Dêvana samasta-sênâdhipati Sûryya-vamśô .. mahâ .. ...... pâḷa râvutta-râya...... Dêvanu chatur-anga-balav êrisi kûdikondu bandum śrîmanu-mahâ-mandaḷêśvaram vairi-mandaḷika-gaḷa-ganda-gatari Birarasana maga Bommarasana pemp ent endade | ... manavâ ........ tannaya janam bhûmika ....... kalâ ... doḷ âvane sôlva vîran-âtmajam pari-nata-śastra-sañcha ......................... grubava ||

kanda || ranade rana ........ |
. nuvana vû .. ... suḷid uḷidu Bomma ... |
... ....... echchar ..... |
.. todana ......... Machanu .... ||

...... samvatsarada Jyêshṭha-śudha .. Mangaḷavâradandu ...................

## 31

*At the same place, on a 3rd vîrakal.*

śrî-Ganâdhipatayê namaḥ |
namas tunga-&c. ||

svasti samasta-praśasti-sahitam śrîmanu-mahâ-mandaḷêśvaranum mahôgra-vamsa-lalâmanum Paṭṭi-Pombuchcha-pura-varâdhîśvaranum śrî-Billêśvara-dêvara dibya-śrî-pâda-padmârâdhakanum para-bala-sâdhakam vayiri-maneya bênṭekâram śaranâgata-vajra-pañjaram śrî-Billêśvara-dêvara dibya-śrî-pâda-padmârâdhakam para-baḷa-sâdhakarum appa Kôṭi-Nâyakaru-Sômeya-Nâyakaru Hadinentu-kampanamam râjyam geyyuttam iralu Mâhaḷi-Nâyaka Jakare-Nâyakan-aḷeya Bittina Ôba-Nâyka S'aka-varusa 1213 Vikruta-samvatsarada Vaisâkha-sudda 10.... pativâradalu Edagai Vôbaya-Nâya-kana maga Bommeya-Nâyaka .... vaḷi .. taṭṭi .... kâyva...... vôlagada kambhayoḷa hattisi niliki-nôduva kaḷavara ............... râm kâyva mârântaram taḷut iridu vîraram bhaya ........ .. yim kutti iridu meredu sura-lôka-prâptan âda

## 32

*At the same place, on a 4th vîrakal.*

śrî-Ganâdhipatayê namaḥ śrî Sarasvatyai namaḥ
namas tunga-&c. ||

svasti samasta-praśasti-sahitam śrîmatu-Kâdamba-chakravartti kaligaḷ-ankusa Nigaḷanka-malla satya-ratnâkara sâhasôttunga śaranâgata-vajra-pañjara gandara-dâvani śrî-vîra-Kâva-Dêvarasara nirûpadim svasti śrîmanu-mahâ-mandaḷika mârukôla-Bhairava śrî-vîra-Javaniya-Nâyakana nirûpadim Jokkûra Mêdima-Nâyakana maga Malugaravaḷiya Kambhasingha Bôḷeya-Nâyakanu Halaniga-nâda Mang .. ya Mâyi-Dêvana râjyada mêle nadadu mâdida parâkramav ent endode | S'aka-varusa 1230 neya Plavanga-samvatsarada Bhâdrapada-ba-10 Guruvârada dinadalu

jitêna labhyatê &c. ||

śrî-bhuvanadoḷage cheluva Piyaḷavege huṭi opidam |
prabhutanadindam śrî-sati-suta-mitrarige surataruv enalu bâḷdam |
Kambhasingha-Bôḷeya-Nâyakam |

jayame jhaya bâp arare bhâgure raütô-râütora karaka madavad-yu[va]-maṇḍaḷikar ellâ ı
âyati-geṭṭu bhaṭatanadi poguḷutav êm ippar endu lôkav ellâ ı
â-enutikke maṇḍaḷi-Kambasinga-Bôḷeya-Nâyakaṃ ||
arida tale suriva nettaru ı
karuḷgaḷa baḷi kâlu sutti morava peṇaṅgaḷa ı
maruḷa-paḍe uṇḍu taṇidavu ı
sura-lôkava sûṟegoṇḍa-Bôḷeya-Nâyakaṃ ||

Bôḷeya-Nâyakana vîragallu niluvali Nâkitiyu Nâgayanu mâḍida dâna gô-dâna...keya Râmanâtha-dêvarige koṭṭaru śrî

## 33

*At the same village, on a vîrakal in Venkana Durga's back yard.*

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ .............. rum appa Bîra-Dêvarasara kumâra Bommarasa (*rest illegible*).

## 34

*At Channiganatôṭa (same hobli), on a stone near the Lakshmî-Nârayaṇa temple.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1498 sâvirada-nânûra-tombhatt-eṇtaneya parivar-tanegeyâda Yiva-saṃvatsarada Kârtika-śu 10 lu śrîmatu-Lakshmî-Nârâyaṇa-dêvara pâdakke Yîśara-Dêvanu binnahav endu amrutapaḍi-śrî-kâryagaḷige biṭṭa svâsti-vivara (*rest contains details of gift, signatures of the donors ; and usual final verses and phrases*) śubham astu nirvighnam astu maṅgaḷa mahâ śrî

## 35

*At Keḷadi (same hobli), on a mâstîkal in Kôdaṇḍi's back yard.*

Saka-varusha 1341 nê Vikâri-saṃvatsarada Mârgasira-su 1 S'a Dêva-Râya-Oḍeyaru stira-râjyaṃ geyyuttam irda-kâladalu ...... Keḷadiya Kariya-Timmê-Gaüḍanu svargastan âdali âtana madavaḷi-ge Râmakkanu mahâ-satiy âdaḷu śrì

## 36

*At the same village, on a vîrakal in the Râmêśvara temple.*

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraṃ Pombuchcha-pura-varâdhiśvaraṃ mahâ-Ugra-vaṃ ........... dêvî-labdha-vara-prasâdaruṃ mṛigamadâ (3 *lines gone*) bhujâ-daṇḍa-prachaṇḍa .. praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvara Tribhuvana-malla bhuja-bala-pratâpa Sântiya-Dêvarasaru Sântaḷiya-sâyirava eraduṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire S'aka-varisha 1112 ne ... saṃvatsarada Chayitra-sudha ı (*rest effaced*).

## 38

*At the same village, around the dîpamâle-kambha of the Vîrabhadra temple.*

namas tuṅga-&c. ||

................ S'ivappa-Nâyakaru ...... rmmadinda râjya-paripâlaneya mâḍuta S'âlivâhana-śaka-varusha 1603 neya Durmmati-saṃvatsarada Vayiśâkha-śu 7 yu Guruvâra Bokkasada Sidda-Basappayyanavara mukhântra pratishṭheya mâḍisida dhvaja-stambhada sêve ı ......

## 39

*On a copper plate in possession of pûjâri Tôṭayya.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1594 neya Virôdhikritu-saṃvatsarada Vayiśâkha-ba 1 lu śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka-

S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru | S'ivappa-Nâyakara putrar âda Sômaśêkhara-Nâyakaru | Keḷadi-Vîrêśvara-dêvara pûjâri Bhadraṇa maga Basava | Mâdana maga Bhadrage saha koṭṭa umbaḷi tâmbra-śâsanada kramav ent endare | nîvu hêḷikoḷal âgi | Keḷadi-sîmeya Âdirante-grâmadinda pûjâri-Basavage (*here follow details of gift*) hanneradu-varahânu mûru-haṇavina bhûmiyanu umbaḷige S'ivârpitav âgi biṭṭev âgi yî-bhûmige neṭṭa gaḍi-kallinoḷagâda bhûmiya pûrva-mariyâdeyalli âgumâḍikkoṇḍu nimma santâna-paramparey âgi anubhavisi bâharu yendu koṭṭa śâsana

śrî-Sadâsiva

## 40

*At the same village, copy of a tomb stone near the basti.*

śrî-Vitarâgâya namaḥ svasti samasta .......... śrî-mahâśraya Keḷadiya Kâma-Gauḍaru ...... ...... svargastan âdanu

## 41

*At the same village, on a copper plate in possession of Nâgêndra-bhaṭṭa.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1554 neya Prajôtpatti-saṃvatsara-Srâvaṇa-śu 10 yallu śrîmad-Yaḍava-Murâri Kôṭe-koḷâhaḷa visuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Veṅkaṭappa-Nâyakara pautrarâda Bhairava-Nâyakara putrar âda Vîrabhadra-Nâyakaru Kâśyapa-Gôtrada Bôdhâyana-sûtrada Yajuś-śâkheya Keḷadi Murugundada Tirumala-bhaṭṭara makkaḷu S'ambhuliṅga-bhaṭṭarige koṭṭa bhû-dâna-tâmbra-śâsanada kramav ent endade (*here follow details of gift*) svâsteyanu nimage S'ivârpitav âgi koṭṭev âgi î-tôṭakke salluva sarvva-svâmyavannu prâku-mariyâdeyalli âgumâḍikkoṇḍu nimma santâna-paramparey âgi â-chandrârkka-sthâyigaḷ âgi sarvvamânyav âgi anubhavisikkoṇḍu baruviri yendu koṭṭa bhû-dâna-tâmbra-śâsana

âditya-chandrâv &c. || (*usual final verses*).

śrî-Veṅkaṭâdri

## 42

*At Tâḷaguppe (Tâḷaguppe hobli), on a pillar of raṅga-manṭapa in the Kadambês'vara temple.*

śrî echchara-gaṇḍa Gharuḷôjana magaṃ Kaṭukôjana tanayaṃ Châvuṇḍôjar-âchâri vairi-bhêruṇḍa gôtra-pavitra satru-bhayâvahaṃ sâstra-karmmî î-dêvâlyava mâḍidanu

## 44

*At the same village, on copper plates in possession of S'ivaliṅgaiya's son-in-law Vîrappa.*

(I*a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1583 neya S'ârvari-saṃvatsarada Mârgaśira-ba-10 lu śrîmat-sajjana-śuddha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattina vaḷagâda Tâḷagupeya maṭhada Akipêṭe-Gurusiddha-dêvara śishyaru Basavaliṅga-dêvarige śrîmad-Edeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Sadâśiva-Râya-Nâyakara prapautraru Saṅkaṇa-Nâyakara pautraru Sidhappa-Nâyakara putrarâda

Veṅkaṭappa-Nâyakarû koṭa-kraya-dâna-dharma-śâsanada kramav ent endare nimma kaya aramanege kraya ga 700 yêḷunûru-varahana tegadukoṇḍu Tâḷagupe-sîme-vaḷagaṇa Tâḷagupe-grâmda kâluvaḷi Mêlaṇamâgi-grâma gurugaḷa kere jaḍu saha S'ivârpitav âgi (*Ib*) biṭṭev âgi â-grâmake prâku-rêkhe tôṭa sidhâya (*here follow details of gift*) yeppattu-nâlku-varahannu nâlku-haṇav-aḍahu-bêḷe grâmavanu gurugaḷa kere jaḍu saha yidake neṭa liṅga-mudre-kallina vaḷagâda bhûmiyanu S'ivârpitav âgi biṭṭev âgi yî-bhûmiyalli tôṭa-gade-hakalu-muntâgi âgâmiya mâḍikoṇḍu yî-bhûmige saluva chatur-gaḍi-vaḷaguḷa nidhi-nikshêpa-jala-pâśaṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyali âgumâḍikoṇḍu nimma śishya-paramparey âgi â-chandrârka-sthâyigaḷ âgi maṭha-dharmavanu naḍasikoṇḍu sukhadim anubhavisikoṇḍu bahiri yandu koṭṭa kraya-dâna-dharma-tâmra-śâsana

âditya-chandrâv &c. || (*usual final verses*).

śrî-Veṅkaṭâdri

## 45

*At Baradavaḷi* (*same hobli*), *on the vîrakallu-kaṭṭe.*

śrî-Gaṇapatayai namaḥ

namas tuṅga-&c. ||

[. . . . ]chakravartti gaṇḍa-bêruṇḍa huli-gaṇḍa Pâṇḍya-Râjâ-pratishṭhitaṃ Hoysaṇêśvara-dêvara divya-śrî-pâda-padmârâdhakaṃ Nârasiṅga-[dê]vara kumâra Ballaḷa-(de)Dêvaru Hosagundavaṃ koṇḍu Kôṭi-Nâykanaṃ hiḍikoṇḍu âneyaṃ koṇḍuhôda maṟu-varushaṃ Gaṅgeya-sâhaṇiyamêle yetti naḍatandu kappavaṃ bêḍi Siriseyali biṭṭu Kaḍabaḷaliṅge dhâḷiyam ikuvuduṃ || sêri samasta-Kadamba-chakravartti Châḷukya-chakravartti Satyâśraya-kuḷa-tiḷaka Nigaḷaṅka-malla gaṇḍa[ra]-ḍâvaṇi Jayantî-Madhukêśvara-dêvara dibya-śrî-pâda-padmârâdhakaṃ Kâva-Dêvarsa-mahâ-pradhânaṃ Jagadâḷa Gaṅgeya-sâhaṇi kâduvalli para-baḷa-siṅga Barade[va]ḷḷiya Madi-gauḍanaṃ karadu nêmavaṃ koḍuhuduṃ mahâ-prasâdam endu siṃhanâdaṃ geydu. . Saka-varusha 1222 neya Sârvvari-saṃvatsarada Pusya-suddha 11 Guruvâra-dandu Baradavaḷḷiya Mâḷa-gauḍana maga Râma-gauḍanu Râ . . . . . [ḍa maga. para-baḷa-siṅga Madi-gauḍanu aledu kudareyaṃ tividaḍe keṭṭudu Ballâḷa-Dêvana môhara murid ôḍi Kalugârahaḷḷa muṭṭal aḷu-kudureyaṃ tividu hoydu hoysikoṇḍu taḷt iṟidu meṟedu Gaṅgeya-sâhaṇi bâḷug endu Baradavaḷḷiya Râmanâtha saraṇ endu sura-lôka-prâptan âdanu kalla geysidavaru Kiṟiyayya Maduka-gauḍa Kâḷa-gauḍanu âtanâ tâyi Mêchi-gauḍi âtana tamma Kâmayanu || kalla kaḍidâta Kaliseya Râmôjana maga Madhukôja kalla barad âta Baradavaḷḷiya Bêḷa-jîyana maga Mêchi-jîya ||

## 46*

*At the same village.*

svasti śrî jayâbhyudaya-S'âlivâhana-śaka varusha† 1223 nê Vijaya-saṃvatsarada Vaiśâkha-sudha 5 yallu śrîmad-Yadava-Murâri-kôlâhaḷa-biridâṅkita Hara-guru-bhakti-parâyaṇarâda śrîmatu-Keḷadi-Vîrabhadrappa-Nâykara putrarâda Vîrabhadra-Nâykaru S'iravante-vaḷagaṇa Baradavaḷi-nâḍa-Bomma-gauṇḍage baradukoṭṭa śâsana prâku Mâluve-grâmaû. . mbaḷi-maṭhake uttârâ saluta barutay iddallih â-svâmiyavaru Kalyâṇake hôgutêv enta Miṭalukoppada Channavîra-gauṇḍa Keḷadi-Vîra-gauṇḍage sahâ grâma sâguvaḷi-mâḍikoṇḍu namage salatakka haṇa-nâṇya ga 60 . . . . aravatu-nâlku-haṇa aḍḍu-bêḷeyanu sandâya-mâḍikodiy enta gettu-mâḍikoṭṭu hôdamêle yî-Keḷadi-Vîra-gauṇḍanu Channavîra-gauṇḍage yâhottu-bhûmiyannu avage vriti koṭṭu barutay iddalli Pramâti-saṃvatsarada Mâgha-śuddha 3 yallu Kalyâṇake hôda svâmiyavaru bandu namma grâmada haṇa-lekkhâchâra prakâra koḍiy enta kêḷidalli Keḷadi-Vîra-gauṇḍanu hêḷiddu Miṭlakoppada Channavîra-gauṇḍanu taḍige haṇa adey enta hêḷiddarinda svâmiyavaru Vîra-gauṇḍana karakoṇḍu doregaḷa samîpakke bandu hêḷikoṇḍalli yî-Channavîra-gauṇḍana makkaḷa hiḍidukodiy enta appaṇe âdrinda â-Channavîra-gauṇḍana makkaḷu yibbaru parâriy âgi kelavu-divasada mêle Baradavaḷi-grâmadallu

* From a copy supplied by the villagers. † So in the copy.

yî-Channavîra-gauṇḍana makkaḷu Channa-gauṇḍa Kolla-gauṇḍa yibbaru bandu Baradavaḷi Bomma-gauṇḍa-Chavaḍa-gauṇḍarige namage yallu sthaḷav illa anâtharuy enta hêḷikoṇḍadridna nânu sthaḷadallu vabbâta nimage yibbarigû makkaḷu pâramparyav âgi ninage ga 6 ... ninage bhûmiyannu anubhavisikoṇḍu sarakârada haṇavannu tettukoṇḍu bahadu yandu koṭṭu iṭṭukoṇḍalli Keḷadî-Vîra-gauṇḍana makkaḷu Bhadra-gauṇḍanu .. Mâlave-gauḍaru yibbarannu Baradavaḷḷiyalli yidhâru yanta gottuhâki hiḍiyalike bandalli Baradavaḷi-Chavaḍa-gauṇḍa Bomma-gauṇḍa sahâ avara mêle kattimâḍidalli heṇamayav âgi yî-gauḍara maganu maḍiduhôda-vartamânaū kêḷi doregaḷu karaśi vichâriśi Baradavali-Chavaḍa-gauṇḍana kaiya Channavîra-gauṇḍana makkaḷu yî-kartaranne koḍiyanta appaṇeyâdalli Chavaḍa-gauṇḍanu Channavîra-gauṇḍana makkaḷu koḍuvavanalla yanta hêḷikoṇḍadrinda svâmiyavarige salatakka haṇavannu koṭṭubiḍi yanta doregaḷa appaṇey âdrinda svâmigaḷu bhûmi avarige oppisikoṭṭ ârabya yî-tithige salatakkaddu ga 27..... vannu koṭṭubiḍu yanta appaṇe âdalli svâmiyavarige daṇḍaviṭṭu ishṭu koḍalâre yanta hêḷikoṇḍalli avaru dayamâḍi varahake daraṇa-prakâra koḍu yanta dayapâlisi yî-Channa-gauṇḍa Kolla-gauṇḍa yibbaranna makkaḷôpâdiyalli pâlane-mâḍikoṇḍu banni yanta svâmiyavara koṭṭalli doregaḷu yidê-prakâra sannadu baradukoṭṭu yî-rîti Vîrabhadrappa-Nâyakaru barasi koṭṭa sanadina prati

## 47

*At Huṇasûru (same hobli), on a vîrakal in front of the Sômês'vara temple.*

Viśu-saṃvatsarada Mârgaśira-ba[hu]ḷa na 9 Budhavâra-dina śrîmatu-Huṇisûra Hanubara Râmaṇṇanu Ayisûra huyyali bidanu âtana madavaḷige Râmâyi vîra-mâstiy âdali nilisida vîragalu baradâta Kalasiya Vîrôja maṅgaḷa mahâ śrî

## 48

*At Sirûru (same hobli), on a vîrakal in front of the Basavaṇṇa temple.*

svasti namas tuṅga-&c. ||

śrî jayâbhyudaya-S'aka-varuśa 1375 neya Bhâva-saṃvatsarada Jêshṭa-śu 12 Budhavâra-dina Ṣiriûra gauḍara maga Râma-gauḍarû Ayi-gauḍaru ...... mutti iṛidalli kaḍidâḍi bid .. âtana madavaḷige Chiya-gaūḍiya kûḍi sahagamanava mâḍidaru avar ibbarû yî-guruna sâyujyavan eyididaru śrî śrî

## 49

*At Maratûru (same hobli), on a vîrakal in the Survey No. 1.*

śrîmanu-mahâ-maṇḍaḷêśvara maṛukôḷa-Bhayirava svâmi-vañchakara gaṇḍa kaḷigaḷ-aṅkusa husuvara sûla nigaḷaṅka-malla maṛeyo .. ...... a-pañjaraṃ Banavaseya Madhukêśvara-dêvara dibya-śrî-pâda-padumârâdhakanu Bhaṅki-Nâyakaru dayaṅ-geyta dhura-jayaṃ geyivali Kaṭaka-Dêva-maṇatana maneya pradhânigaḷu Achhava Satyadarasana aḷiya Bhaleyabhaleya Bidireya Kañchhayanuṃ Baṅki-Nâya...le eti bandu Banavaseya-paṭṭaṇake bandu biṭṭali Baṅki-Nâya ...... badaḷa êṛi bandu maṇiya . ṭiyali biṭidali Muruvatu .... dana maganu Gaṇapayana tammanu maṇḍaḷika .......... gaḷa .. aramane-gôṇṭayara .. ḍaḷaka .... Bammyanuṃ Guṇḍana kiriya-satiyara .. di .... kaḷa .. 9 ga Bhaleyabhaleya Bidireya gôṇṭeyan iṛida moda .......... êrida kudureya kutida Manmatha-saṃvatsarada Vaisâka-mâsadada Dasami-Sanivâ .. da madyânadali ka .. yitu âḷa tividu kudureya tividaṃ kaḷuva Bhammayanu Bham .. Nâyaka .: gendu sura-lôka-prâpitan âda || Gaṇapaya ....

## 50

*At the same village, on a mâstikal in the Survey No. I.*

svasti śrîmatu-S'aka-varuśa 1377 neya Yiva-saṃ Âśvayija-sudda 10 Â lu Mâravatûra Gaṇapa-gaûḍara maga Bomma-gauḍaru svarggastan âda âtana madavaḷige Bommi-gauḍi sahagamana mâḍidaḷu maṅgaḷa mahâ śrî

## 51

*At Kânale (same hobli), on a stone at the main entrance.*

namas tuṅga-&c. ||

svasti śrîman-mahârâjâdhirâja râja-paramêsvara śrî-vîra-pratâpa Dêva-Râya-mahârâyaru Vijayanagariyalu suka-râjya geyuttidda kâladalu S'aka-va 1354 neya Virôdhikṛitu-saṃ S'râvaṇa-ba 30 Maṃ Chandraguttige saluva .. ryy amahaḷḷiya .. ya Bomma-gauḍaru svarggastar âdaru avara madavaḷige Bommi-gauḍi. .. yi kûḍe sahagamanava mâḍidaru śrî

## 53

*At the same village, on a copper plate in possession of the Paṭel.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1597 neya Ânanda-saṃvatsarada Srâvaṇa-ba 10 llu śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddapa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharmmapatniyarâda Channammâjiyavaru Andige-sîme Sâtagere-grâmadallu Basava-Liṅgammâjiyaru maṭava kaṭṭisi śaraṇu mâḍida Vaśikṛitada maṭada Navilugundada Daśamukhada Basavaliṅga-dêvara śiśyaru Sânta-Mallikârjuna-dêvarige barasi koṭṭa śâsanada kramav entendare Andige-sîme Tâvaregopada-grâmadinda (*here follow details of gift*) aravattu-vare-varahana grâmavanu Sivârpitav âgi biṭṭev âgi | yî-grâmake naṭṭa liṅga-mudre-kallin-oḷaguḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu maṭa-dharmake biṭṭa yettina mânya ayidu naḍelu aḍake | meṇasu-jhallîpaṭṭa kobari-kavâḍa muntâḍa-miḍisina-saraku horatâgi akki-bhatta-râgi-yaṇṇe-tuppa-kâyi-bella-viduḷa.bûsa-muntâgi Yikkêridurggada hôbaḷi Miṭṭada-teḷagaṇa suṅkada ṭhâṇegaḷalli yettugaḷa-varṇa-vayasa baresi hêrikoṇḍu huṭṭida haṇavininda sahâ maṭa-dharma naḍasikoṇḍu nimma śisya-pâramparyav âgi anubhavisikoṇḍu bahudu yandu koṭṭa dharma-sâsana

âditya-chandrâv &c. || (*usual final verses*).

śrî-Sadâsiva

## 54

*On a stone near the Chaukada-kere on the way to the Gôvarddhana-giri.*

.... re yaraḍu śrî śubhaṃ astu

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa sâ 1544 neya Durmmati-saṃvatsarada S'râvaṇa-śu 10 llu | śrîmattu Keḷadiya Veṅkatappa-Nâyaka-ayanavaru dharmadi râjyavannu âḷuttâ yidda kâladalu | Gôvardhana-giriyalu yida sênabôva Viśvâmitra-gôtrada Aśvalâyana-sûtrada Ruku-śâkheya Hattimattûra Kâmadêva-bhaṭṭâra pautrara Jambûra-sîmeya Niṭilligeya Timmarasayyana dharma-patni pativrate Kônammanavara putra Kônappanu Gôvardhana-giriya keḷage Gêrasoppege hôba mârggadalu śrî-Kṛishṇa-prîtiy âgi dharmake tegisida Chaûkada-kere (*usual final verse*).



GÔVARDHANGIRI PILLAR INSCRIPTION, EAST FACE (Sa 55)

## 55

*At Gôvardhanagiri (same hobli), on a bronze pillar in front of the Veṅkaṭaramaṇa temple.*

(*East face*) śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jiyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
namaś śrî-Nêminâthâya jagad-ânanda-dâyinê ।
yad-buddhi-kâminî-madhyê trilôkî trivalîyatê ॥
lîlâghrâtaikavallî-kusumavad abhavat kambur ârâjamânaḥ
śaiyâbhûd vyâla-rûpâ jhaṭiti mukuḷitâ tûṇivach chàru-śârṅgaṃ ।
Pañchêshôr ikshu-châpa-pratinidhir abhavad bhû-talê yasya śaktyâ
taṃ vandê mukti-kântâ-vaśa-gata-manasaṃ Nêminâthaṃ nitântaṃ ॥
yat-kântyâ bhuvana-trayê chulukitê Kṛishṇanti sarvvê janâḥ
sarvvaṃ Vishṇu-mayaṃ jagat pravachanaṃ tasmâd abhûd bhûtalê ।
sô'smân pâtu Balô'chyutêśvara-śirôlaṅkâra-pâdâmbujô
divya-dhvâna-pavitrita-tri-bhuvanaḥ śrî-Nêmi-bhaṭṭârakaḥ ॥
amṛita-śrî-kântam âgird akhila-sukha-samuchhrâyam âgirdda nânâ- ।
samala-pradhvaṃsiy âgirdd animisha-khaga-saṃsêvyam âgirdda dêvô- ।
ttaman âg Îśôttamâṅgârppita-nija-padam âgirdda vârâśi-chandrô- ।
pamam âgirdd î-nijâkârame Ramege vilâsâspadaṃ Nêminâthâ ॥
yat-kâruṇyam aśêsha-Bhavya-jagatâṃ bhâsvat-tanutrâyatê
yad-divya-krama-mañju-kañja-yugaḷaṃ śrî-dêva-ratnâyatê ।
yad-vâk-paṅktir apâra-janma-jaladhêḥ sêtu-prabandhâyatê
sô'yaṃ rakshatu rakshitâkhiḷa-janaḥ śrî-Gummaṭâdhîśvaraḥ ॥
bageyal śrî-Yôjana-śrêshṭhipa-viśada-yaśô-mûrtti susphâṭikôdyan- ।
mṛigarâjôdghâsanaṃ chandranavol eseye tal-lakshma-Lakshmî-prabhâ-puñ- ।
jagaḷ embant âtma-dêha-prabhegal eseyal oppirdd nold Ambvaṇa-śrê- ।
shṭige nichchaṃ mâḷke nityôtsavaman anupamaṃ Nêmichandraṃ Jinêndraṃ ॥
Jambû-dvîpa-mahâbja-dakshiṇa-dalê śrî-Bhâratê vidyatê
dêśaḥ paśchima-vârddhi-pûrvva-taṭagaḥ śrî-Tauḷavâkhyô mahân ।
tasminn Ambu-nadî-su-dakshiṇa-taṭê śrî-puṇḍravad bhâsatê
śrîmat-Kshêmapuraṃ Purandara-pura-prakhyaṃ sphurad-gôpuraṃ ॥
vara-Jina-chaitya-gêha-nṛipa-sadma-niyôgi-[.. ]vâsa-vaiśya-man- ।
dira-nikurambadiṃ vimala-dharmma-dayânvita-dâna-śauṇḍariṃ ।
guru-yati-vṛindadiṃ kavi-budhôtkaradiṃ vara-Bhavya-kôṭiyiṃ ।
suruchira-Gêrasoppeyavol âva-puraṃ jagadoḷ prasiddhamê ॥
śrîmat-Kshêmapurêśvaras sakala-bhû-bhûpâla-chûḍâmaṇiḥ
śrimad-Dêva-mahîpatir vvijayatê sad-râja-vidyâ-patiḥ ।
yênâkâri Kalau mahêndara-vishayaṃ śrî-Gummaṭâdhîśitur
llôkâtyadbhuta-mastakâbhishavaṇaṃ janmâbhishêkôpamaṃ ॥
â-mahârâjan-anvayam ent endoḍe ॥
jalanidhi-rêkhe patra-vaḷayaṃ vana-vêle su-kêsarâḷi bhû- ।
taḷame navâ nbujaṃ nija-yaśaṃ viśaran-makaranda-gandham u- ।
jvaḷa-Jina-dharma-sûryyanin alarchchidudaṃ nija-hasta-padmadoḷ ।
taḷedu su-lîleyind arebar â-puramaṃ nṛipar âḷdu pôgaluṃ ॥
ant agaṇya-puṇya-nidhigaḷuṃ kali-mukha-hasta mâvaniy-aṅkakâra kaṭhâri-Trinêtrâdy-anêkânvarttha-birudâvaḷi-virâjamânaruṃ Sôma-vaṃśa Kâśyapa-gôtra-pavitraruṃ enisida anêka-bhûpâlakar â-puraman âḷda baḷiyaṃ ॥

tasmin Kshêmapurê nṛipas samabhavat sad-vaṃśa-muktâ-maṇiḥ
têjô-râśir achintya-nirmmalataras trâsôjjhitâtmôdayaḥ |
sad-vṛitta-prathita-sphurad-guru-guṇa-sthânaṃ jagad-bhûshaṇaṃ
śrîmad-Bhairava-bhûpatir Jina-mata-kshîrôda-râkâpatiḥ ||
tad-anuja-vara-ratnaṃ Bhairavâkhyas tatô'bhût
tad-avaraja-śaśâṅkaḥ śrîmad-Amba-kshitiśaḥ |
tad-ubhaya-narapâbhyâm uttarê Sâḷva-mallaḥ
samabhavad avaniśas tat-kanîyân mahîyân ||
budha-jana-sura-dhênuḥ Sôma-vaṃśâbja-bhânuḥ
kṛita-Jina-ratha-yâtraḥ Kâśyapôdâra-gôtraḥ |
vara-kali-mukha-hastaḥ sad-guṇa-vrâta-śastas
Triṇayana-paṭa-bhallaḥ sô'bhavat Sâḷva-mallaḥ ||
paśchât Sâḷuva-malla-Râya-nṛipatêḥ śri-bhâginêyâgraṇiḥ
saptôpâya-vichâra-chârû-chatura-śrî-Dêva-Râyô'bhavat |
śrîmat-Paṇḍita-Râya-râja-guru-sat-pâdâbja-pushpandhayaḥ
saptâṅgônnata-vaibhavâḍhya-nagarî-râjyaika-rakshâmaṇiḥ ||

*(south face)* tad-bhâginêyô'jani Sâḷva-mallas
tasyânujô'bhûd vara-Bhairavêndraḥ |
yau lôka-puṇyêna tarâṃ vibhâtâṃ
Jinêndra-chandrâv iva satpathêśau ||

vṛi || samarâmbhôrâśiyoḷ suttuva suḷigaḷ iv embante nîn êrid aśvô- |
ttamadindaṃ vêḍeyaṅgaḷ pasarise ripu-râjêndrar êṛirdda mattê- |
bha-mahâ-vâji-vrajaṅgaḷ padagugaḷavol arddalke nuṅguttam irkkuṃ |
kramadiṃ tvat-pâda-yugmaṃ makara-yugadavol Sâlva-malla-kshitîśa ||
śrîmad-Bhairava-bhûpa-Mêrum aniśaṃ .. sarvva-dêvâlayaṃ
sad-gô-maṇḍalam âbhramaty api yam asprishṭvâ dvijêśaṃ karaiḥ |
tan manyê tavaka-pratâpa-savituḥ sâmyaś cha sâdrâmbarô
nâhaṃ nâham iti prakampita-tanuḥ satyâpayaty aṃśumân ||

ant atiprasiddhar âda Yuvarâjar enisida irvvar-aḷiyandiriṃ bhakti-yuktar âda uḷida râja-kumârariṃ daṇḍôpanatar âda anya-maṇḍalikarind ôlagisikoḷpaṭṭa Dêva-Râyaṃ Tuḷu-Koṅkaṇa-Haive-muntâda bhûmaṇḍalamaṃ bhûmaṇḍal-Âkhaṇḍalan enisi âḷuttaṃ irêṃ |

â-poḷaloḷ śrî-Dêva-ma- |
hîpâla-supâlitôru-têjômânya- |
vyâpita-râja-śrêshṭhi Ra- |
mâ-parivṛiḍhan irppan Ambvavaṇa-śrêshṭhi-varaṃ ||
âtana kânte śîla-guṇavante kalâ-guṇavante Jaina-mârgg- |
âtata-chitte dharmma-para-vitte jana-stuta-vṛitte sat-kula- |
khyâta-surûpe san-mati-kalâpe vinirggata-kôpe endu dhâ- |
trî-taḷam oppe Dêvarasiyaṃ poguḷguṃ guṇa-ratna-râśiyaṃ ||

avar-irvvar-anvayam ant endoḍe || śrîmad-râjâdhirâjaṃ Banavasi-pura-varâdhîśvaraṃ Koṅkaṇa-Haiva-râjyâdhîśan appa Chandâûrada Kadamba-kula-tilaka Kâmi-Dêva-mahârâjana daṇḍâdhinâtha Kâmeya-daṇâyakana su-putra Râmaṇa-heggaḍegaṃ Râmakagaṃ puṭṭida ashṭa-putraroḷage atiprasiddhan âda Yôjana-śrêshṭhige Taṅgaṇanuṃ Râmakkanum emba irvaru kula-vadhugaḷ âdar avaroḷu Taṅgaṇaṅge Râmaṇa-śrêshṭhiyuṃ Râmakkaṅge Kalpa-seṭṭiyuṃ emba tanujar âdar avaroḷ kûḍi ||

kaṃ || priyatameya dayvadindaṃ | nayana-dvayadinde vaktrain oppuva-teradiṃ |
jayad-aṅkad-âne danta- | dvayadind esevantey oppidaṃ Yôjaṇnaṃ ||

va || ant enisida Yôjaṇa-srêshṭhi śrîmad-Anantanâthana chaityâlayamaṃ Kshêmapuradoḷ kaṭṭisi antam-illadirdda kîrtti-puṇyakke neleyâgirddu antya-kâladoḷ tanna râja-śrêshṭhi-padaviyaṃ tanna putrarig oppisi sura-lôka-prâptan âdan ittalu ||

kaṃ || Râmaṇa-seṭṭiya tanujaṃ |
Kâmanibhaṃ Tammaṇâṅkan âtana tanayaṃ |
śrî-mahita-Nâgapâṅkaṃ |
bhûmîśvara-mânyan âdan aide vadânyaṃ ||

va || â-Nâga-seṭṭiya kula-strîyar âr endoḍe Sâtamanuṃ Nâgamanuṃ endu yirvvar âdaru Nagarî-râjyadoḷ prasiddham âda Kudura-puradoḷ puṭṭida sarvva-têjô-mânyadind eseva Tôḷahaḷa-baḷiya â-Sâtammagaṃ Haṭṭigana-baḷiya â-Nâgappa-śrêshṭigaṃ Tôṭiyaṇṇa-seṭṭiy emba suputran âdaṃ || mattaṃ Nâgaman-anvayam ent endoḍe ||

kaṃ || yidu Sirige tavarmaney eni- |
siḍa Nagarî-sîmey âda Mâgôḍoḷ pu- |
ṭṭida Daṇḍuvaḷiya sobagina |
modal enisidan alte Narasa-Nâyakan embaṃ ||

ant enisida Narasaṇa-Nâyakkaṃ tanna janma-sthânam âda Mâgôḍoḷu chaityâlayamaṃ kaṭṭisi śrî-Pârśva-tîrthêśvararan alli pratishṭheyaṃ mâḍisi chatur-vvidha-dânakke yathâyôgyam âgi kshêtrâdika-mam koṭṭu puṇyake bhâjanan âdaṃ || mattaṃ âtana mommagaḷu Mârakkanaṃ Haive-râjyakke mukhyavâda Hariyaṭṭeya-sîmege banda Antaravaḷiyalli huṭṭida Haṭṭigana-baḷiya Nêmaṇa-seṭṭige koḍe avargge vuṭṭida Nâgamanaṃ â-Nêmaṇa-seṭṭi tanna sôdaraḷiya Nâgappa-seṭṭige dhârâ-pûrvva-kaṃ koḍe ||

vṛi || pati-chittânuguṇa-pravarttanadin atyâścharyya-saukaryya-saṃ- |
yuta-sîlônnatiyiṃ Jinêndra-pada-pûjâsakta-sad-bhaktiyiṃ |
satatôtsâha-sudânadiṃ para-hita-vyâpâra-châturyyadiṃ |
kshitiyoḷ Nâgaman ântaḷ uttama-yaśaḥ-saubhâgyamaṃ bhâgyamaṃ ||

kaṃ || â-Nâgappa-śrêshṭhigam |
â-Nâgammaṅge puṭṭidar ssutar irvvar |
bhû-nutan Ambvaṇar emb î- |
dânônnata-Malli-seṭṭiy emb î-pesariṃ ||

va || ant â-Nâgappa-śrêṭṭi putra-kaḷatra-mitraroḷ kûḍi sukhadin irddaṃ || (*west face*) mattaṃ Ambvaṇa-śrêhṭiya kula-strîyar âr endoḍe Mallamanum Dêvarasiyum emb irvvaroḷ Dêvarasiya anvayam ent endoḍe || dhareyol negaḷte-vaḍeda piri-Yôjaṇa-śrêshṭiya putra Râmaṇa-seṭṭiya sâpatnaṃ Râmakkâmbâ-garbhâbdhi-chandran enisida Kallappa-śrêshṭi dâna-pûjâdi-sat-kṛityadiṃ dharaṇiyoḷ prasiddhan âdaṃ ||

kaṃ || Kallapa-seṭṭiya tanujaṃ |
Pullaśarâkâra-Yôjaṇa-śrêshṭi-varaṃ |
sallalita-yaśaṃ Jina-pada- |
pallava-kamanîya-bhakti-latikâbbôgaṃ ||

ant atiprasiddhan âda râja-śrêshṭiy âda Yôjaṇa-śrêshṭige Togarasiyoḷ puṭṭida Holeyabaḷige śrêshṭan âda Dêvi-sâvantana vaḍahuṭṭida Baṅkanabaḷiloḷu chaityâlayamaṃ kaṭṭisi dharmmaṃ mâḍi pra-siddhan âda Bidaru-nâḍige mukhyan âda Mâbu-gauḍana taṅgi Vîrakkan emba kanike vadhuv âge â-Yôjaṇa-śrêshṭi sukhadin iruttaṃ tanna pitṛi Kallappa-śreshṭiya niyôgadiṃ Kshêmapuradoḷu

chaityâlayamam dvi-talam âgi kaṭṭisi keḷagaṇa neleyoḷu śrî-Nêmîśvarana pratimeyaṃ mêgaṇa neleyoḷu śrî-Gummaṭanâthana pratikṛitiyaṃ pratishṭeyaṃ mâḍisida â-Yôjana-śrêshṭiya kîrttiya mûrttiyante punyada puñjadant irdda â-chaityâlayam ent endoḍe ı

vṛi ‖ Hari-vaṃśârishṭanêmi-sthira-nivasanadiud Ûrjjayantâdriyiṃ bhâ- ı-
skara-ratna-sparśa-kûpônnatiyin anudinaṃ Rôhaṇâdrîndramaṃ bhâ- ı
sura-Saudharmmâgamarshi-sthitiyin amara-sailêndramaṃ sat-patâkô- ı
tkaradiṃ nâṭyâṅgamaṃ pôlt esavudu bhuvana-svâmi-Nêmîśa-vâsaṃ ‖

ant eseva chaityâlayamaṃ kaṭṭisi sukhadin iruttaṃ â-Yôjaṇa-śrêshṭi tanagaṃ Vîrakkaṅgaṃ puṭṭida sutaroḷu ı

kaṃ ‖ Saṅgarasaninde kiriyaḷu ı
maṅgala-guṇi Kallapâṅganindaṃ piriyaḷ A- ı
naṅgana jaya-siriyante ma- ı
naṅgoḷipa Natakkan emba kanyâ-ratnaṃ ‖

va ‖ â-kannikeyaṃ Baṭṭakaḷada seṭṭikâraroḷu mukhyan enisida saṅghakôchchaṃ .... holeyoḷu chaityâlayamaṃ kaṭṭisi dâna-pûjâdigaḷiṇd ati-prasiddheyâda Kañchadhikâriya peṇḍati Mâḷadhikâritige puṭṭida Pârisaṇadhikâriya taṅge Gumnaṭa-dêvigaṃ puṭṭida Kañchaṇa-seṭṭige vivâha-purvvakaṃ koḍe

kaṃ ‖ ây-irvvarigaṃ puṭṭida- ı
ḷ âyata-jalajâkshi Dêvarasiy embaḷ tâṃ ı
Kâyaja-râyana môha-sa- ı
hâyada śaktiyavol eśeva rûpônntiyiṃ ‖
âkey-anujâte Madana-pa- ı
tâkeyavol janada manada koneyoḷ nimird â- ı
lôke sute puṭṭidaḷ sî- ı
lônnate Malli-dêviy emb î-pesariṃ ‖

â-(a)Natakkaṃ int-oppuva peṇ-makkaḷ irvvaraṃ paḍadu avar-irvvaroḷ piriya-magaḷu Dêvarasiyaṃ ı tanag aṇṇan âgal vêḍirdda Nâgappa-srêshṭiya maga Ambuvaṇa-śrêshṭige vivâha-pûrvvakaṃ kuḍe ı

kaṃ ‖ Ratiyuṃ Ratipatiyuṃ Srî- ı
satiyuṃ Srîpatiyum irppa-teṛadiṃ bhôga- ı
stitiyan anubbavisuttaṃ Jina- ı
matadoḷ ati-priyar âgi sukhadind irddar ‖

va ‖ ant â-dampatigaḷ irvvaruṃ sukhadin irutam ondânondu-divasaṃ vandanâ-bbaktiyiṃ Nêmi-Jina-chaityâlayakke bandu ı

vṛi ‖ jana-nêtra-bhramarâvalî-kusumitôdyânaṃ munîndraugha-chi- ı
tta-navinâmburuha-prabhâta-samayaṃ vidvaj-jana-stôtra-di- ı
vya-nadî-pûra-Himâchalaṃ nija-mahâ-saundaryyam end emba saj- ı
janatâ-saṃstuti ninnoḷ ên amardudai śrî-Nêmi-tîrthêśvara ‖

emb ivu modalâda stutiyiṃ Nêmi-svâmiyaṃ stutiyisi muni-vṛindârakaraṃ bandisi baḷiyaṃ abhinava-Samantabhadra-muniyiṃ dharmmamaṃ kêḷdu manade goṇḍu â-dampatigaḷ-irvvaruṃ tamage puṇyârthav âgi tamage ajjanâda Yôjaṇa-śrêshṭi kaṭṭisida Nêmiśvarana chaityâlayada munde mânastambhamaṃ mâḍidapev endu gurugaḷige binnavisi tamma gṛihakke pôgi tamma vaḍavuṭṭidar âda Kôṭaṇa-seṭṭi-Malli-seṭṭi-muntâda bândhavânumatadiṃ tamma voḍeyan enisida Dêva-bhûpâlaṅge î-dhamma-gâryyavan echaṛisi â-mahârâjan-anumatadiṃ chatus-saṅghad anumatadiṃ *(north face)* śubha-dinadoḷ kâṃsyamaya-mânastambhamaṃ mâḍisidapev endu niśchayisirppannegaṃ ı

kaṃ || kamaliniyum kumudiniyuṃ |
kramadiṃ kâsâra-lakshmig udayipavol śrî- |
sama-Dêvarasige puṭṭida- |
r amam ene Padmarasi Dêvarasiy end irvvar ||

ant irvvaru-suteyaraṃ paḍedu adę-śubha-sakunam âdante kâṃsyamaya-mânastambhamaṃ mâḍisi â-chaityâlayada munde pratishṭheyaṃ mâḍisidaru | â-(mâ)mânastambhakke

kaṃ || ponna-kaḷasamane mâḍisi |
sannuta-Padmarasi-Dêvarasi irvvar ttâṃ |
unnata-mânastambhakey |
unnatiyâgippa-terade padapind ittar ||

â-mânastambham ent endoḍe ||

vṛi || bharadiṃ janmâbdhiyaṃ dâṇṭisuva vara-mahâ-dharmmam end emba pôtakk |
uru-kûpa-stambham Ambâṅkana viśada-yaśaḥ-paṭṭikâ-stambham embant- |
ire mânastambham â-kûṭadoḷ eśeva chatur-jJaina-bimbâṅghri-pûjâ- |
parikîrṇṇâsphâra-pushpâñjaliyol eśevud î-vyôma-târâ-kadambaṃ ||
śrîman-Nêmîsvarôdyaj-Jina-gṛiha-purataḥ prasphurat-kâmsya-mâna-
stambhaṃ sadd-hêmakumbhaṃ śubham abhinava-Sâmantabhadrôpadêśât |
Nâgappa-śrêshṭhi-putraḥ sphurad-uru-vibhavâd Ambvaṇa-śrêshṭhi-varyyaḥ
sad-dharmma-chchhatra-daṇḍaṃ pramudita-manasâkârayad bhûri-śôbhaṃ ||

antu mâna-stambhamaṃ mâḍisidaru ||

## 56

*At the same place, on a stone forming the basement of the Îs'vara temple.*

Gôvarddhana-giriya dêvasthânava gaidantâ âchâri Pommuchada Veṅkaṭayya

## 57

*At the same place, on a stone in the Âñjanêya temple.*

svasti || śrîman-Nârâyaṇâkhyâna-lâñchhanaṃ vâñchhita-pradaṃ |
jîyâd Râghava-bhaktasya śâsanaṃ Hari-śâsanaṃ ||

.. man-mahâ-maṇḍaḷêśvararu Chenna-Bhairâdêviyammanavaru Nag[ari]-râjya-Haive-Tuḷu-Koṅkaṇa-muntâda râjyavanu pratipâlisuta(m)v iddandina S'aka-varsha 1485 neya Dundubhi-saṃvatsarada Kârttika-śu 10 Guruvâradalli ||

S'iraseya Bammarasêndrana |
vara-suta Nallâmbikâ-tanûjaṃ suguṇaṃ |
Hari-bhaktan atyudâraṃ |
Giriyaṇan end enipa pesarinim vikhyâtaṃ ||

int enisida Haḷigêriyalli huṭṭida â-jîyara baḷigi samarttarâda Râmaṇa-Seṭṭiyara mommaga Giriyaṇa-Nâyakanû Hanumantêśvara-dêvaralli tânu mâḍida dharmmakke barasida śilâ-śâsanada bhâshâ-kramav ent endare || Gôvarddhana-giriya Hanumantêśvara-dêvaralli naḍada dharmmakke sâsanâṅkitav âgi biṭṭukoṭṭa kshêtrada vivara (*here follow details of gift*) mattaṃ śrîmat-parama-haṃsa-pari-vrâjakâchâryya-varyya pada-vâkya-pramâṇa-pârâvâra-pârîṇa yama-niyamâdy-ashṭâṅga-yôgânushṭâna-sampannaru bhôga-varddhana .. -paurushâdhishṭhitar aha Kantheya-Râmachandra-Sarasvatî-śrî-pâdaṅgaḷa kaiyyalli nânu mûlava mâḍikoṇḍa (*here follows details of gift*) amrutapaḍiya dharmmakke naḍasikombudakke Hanumantêśvara-dêvarê karttaru yandu .. ṇigala beṇada vṛittiya vyavahârakke koṭṭa nûṛa-tombhattu-mûṛu-vare-varahananu Mêlaṇûra samânârddha-vṛitti .. Hanumantêśvara-

dêvaralli naḍava dharmak! . Giriya-Nâyakanu tanna tri-karaṇa-śuddhiyinda hiraṇyô .. pûrvvaka âgi â-chandrârkka-sthâ..... ..i...... sahita........ ta śâsanânkitav âgi biṭṭu....... śilâ-śâsanakke ........ ..... (*usual final verses* ...... riya-Nâyakana vappa śrî

## 58

*At Maḷali (same hobli), on a stone behind the Padmâvati basti.*

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jagadêkamalla-vijaya-râjyam uttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttum ire || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Banavâsi-pura-varâdhîśvara Jayantî-Madhukêśvara-dêva-labdha-vara-prasâda mṛigamadâmôda ........ Mahâbala-dêva-pâdârâdhaka para-baḷa-sâdhaka śaraṇâgata-vajra-prâkâri śrîmat-Tribhuvanamalla Malli-Dêvarasaru Haivey-aynûṟu Mâhaḷigeyuma Koṇḍarade Kabbunâḷige Nâlkaṟum-bâḍa Mogala-nâḍ initumaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam iralu Hoysaḷa mahâ-daṇḍâgi Mâhaḷigeg ettidalli śrîman-mahâ-prabhu Bêḍukaṇiya Chûra-gâvuṇḍan-agraja Bâgiyabbarasigaṃ Bidirûra Bîkarasaṅgaṃ puṭṭida mahâ-vîraṃ Hâkarasa Saka-varshada 1066 neya Rudhirôdgâri-saṃvatsarada Kârttika-suddha 1 Âdivâradandu hasty-aśva-ratha-padâti-balamaṃ taḷt iṟidu daṇḍan ôḍisi sura-lôka-prâptan âda (*here follow details of gift and usual final phrases*).

ettida kudareya daḷamaṃ |<br>
suttida kâlâḷan âṅke mâḍ iṟid eḍeyoḷ |<br>
mattaṃ khyâtaṃ tirroḷi- |<br>
d attaḷaga râhutarâ ... samaraṅgaṇadoḷ ||<br>
ara-gachchida nâlegeyuṃ |<br>
pareda kurupanoḷda ka ...... . vâsurav âgal |<br>
dharey oḷu biḷdar pêḷuva |<br>
paramârthaṃ hâkigelasa samarâṅga... |

.........huttan êṟi hulu-gachchidaraṅge ...... ..... bîraṃ || Âḍagiṃ Bayaṇa-magaṃ ......... ...... nettara kaḍalaṃ kudid iṇṭi harasi ................... nagiḍupa .........

## 60

*At Yiḍuvaṇi (same hobli), on a stone in the Pârs'vanâtha basti.*

śrî-Pâriśva-Tîrthêśvarâya namaḥ nirvvighnam astu ||

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |<br>
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

śrî-pañcha-paramêshṭibhyô namaḥ |

namas tuṅga-&c. ||

svasti samadhigata-bhu[va]nâśraya śrî-pṛithvî-manô-vallabha mahârâjâdhirâja râja-paramêśvaran Îśvara-kula-tilaka śrîman-mahâ-Virupâksha-mahârâyaru râjyavanu sukha-saṅkathâ-vinôdadiṃ prati-pâlisuttam iddalli śrîman-mahâ-prabhu Maleya-huli-mârttâṇḍan Iḍigay-eṇṭu-daṇḍigeya maneyara gaṇḍa śrîman-mahâ-prabhu Ayisûra Munduvaṇṇa-Nâyakara vara-kumâra Bhairaṇṇa-Nâyakaru Horuguppe Hebbayala-nâḍanu pratipâlisuttam iddalli Iḍuvaṇiya Baliya-gauḍara maga Nagira-ṭhâvina Ânevaḷige agragaṇyar-appa koḍe-haḍapa dipa-mâleya kambha aṅka-ṭeṅke-muntâda-têja-mânyavanuḷḷa Haivaṇṇa-Nâyakaru Bukkaṇṇa-Nâyakara aḷiya Mâḷakka-Nâyakitiyara maga âhârâbhaya-bhaishajya-śâstra-dattâ-vadhâ[na]rum appa Pârisa-gauḍaru tamma voḍaya Bhayiraṇṇa-Nâyakarigû tamagû puṇya-vṛiddhi-yaśô-

vṛiddhyartha-nimittav âgi tamma Dânamûlada-sîmeya Yiḍuvaṇeyoḷage śrî-Pariśva-tîrthaṅkara-chaityâlayavanu mâḍisidanu tan-muhûrttake śubham astu || svasti śrî jayâbhyudaya-S'âlivâhana-Saka-varsha 1395 neya Nandana-saṃvatsarada Vaiśâkha-śuddha 13 yandu sûryya-pratishṭhey âda gha 2 ḷigeyalli chatus-saṅgha-samanvitadiṃ pañcha-kalyâṇa-mahôtsâhadiṃ su-muhûrttadiṃ śrî-Pârśva-tîrthêśvarara pratishṭheyaṃ Bhairaṇṇa-Nâyakara kâruṇya-vara-prasâdadiṃ Pârisa-gau[ḍa]rû tamm oḍêru Bhairaṇṇa-Voḍeyarigû tanagû abhyudaya-nisrêyasa-sukha-prâpti-nimittav âgi mâḍsidudakke bhadraṃ śubhaṃ maṅgaḷaṃ ||

svasty anavarata-vinamad-amarêndra-mauḷi-mâṇikya-mayûkha-bâlâtapa-vilasita-pâdâravinda śrîmad-anâdi-saṃsiddha-prasiddharum appa Yiḍuvaṇiya śrî-Pârśva-tîrthêśvararige Maleya-huliya mârttâṇḍan Iḍigay-eṇṭu-daṇḍigeya manneyara gaṇḍa ubhaya-Nânâ-Dêśigaḷge tavarmmaney âda Ayiśvaryya-pura-varâdhîśvara śrîman-mahâ-prabhu Bhairaṇa-Nâyakaru tamma amma Siru-mâdêviyavarigû tamagû tamma kâruṇya-vara-prasâdadiṃ sêveyaṃ mâḍuttaṃ yida Pârisa-gauḍarigû puṇya-vṛiddhi-yaśô-vṛidhyartha-nimittavâgi koṭṭa dharmma-śâsanada bhâshâ-kramav ent endare | nâü âḷuttaṃ yida Horaguppe Hebbayala-nâḍoḷagaṇa Appu-gauḍana Jakkaṇana pâla kuḷa ga 2 ‹ 2 ‹kshâradalû yippattu-yaraḍu-haṇavina kuḷavanu śrî-Parśva-tîrthêśvarara nitya-pûjâ-mahôtsâhakke amrutapaḍi yaraḍu-hottina hiriya-dêvara hâla-dhâre Mrutyuñjaya-chakra-pûje pañchâmrutada abhishêka S'iddha-chakra-pûje siddhara hâla-dhâre aḍake yale gandha dhûpa eṇṇe vâdya-muntâda samasta-pûjâ-vechchake nâvu sôma-sûryya-grahaṇadalli dhârâ-pûrvvakadim biṭṭu koṭṭa yî ga 2 ‹ 2 haṇavina kuḷa-sthaḷada vṛitti-bhûmigaḷa vivara (*here follow details of gift*) yint î-vṛitti-bhûmigaḷa chatus-sîmegaḷind-oḷagâda modala siddhâyi î-modala siddhâya aḍakke banda aḍake-yale-muntâda Horaguppe Hebbayala-nâḍôpâdiyalli banda nânâ-upôtra munde yênu banda hadike-hodake-muntâgi ellavavanû nâü namma strî-putra-jñâti-sâmanta-dâyâdânumatadiṃ namma sva-ruchiyiṃ chandra-sûryya-agni-vâyu-sâkshiyâgi..... ṇṇa-Nâyakara vara-kumâra Bhairaṇṇa-Nâyakaru barasikoṭṭa śilâ-śâsanakke maṅgaḷa mahâ śrî śrî (*here follow usual final verse, and details of gift*).

svasti śrî vijayâbhyudaya-S'âlivâhana-śaka-varsha 1396 neya Vijaya-saṃvatsarada Kârttika-śuddha 5 Budavâradalu svasti śrîmad-Vâdîndra-Viśâlakîrtti-bhaṭṭâraka-svâmigaḷa vupadêśadinda svasti śrîman-mahâ-prabhu-Muṇḍuvaṇṇa-Nâyakara kumâra Bhairaṇṇa-Nâyakaru tavage abhyudaya-niśrê-yasa-sukha-prâpti-nimittav âgi Maḷeyakhêḍada Nêminâtha-svâmigaḷa nitya-pûjâ-mahôtsavakke biṭṭa dharmma-śâsanada kramav ent endare (*here follow details of gift*) namma strî-putra-jñâti-sâmanta-dâyâdânumatadindalû nâü namma sva-ruchiyinda chandra-sûrya-vâyu-agni-sâkshiy âgi Bhairaṇṇa-Nâyakara kumâra Yimmaḍi-Bhairavêndranû barada śilâ-śâsa[na]kke maṅgaḷa mahâ śrî || (*usual final verses*).

Indraḥ pṛichchhati chânḍâlîṃ kim idaṃ pachyatê tvayâ |
śvâna-mâṃsaṃ surâ-siktaṃ kapâlêna chitâgninâ ||
dêva-brâhmaṇa-vittânâṃ balâd apaharanti yê |
têshâṃ pâda-rajô-bhîtyâ charmaṇâ pihitaṃ mayâ ||

(*usual final verse*).

62

*At Atavâḍi (same hobli), on Nandikambha in front of the Nandigôlîs'vara temple.*

śrî namas tuṅga-&c. ||

svasti śrîmatu-prasasti-sahitaṃ Ballaḷa-Dêvarsuy Erupeya-da[ṇ]ḍ[an]âyka pradhâna Sântaḷigeyan êka-chhatradiṃ râjyaṃ geyyuttam irppa Saka-varsha 1229 neya Plavaṅga-saṃvatsarada Jyêshṭha-su 7

Maṃ Âṭavaḍiya Hemmaḍiga mâḍi Siddhanâtha(da)-dêva-pratiseṭhaya mâḍi amrutapaḍige koṭṭa bhûmi ............ . ondu bharaṇa tôṭa ishṭuvanu .. ḍâḍi davasa honnage dâna gaṇḍige mûlav âgi biṭṭa pura (*usual final imprecatory phrases*) maṅgaḷa mahâ śrî

## 63

*At Hosûr (same hobli), on a vîrakal in the village site of Kuṇṭugôḍu.*

namas tuṅga-&c. ||

svasti śrîmatu pratâpa-chakravartti śrî-vîra-Râmachandra-Dêvarasara vijaya-râjyôdaya 1205 Chitrabhânu-saṃvatsarada Mâgha ............ ḍaḷêśvaraṃ .................. maṇḍaḷikara gaṇḍa .. ............... riya Bîramana ... kisalu............ Nañja-Dêvarasana nâma .... besedey emb â-prastâvadoḷaṃ || kala pupahâra mâḍi Bîraman-aṅganeyar .. harisi bandu sêseya tumbalu bandu niṭanu Râya .. koṇḍâḍaḷu raṇava hokkan âḷu hôgalu................ da vîrana harigeya ...... ................... koṇḍu tân âradu horakkêri ........ kaligarante ........ kesi madav êrida ........... pratime paśchima .................. ṇadoḷag idirânt â-vairi-bhaṭara serasege muṭṭidoṭṭi .......... ḷaṃ nôḍa-meṭṭi tôrida sûriya-maṇḍaḷa ||

paritandu vayari-subhaṭaru |
vuravaṇiyindal âvati ...... baḷaluttaṃ |
siri-Saṅkaranali manadali |
paribhâvisi maḍidar anâḍe .. ḍiya vrata ....... ||

antu ......... sur-lôka-prâptan âda || â-vîrakke mechchi Tammarasaru .......... ya nettaragoḍige Mudave-Nâyakittige || maṅgaḷa mahâ śrî

## 66

*At Tumbi (same hobli), on a stone to the west.*

........ chandra-châmara-chàravê |
trai .............. ||

...... mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍaṃ nuḍidante gaṇḍaṃ Râya-Murâri Sôvi-Dêva-vijaya-râjam uttarôttarâbhivriddhi-pra ..... mânam â-chandrârkka-târam-baraṃ saluttam ire Vikrama-saṃvatsara-Manmathada Vaiśâkha-śuddha-daśami-Sômavâradallu tat-pâda-padmôpajîvi | svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Paṭṭi-Pombuchcha-pura........ raṃ Padmâvatî-dêvî-labdha-vara-prasâdaṃ S'ântarâdityaṃ sakaḷa-jana-stutya arasa ....... ....... raṃ maṇḍaḷika-jaga ..........Dêvarasar êka-chchhatradiṃ râjyaṃ geyyuttam ire .... jî-vijita-mâḍe | ma...... moneyoḷ irîya bandan endu ........... sukhadiṃ Sântaligeya sâyirava sukha-saṅkathâ-vinôda .. Jagadêvarasana chittava paḍedu â-vûra suttalu ..... (*rest illegible*).

## 67

*At Malâbeṅkaṭavaḷḷi (same hobli), on a vîrakal to the west.*

namas tuṅga-&c. ||

svasti samasta-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷêsvaraṃ ............ Billêsvara-divya-śrî-pâda-padumârâdhakanum appa Bommarasana râjyôdayada Saka-varushada 1025 neya Chitrabhânu-saṃvatsarada Vaisâkha-ba 5 Bu svasti samasta-prasasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ aḷiya Bîrarasanu Maleya-Nâyakaraṃ kûḍikoṇḍu Hosagundake vôgalu bandalli |

nadoḷu .. rasa karisi birudaru nôḍalu eṇisade yindina koḷa ......... suttin iṟvud endu page yallân ittaṃ || saṅgaṭa ................ kama .. baṇṇipa ... dila nirutaṃ || avarindeyo .......... kâḍi vara-baṭara .................. lara .. ḍiga nirutaṃ || ..................................... ............. palabaran iṟidu biddudakke | namm arasa Bommâ-Dêvaru pradhâna-Kôṭe-Nâyakaṃ modalâgi .. ddaḷiyalu vondu-Sivane-keyanu â-Mudeyaṇaṅge vumbaḷiya tôṭavu (*usual final phrases*). maṅgaḷa mahâ srí śrî-gurubhyô namaḥ |

## 68

*At Sâtaḷalu (same hobli), on a vîrakal in the old village site.*

namas tuṅga-&c. ||

Immaḍi-Dêva-Râya-mahârâya Vidyânagara-sthar âgi sad-dharmmava pâlisuttâ Male-râjyada paṭṭaṇa-vâraṇakk Eḷiva-Maḷagan âneyaṃ naḍasuhôge Naḍaṅgiri-nâḍa Râjada maddina sêveyiṃ naḍasuttida mahâ-prabhu Bayicha-gauḍanuṃ | svasti śrî S'aka-varusha *sâvirada mûnûṟ-eḷpatta-mûr-saṃs-tarad abdada Durmatiyoḷ Âshâḍa-mâsada śuddha-pâḍya ........ sâvoḷala Bayichaṇa-sat-prabhu râja-bhânu-lôkâ .... v endu kâṇan ambal avaruṃ kolaley .... vîra-svarggamaṃ |

## 69

*At the same place, on a 2nd vîrakal.*

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ Râmchandra-Dêvara besaḍiṃ Sâtuvaḷiya Timmanu haḍapaḍavaru sahitaṃ svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ ............ Sômanâtha-dêvara dibya-śrî-pâda-padmârâdhakanuṃ para-baḷa-sâdhakanum appa Kumâra-Bommarasaṃ nija-râja-Râmachandra .................. avara .... balav ârasi hiḍidu koledu naḍe tale .......... .. tâ-dêviya ..............

## 70

*At the same place, on a 3rd vîrakal.*

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîmatu Râmachandra-Dêvara besaḍiṃ Sâ ... ya Ti .. manu haḍapa-ḍavaru sahitav âgi svastî samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaram a .. nta-gâṇa birudar-aṅkusaṃ gaḷa-gaṇḍa-gatari śrî-Sômanâtha-dêvara divya-śrî-pâda-padmârâdhakanuṃ para-baḷa-sâdhakanum appa Kumâra-Bommarasaṅg idir âgi mârvvalaṅ .. kiva geydu .. .. koḷateydu â-mahâ-baḷav ârasi hiḍidukoṇḍu .. bada ............neyadoḷu .. .. yara hiḍidu ... châryyanu Sômanâtha-Nâykaraṃ (3 *lines gone*) neya Dhâtu-saṃvatsarada Âśvîja-śu 5 Ma Âvinahaḷḷi.......... Nâyiṇḍa Bomma-Nâyka .......... turiyalu tâ taḷudu ................ mattu nidu.. i sikkida mattaṃ Nâgaya ...... sanda .........anti ṟidu kudure mûṟam mutti Bommayya-Nâyka bidadu kaṇḍu tirigi Nâgaya-Nâyka ...... laḷu taḷt iṟidu biddu sura-lôka-prâptan âdan adakke Naḍagoḍada sâ .. .. Sivalôkya ........ makkaḷu paḍuge maṅgaḷa mahâ śrî ............ mahâ-Nâgiyana gôtra aḷipa-lokade || svasti samasta-praśasti-sahitaṃ ja ......... tâgala voguḷu biṭid vadinenṭu-kampaṇa kaṇḍe siddhâyaman idâvaṇa Baḍagi-nâḍavaru namm-êḷâḷu bese ariya .... yarasa koḍugev endu Âvinahaḷiya Balenâḍ av-eraḍu-nâḍanû kûḍe koṇḍu Aṅkeya-Nâyakana nâḍeyana toḷaloḷage koṇḍudun â-dêvi tamm arasa .... nilsidapa vanakke ûra gaṇaviya mâḍidake .. ôjaṃ ......... ve ruvari ......... yan âgi Harivoya koṭṭaru koḍadava mant âḍi .................. śrî

*So in the original.

## 71*

*At Senige (same hobli), on a vîrakal in Timma's field.*

namas tuṅga-&c. ||

svatti samasta-praśasti-sahitaṃ samadhigata-pañcha-mâhâ-sabuda mahâ-śrîmanu-mahâ-maṇḍaḷêśvaraṃ Vanavâsî-pura-varâdhîśvaraṃ mârkkôla-Bhairavaṃ jaggad-orbhbha-gaṇḍaṃ Kadamba-kaṇṭhîravaṃ Kîrtti-Dêvana paḍâvaḷa Goravarâ Kittigana bhaṇṭaṃ śâmanta-Kuppa...vâgadoḷu puṭṭida Seṇuvageyalû puṭida dhivarâ paḍâvaḷa Bhilla-Bharmmana putra gôtra-pavitraṃ vairi-ga...śappaṃ kûḍi kâduvavairi-nâyakara gaṇḍaṃ sâmanta-Kupaṃ Kadambaralli sâmanta-vittiyaṃ paḍedu yainûṟâḷiṅge Bhânavâse-pannirchchâsira Perddoṟe gaḍiyâgi manneyamaṃ koṇḍu duṭṭa-nigrahaṃ viśishṭa-pratipâḷanaṃ geyidu || tân âge paḍâvaḷa-Kittiganalli śâmi-santôsam illadey Iṇḍabhaḷiyagaṭṭa-dugga .... .. bhaṭâdoḷu bîḍaṃ kaṭṭi suka-saṃkathâ-vinôdadiṃd iraluke Yaḍe-nâḍa gâvuṇḍaṃ Pâlugaṭṭada Dâśi-Seṭṭi Dûgûra Nâgaṃ Jambâniya Ajyânna-gâûṇḍaṃ Kâlûvattiya Bharmma-gâûṇḍaṃ nambenuḍidu kritaṃ geyudû kayya seṟeyaṃ koṭu yoḍagoṇḍu peggalu ânḍâḷamaṃ mêgâḍambhâramaṃ koṭṭu yiddiralû bandu kai-mugidû kâṇisikoṇḍu yenage niṃ magan âgâlû vêkam endaḍe karem oḷḷit endu magan âgaluke nambhisi kolalu || Vijistu-saṃvachchara-suda-trayôdasi-titi-Bhudavâraṃ Svâtî-nakshatrad andu Kâḷabhe-Nâyakitti tannâ purûsaṅge kallu niṟisi kûḷaṃ kaḷadu | nambhidârddhanâ kaiyalû śettu kritârttan âden endu śâmanta-Kuppaṃ paḍavaḷana pegalaṃ meṭi sura-lôka-prâptan âgalû || sâmanta-Kuppana tamma...... Nâyakaṃ pageya................................ risha-Nâyakara gaṇḍa (*stops here*).

## 74

*At Hosamane attached to Kipaḍi (same hobli), on a mastikal in the Kôṭe field.*

svasti samasta-praśasti-sahitaṃ śrîman-mahârâja râja-paramêsvara śrî-vîra-Dêva-Râyaru sukhaṃ râjyaṃ geyva kâlada S'aka-varuśa 1343 da Sârvari-saṃvatsara-Kârttika-suda 7 Sô | srîmatu Sabuḷiga-Châma-gauḍarasanu sabâyitaru tuṟu seṟeya hiḍidalli â-Châma-gauḍaru seṟe-tuṟuva maraḷchi maḍidavanu Hadaseya Bîra-gaûḍanu hâyda hoysikoṇḍu bidalli âtana madavaḷige Gaurâyi sahagamanava mâḍi vîra-svarggava paḍedaru yî-sâsanava baredavanaṃ Karaûra Virajyanu kala mâḍidâta Hariyakopada Dugôja

## 77

*At Matti (same hobli), on a stone in Dyâvappa's field.*

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ arasaṅka-kara[ga]saṃ birudar-aṅkusa mûrtti-Nârâyaṇa śrîmatu-Billêśvara-dêvara divya-pâda-padumârâdhakarum appa Tamasi-Sômaya-Nâyaka-Kôṭe-Nâykanu Matigana Billeyana Bammeya-Nâykanaṃ karasi Haṇajeya ṭhâṇântarak ene-.... koṭṭu hôguta Kânahaḷeyali gamanisid âga | Saka-varusa .... dene Vyaya-saṃvatsara-Mâgha-mâsa-sudha 7 Vaḍavâra Nârasiga.............. tuṟu seṟeya koṇḍuhôdalli Billeyana Bamme-Nâyaka raṇava geyat.................... ḷu kuṟiya hiṇḍige huli hâyidante mutti...... .... . dêva-lôkake sanda Matiganalli S'ivane umbaḷi idaṟoḷage tapidaru Vâraṇâsiyali kavileya kondaru .................... Baveya-Nâyaka dêva-lôka-praputan âda maṅgaḷa mahâ śrî śrîman-mahâ-maṇḍaḷêsvaraṃ arasaṅka-karagasa gaḷa-gaṇḍa-gatari virôdha-maṇḍaḷikara gaṇḍana-daṇḍa-sauṇḍa Koṅkaṇage bêṭakâṟa maleya .. taḷatu macharisuvara mantake sûla hêsuva gaṇṭala-gâḷa kanagake bîsade chavariya gaṇḍaṃ Siṅgôjana Bîma mâḍida kalla...... maṅgaḷa śrîyu

*The orthography of this is very bad.

## 78

*At Seṇige (same hobli), on a vîrakal near the Râmês'vara temple.*

śrî-Gurubhyô namaḥ śrî-Sarasvatyai namaḥ śrî-Gaṇâdhipatayê namaḥ । śrî-Nîlakaṇṭha saraṇu । śrî-Nârâyaṇa saraṇu । śrî-Kshêtrapâḷa saraṇu ।

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêsvaraṃ maṇḍaḷika-gaḷa-gaṇḍa-gattari Kumâra-Bammarasaru Bidirûru Maḷalige dhâḷiyan ikkidalli suṭṭu sûṟeya koṇḍu bandalli kallav eraḍa tanna garvva.. raṇya-verasi bandu Liṅgadamakkiyalli aḍḍahôdu tale-bâlaṃ geḍisidalli Seṇigeya Bammeya-Nâyakanu mande meṟadu bahalli tirigi kuduṟeya kutti bidda || Krôdhaṇa-saṃvatsarada Chayitra-sudha-êkâdaśi-Sômavâra-Pûrvvâbhâdrapade-nakshatrad andu dêva-lôka-prâptahan âdaṃ || Bâseya Bommakka Bommeya-Nâyakana kûḍe kichcha hâyidaḷû || vondu-Sivane-keyi Bommayyakaṅge umbaḷiy âgi Bîrarsa koṭṭadu heṇṇa-dâna kambaḷiya Bommarasa koṭṭa â-umbaḷi kambaḷi heṇṇige dâna svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ maṇḍaḷika-gaḷa-gaṇḍa-gattari vîra-Bommarasara vijaya-râjyôdayada hanneraḍaneya Sukula-saṃvatsarada Kârttika-sudha-trayôdaśî-Sukra-vâradandu â-Bomyeyya-Nâyakana taṅge .. ṟiyara Bayichana heṇḍati Siriyabbe mâḍisi nilisida kallu maṅgaḷa mahâ śrî

## 79

*At Guḷehaḷḷi (same hobli), on a stone in the Kâna-Mallês'vara temple.*

svasti śrî Vikramâditya-bhaṭaraka ... Chendugoḷi vaḷiyarâdili .. ḷigaḷge koṭṭa bhûmi vivara (*here follow details of gift and usual imprecatory phrases*).

## 80

*At Âvinahaḷḷi (same hobli), on a stone in front of the Râmaliṅga temple.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ srîmat-Tribhuvanamalla-Dêvara bijaya-râjyaṃ saluttam ire samadhigata-pañcha-mahâ-śabda mahâ-maṇḍa[ḷê]svaran uttara-Madhurâdhîśva-raṃ Paṭṭi-Pomburchcha-pura-varêsvaraṃ Padmâvatî-labudha-vara-prasâdaṃ sahaja-mṛigamadâmôdan ₐrasaṅka-gajaripu ......... nissaṅka-malla ripu-hṛidaya-sella nêrvvara gaṇḍam pratâpa-mârttâṇḍa budha-janâdhâra châturî-chamatkâraṃ Sântarâditya sakala-saṅgharsha-Nârâyaṇan anavarata-dharmma-parâyaṇaṃ Pârvvatî-vallabha-charaṇa-sarasîruha-bhriṅga mahâ-mahimôttuṅga samasta-râjâvaḷi-virâjar appa śrîman-mahâ-maṇḍaḷêsvaraṃ Râya-Sântara-Dêvaruṃ || samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêsvaram uttara-Madhurâdhîsvara Paṭṭi-Pomburcha-pura-varâdhîsvaraṃ Padmâvatî-labdha-vara-prasâdaṃ kastûrikâmôdaṃ Permmaḍi-Dêvar-âdêsa-pêsaṇa-Vinatânandana gaṇikâ-Mukunda-nandana maṇḍaḷika-gandha-gaja-Bhîmaṃ chalad-aṅka-Râmaṃ nêrvvara gaṇḍa sauryya-mârttaṇḍa Vânara-dhvaja-virâjamânan anûna-dâna-Kânînaṃ śrîmat-Tribhuvanamalla-Dêva-mana-rañjanaṃ vairi-mada-bhañjana tulâpuraśâsvamedha-kratu-mahâ-dâna-pârâvâragaṃ śrîman-mahâ-maṇḍaḷêsvaraṃ Tribhuvanamalla-S'ântara-Dêvaruṃ Râya-Sântara-Dêvaruṃ Sântaḷige sâsiramaṃ tribhôgâbhyantara-siddhiyiṃ dushṭa-nigraha-sishṭa-pratipâḷanadiṃ Sântarabîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire tat-pâda-padmôpajîvi bhṛitya-chintâmaṇi

vṛitta || vidita-guṇâḍhyan embudu budha-stutan embudu satya-vâkyan em- ।
budu su-charitran embudu yaśôñchitan embudu sundarâṅgan em- ।

budu Manu-mârggan embudu dayâ-paran embudu śishṭa-ratnan em- |
budu peṟat embud êṃ negaḷda dhâriṇiyoḷ śale Siṅga-gauḍana ||
nîti-vidaṃ daya-dâna- |
kyâtaṃ nuta-vinna-guṇa parâṅgane-putraṃ |
śîtâṃśuv enise negaḷdaṃ |
bhûtaḷadoḷ Siṅga-gauḍan âtana tanaya ||

vṛitta || vinayada janma-bhûmi abhimânada mandiram ârppin-abdhi pem- |
pina kaṇi sishṭa-varggada tavarmmane âśrita-kalpa-bhûjan oḷ- |
pina modal ûrjjitâ.. ḷa-yaśônidhi ishṭa-nidhânan endu kûrtt |
anunayadinda baṇṇisuvud Arjuna-gauṇḍanan î-dharâtaḷaṃ ||
sâgara-parivṛita-dhâtrige |
mêg enisuva Badagi-nâḍoḷ Arjjuna-gauṇḍam |
bhôga-dhurandharan urvvî- |
râgaṃ sujanaika-mitra gôtra-pavitra ||

va || aṇt enisi negaḷd Arjjuna-gavuṇḍagaṃ Tekkabe-gâitigaṃ puṭṭi suputra kuḷa-dîpaka enisida âhava-dhîran

anavarata-dâni dânâm- |
bunidhi prauḍâṅganâ-manôharan asatî- |
jana-dûran Arjjunâṅkane |
. . . . Paḍavaḷ-Eṟegan akhiḷôrvvareyoḷ ||
eḍaṟuvavar id êṃ bara-siḍil |
aḍasuva.. vârija-vana-châriya sûlaṃ |
kuḍudâḍeya rakkusanâ |
gaḍum añjipa jûju Paḍevaḷ-Eṟegaṃ jagadoḷ ||
ari-nṛiparâruṇa-baḷadind |
ari-bhaṭa-kara-kamaḷa-mukuḷitâñjali-puṭadind |
ari-narar-ânamyateyiṃ |
karam esedudu Paḍevaḷ-Eṟegan-âhava-raṅgaṃ ||

svasti samadhigata-samasta-sênâ-nâtha-pariranjita-chamatkâraṃ vikrama-charitâvatâra dushṭa-darppishṭa-ka .. kanda-khanana-kuddâḷaṃ vairi-mṛiga-sârddûḷa drôhî-mada-nivâraṇaṃ Râya-Sântarana gandha-vâraṇaṃ para-maṇḍaḷa-kuḷâchaḷa-vajra-daṇḍa mone muṭṭe gaṇḍa S'iva-pâda-śêkharaṃ samara-dhurandhara râya-Tailapa-Dêva-pâdârâdhakaṃ para-baḷa-sâdhakaṃ nija-kuḷa-kuvaḷaya-śarach-chandra vibhavâbhirundraṃ kontâsi-sella-bhallaya-dhanur-vvidyâ-sâstra-pravîṇaṃ abhinava-Bâṇan Arjjuna-gauṇḍana putraṃ gôtra-pavitraṃ Paḍavaḷ-Ereyamma perggḍe-Baiyaḷayya-naṃ Jityâgâranaṃ kâdi jayaṃ geydu râya-Tailapa-Dêvar paṭṭaṃ gaṭṭi râja-kavâṭadiṃ 200 gadyâṇa-maṃ makkaḷa kay-seṟe goṭṭu ponna tiṟdi Râjya-samuddharaṇan emba pesarumaṃ Beḷguḷiyoḷ 4 S'ivaneya kiṟudere kuṟakuḷâya oḷagâgi kâhaṃ paḍedu sukha-saṅkheyin ire śrîman-mahâ-maṇḍaḷêsvara Kumâra-Bîra-Dêvanoḍane Châḷukya-Vikramada 19 neya Yuva-saṃvatsarada Mâgha-suddha-pañcha-mi-Âdityavâradandu para-lôka-prâptan âguttam ire Râya-Sântara-Dêvaṃ Baḍagagôḍallu 3 S'iva-neya koṭṭaḍ â-kâhaṃ tanna maga Siṅgaṇaṅge koṭṭu S'iva-lôka-prâptan âda ||

Manasijana Ratigam â-Vê- |
dhan-Ajana Sarasatige negaḷd-Arundhatige samani |
anusâri pâti pâsati |
enipaḍe Paḍavaḷti Jakkaṇabbe kritârtthe ||

janakan Eṟeyamman âtana ।
janani lasaj-Jakkaṇabbe Ballayan aṇṇam ।
vanite Paḍavaḷti Bâgiyabbe ।
ene Paḍavaḷa-Siṅgan êṃ kṛitârtthano jagadoḷ ॥
dânadoḷ Inajaṃ negaḷd abhi- ।
mânadoḷ Añjanêyan ârppinoḷ Khêcharan ab- ।
jânanege Manasijaṃ Vina- ।
tânajan ântarige Paḍavaḷ-Eṟegana tanayaṃ ॥
madavad-arâti-maṇḍaḷika-maṇḍaḷa-Khâṇḍava.. hôtran em- ।
budu vanitâ-viḷôḷa-nayanôtpaḷa-châru-sudhâṃsu-rêkhan em- ।
budu jaya-lakshmi-vallabhan udâtta-yaśônidhi śishṭa-ratnan em- ।
budu Paḍavaḷḷa-Siṅgana guṇâvaḷiyaṃ manam oldu nechchalu ॥

svasti samasta-râjya-bhara-nirûpita-mahâmâtya-padavî-virâjamâna prabhu-mantrôtsâha-śakti-traya-sampannaṃ nuḍidu matt ennan Eṟeyamêśvara-dêva-pada-paṅkaja[...] samaraika-vîra Râya-Sântarana gaja-gandha-vâraṇa jaya-lakshmî-griha-tôraṇan Oḍageṟe-mallaṃ śatru-nikshatraṃ para-nârî-putraṃ baṇṭara bâvaṃ vîra-svabhâvaṃ śrîman-mahâ-Paḍavaḷa Siṅgaṇa Sântaḷige-sâsirada kampaṇa Baḍagi-nâḍu ...modala bâḍa Bâvinahanahaḷḷiyoḷ keṟeyaṃ kaṭṭi dêgulamaṃ kalasa-nirvvâṇaṃ maḍi â-munna tettu paḍada Beḷgaliya 4 Sivaneyuma prâṇa-parityâgaṃ geydu paḍada Baḍaga .. 3 S'ivane antu kiṟudeṟe âyadâya biṭṭi biya vaḷagâgi paḍada S'ivane î-kalnaṭu salisidaṅge (*usual final phrases and verses*) rûvâri-vairi-biruda-bhêruṇḍa Châûḍôjana marmma Sâṭôjana besa maṅgaḷa mahâ śri śrî śrî sênabôva Dharmmayana magaḷ Kâḷabbe mammaga Masaṇayya-jîyan Eṟeyammêśvara-dêvasthânad oḍeyan alt endaḍe mahâpâpam akku ।

## 83

*At the same village, on a vîrakal near Dîvaraharavu.*

namas tuṅga-&c. ॥

svasti samasta-praśasti-sahitaṃ śrîmat-Kumâra-Billa-veggaḍeya kumâra Hosagunda Bommarasaṃ ... ...... ge-sâsiramaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ittal ondu-di .. sam Nâḍuhaḷḷige dhâḷi-yiṭṭu paridalli 18 neya Târaṇa-saṃvatsarada Vaiśâkha-śuddha-pâḍimi-Âdivâradandu Billa-veggaḍeya pradhâna Âvinahaḷḷiya Siṅga-veggaḍeya mamma[ḷ] Nâgabe-Nâykitiya maga Kaliyama mârbbalamaṃ taḷt iṟidu palaraṃ kondu sura-lôka-prâptan âdaṃ ॥ svasti śrîmatu Pombuchchada huṭṭida rûvâri Âdityâchâriya maga Pâṇḍyâchâriya besa ॥

## 84

*At the same place, on a 2nd vîrakal.*

namas tuṅga-&c. ॥

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ aras-aṅka-gâḷa bi.... sana .... ...... Saka-varusada 1205 neya Chitrabhânu-saṃvatsarada ............ lu śrîmanu-mahâ.. ........ ra Bîrarasanu ............ ya-Nâykana kûdikonḍu Tammarasa ............ kaṃ ॥ ..... ya .. dichara...... viṃ Hosagundava .. galu baruttam ........ va kâḷiga konḍu vîḷeya .... .......... ya gaja-saṅgav aḷi .................... Bîra ............ le hâydu kuduregaḷaṃ halamaṃ konda ॥ ganda ............ḍaladoḷag okkilikki kolutire kandâ .... kudureya tanḍagalaṇ okkilikki ko ...... ॥ antu samaradoḷu taḷt iṟidu sura-lôka-prâptan âdanu ॥ âtana mâma

Rasapa-gauḍanu maga Jakkiyanu ........ viḷâsada prâk.. . da mâḍidanu.. maṅgaḷa mahâ śrî ant iṟidu bidudake Tammarasa .. Nâyakanu kandaḷiroḷage mu .. enasal uraḷiyaluke vondu-Sivane-keyanu umbaḷiyâgi koṭṭaru (*usual final phrases*) î-kala Abalûra Mâbôjana maga Bîrôja mâḍida maṅgaḷa mahâ śrî śrî śrî

## 85

*At the same place, on a 3rd vîrakal.*

śrî svasti śrîmau-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-karagasaṃ birudar-aṅkusaṃ maṇḍaḷika-jagadoḷe vîra-Bommarasana kumâra Tammarasana vijaya-râjyôdayada S'aka-varuśa 1205 Chitrabhânu-saṃvatsarada Vaiśakha-ba 1 Bu śrîman-mahâ-maṇḍaḷêśvaraṃ Bîrarasaru Hosagundamaṃ mutti kâduvalli saṃ.. ka ... baḷeyan aḷiya Bomma-buvaṃ karadu vîḷeyamaṃ koṭṭu kâḷegakke naḍey embuduṃ para-nripana vairi-balamaṃ hokku subhaṭaraṃ keḍahi kudareyaṃ kutti sura-lôka-prâptan âda âtaṅge Âvinahaḷiyali heṇṇa dânada keyi arevatalu || śrî

## 86

*At the same place, on a 4th vîrakal.*

svasti śri Yâdava-Nârâyaṇa bhuja-baḷa-pravuḍa-pra ...... vîra-Râmachandra-Râyana vijaya-râjyada hannondaneya........ sha 1205 Chitrabhânu-saṃvatsa ...... kha-bahuḷa 8 Budhavâra.. ...... ḍaḷêśvaraṃ aras-aṅka-kara ......r-aṅkusaṃ maṇḍaḷika .......... ḍaḷa Bommarasana .. ra Tammiyara . namali ........... berasaṃ etti naḍadu bandu .......... mutti kâduvalli Tammiyarasa Kôḍi-Nâyakana ...... ya So . Nâyakanaṃ karadu â-prastâvadoḷu ||

kaṃ || vîḷeya mannisi kâd î- |
kâḷegak anuvâguy endu besanaṃ koḍa ba- |
llâḷuṃ Soḍḍiganu . . yaṃ |
vîḷeyamaṃ taḷadu koṇḍan âḷdana kayyoḷ ||

ântu ...... yasikoṇḍu para-baḷa-gûḷi raṇamaṃ hokku vairi ... danaku . vam kudurey-âḷaṃ taḷt iṟidu meṟadu sura-lôka-prâptan âday Âvinahaḷḷiyali yâtaṅge vondu-Sivane-keyi || yida baradâta sênabôva-Râmaṇṇa maṅgaḷa mahâ śrî ||

## 87

*At Hebbase (same hobli), on a vîrakal in front of the Îśvara temple.*

.... kâma-krôdha-lôbha-môha-mada-m ..... tanana tâ vôlisirddara saṃsâ ..... geya bijaṅgaḷ akkuv ari-shaḍ-vargga .. svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Tribhuvanamalla-Jagadêvarasaru Kunda-nâḍa Meḷahurigege naḍedu kâdi jayaṃ geydu barppa prastâpadalli Hebbaseya Teṟeyama-veggaḍê-maga Bêḷa-veggaḍeya besa-makaḷu Eḍehaḷḷiya Sâligaheppaṇa-Malla-veya suputraṃ Geleya . Yuva-saṃvatsarada daśami-Âdityavâradandu taḷt iṟidu sura-lôka-prâptan âda | Gaṇapat.... tanna prasthâvadalli bidaru...Geleyar âvan orbbanu î-kâhan aḷivanu tanna (*stops here*).

## 88

*On the same stone.*

yaṃ brahma vêdânta-vidô vadanti
paraṃ pradhânaṃ purushaṃ nidânaṃ |
viśvôdgatêh kâraṇam Iśvarasya
namô'stu tê vighna-Vinâyakâya ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Tribhuvanamalla-Jagadêvarasaru Kunda-nâḍa Meḷahurigege naḍadu kâdi jayam geydu barppa prastâvadalli Hebbaseya Teṟeyama-veggaḍeya magam Beḷa-vegaḍiya besa-vaka ............ aveya suputram ...... Yuva-saṃvatsarada Vaiśâkha-daśami-Âdivâradandu taḷt iṟidu sura-lôka-prâptan âda || Gaṇapat ...............

## 89

*At Kuppaḷalu attached to Hebbase (same hobli), on a vîrakal in dêvâsa field.*

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaram aras-aṅka-garagasaṃ Bima-Dêvaṃ ... mûrtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ kaṭhâri ... hatimalla śrîmatu-Kôtîśvara-dêvara dibya-śrî-pâda-padmârâdhaka para-baḷa-sâdhakanum appa śrîmatu Kôṭi-Nâykanu .......... sâyiramaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam iralu S'aka-varusha 1214 .... bisigeya Nandana-saṃvatsarada Âśvayuja-bahuḷa 10 Âdivâra-Maghâ-nakshatradandu || svasti śrîmatu samudrâdhipati Râya-Hâlagaḍe-gâvuṇḍa Nâga-Dêvarasaru || svasti śrîman-mahâ-maṇḍaḷêsvaraṃ husivara sûla kaḍi-tale malayaru Vandûru Tuḷiya-sâvantana mêge daṇḍetti hôgi śrîmatu Kôṭi-Nâyakana nêmadiṃ Eeṟemalege baridu mârvvalamaṃ taḷt iṟidu kudure-kâlâḷu keḍapi .. doḷ Abbaja-gauḍana maga Bommaya-Nâyakanu sura-lôka-prâptan âdanu śrî-Jakkala-Nâgi ............. jjaya-Nâyakanu || yî-kala barad âtanu Hebbaseya Jakkeya sênabôvana ...... yî-kala kaḍidâtanu kalukuḍiga Siṅgôjana maga Bîrôjanu śrî ||

## 91

*At Heḍatari (same hobli), on a 2nd vîrakal in front of the Kallês'vara temple.*

vâg-artthâv iva sampṛiktau vâg-arttha-pratipattayê |
jagataḥ piṭarau vandê Pârvvatî-Paramêśvarau ||

svasti Saka-varsha 1082 neya Vikrama-saṃvatsarada Kârttika-suddha-dasami-Maṅgaḷavâra Heḍata-riya Maiyyabâli-arasa âyana magaṃ Nâgarasa âyana magaṃ Baḷarasa âyana tammaṃ Bâli-arasaṃ Avaraguppeya kâḷegadalu ........ ga-dêvarasana munte mârbbalaman ânt iṟidu palambaraṃ kondu sura-lôka-prâptanâdalli â-Bâli-arasana kâla keḷage dîvara Haḍava.. ...âtana tamma Haḍava Eṟahaṟa ta .. tamaṃ .... â-Bâli-arasana munte ... erddu bîḷal avana baṇṭatanake Beḷarasaṃ koṭṭa (*usual final phrases*).

## 92

*At the same place, on a 3rd vîrakal.*

śrî vâg-artthâv iva sampṛiktau vâg-arttha-pratipattayê |
jagataḥ pitarau vandê Pârvvatî-Paramêśvarau ||

(*from* svasti Saka-varsha to keḷage *in line* 6, *same as in previous No.*). ...Aṅgaviṭṭada Boppaṇan âtana maganu .. tadogogga Avaraguppeya bavarada Bâli-arasana muttammi taḷt iṟidu .... lu âtana baṇṭatanake Beḷarasaṃ koṭṭa kâh eṟa ..........

## 93

*At the same place, on a 4th vîrakal.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śri-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tilakaṃ Châḷukyâbharaṇaṃ | śrîmat-Trailôkyamalla-Dêvara vijaya râjyam uttarô-

ttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam saluttam ire svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram Sântrarâdityam sakaḷa-jana-stutyam paṭṭarâ...... ra-prauḍha śrîma.... dêvarasa-vikrama-prakramav ent endoḍe ||

adirada vîrar illa . vyasakada manneya ... gaḍam |
gadanak anâdaripa nilas ennada râja-kumârar illa bâ- |
gada baḷavantar illa kaḍapoṭṭisi pôgedoḍam ........ |
vodavida śauryya-śaktige diṭam ...... oḷ Jagadêva-bhûpanam ||

tat-pâda-padmôpajvî

janakam Nâgarasam parâkrama-dhanam pettâyve Sîgâḷi maṇ- |
ḍana Râjayve samantu ...... śrî-Jagaddêva-bhû- |
pan adhiśam tanag âḷivatte sutav irdd ond-âjiyoḷ pûṇdu mâm- |
moneyam taḷt iṟidâ .... Bâliparasa sarggak êri ... aididam ||

âtana ka .. tanam upamâtîtam Jagadêva-bhûbhujanoḍa asaṅkhyâta-ripu-baḷaman orvvane mât êm taṟid ikki sargga-purik eydikoṇḍa svasti śrîmat-Saka-varshada 1082 neya Vikrama-samvatsarada Kârttika-suddha 10 mi Maṅgaḷavârad andu Avaraguppeya kâḷagadalu.... vasugeya svâmi-kâryyavan uddêsisi Jagadêvarasana .. nta hiriya-bavaradalu koḍasu .... ka .. avara .. rida birudina krama vairi-haḍavaḷa baṭa-kâṟa Jagadêvana gandha-vâraṇa ........ tistutta Heḍatariya Bâliyarasana maga Nâgarasa Nâgarasana magam ............. kâḷegadalu biddallige Jagaddêvara Kohuvûra Muntaṇaguttiya key .... kâḍa kôhu Sivane ondumam kiḍisidava Gaṅgeya taḍiya sâvira-kavileyan aḷida-dôśa śrîmatu Sirivaḷigeya huṭṭida Sântôjan-aḷiya Jakkôja Jakkôjana putranu Kaṭakôjan-aḷiya Sômôja mâḍida ||

## 95

*At Kerôḍi (same hobli), on a stone in the Chauḍî-bana near the Mallês'vara temple.*

namas tuṅga-&c. ||
jitêna labhyatê &c. ||

namaś S'ivâya tri-bhuvana-prabhavê namas tê namas tê || svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêśvara Paṭṭi-Pombuchcha-pura-varâdhiśvaram mahôgravamśa-lalâma Padmâvatî-dêvî-labdha-vara-prasâdam Sântarâditya sakaḷa-jana-stutya nîti-śâstrajña birud-aṅka biruda-sarvajña Jina-pâdârâdhakarum appa śriman-mahâ-maṇḍaḷêśvaram Kâva-Dêvana tat-kântege puṭṭidar aggada ... dêva Siṅgaṇavan embav anujaru || jîya.. radoḷage prabhugaḷ irvvare dâna-vinôdigaḷu samant irva ...... śâsa...... gam negaḷd urvvare sat-kular diṭakk irvvara dharitri-yutar irvvara bhûbhujana suta jagakk ibbare chalvar eyde Jagadêvanu...Siṅga-Dêvanu || ant avar-anuje Alliyâ-De.. ga puṭṭida kuṇa-daru-biṇṇaḷeva Sânteya-Dêvanavara .......... ||

maṇḍaḷika-jagad-vaḷaripu- |
maṇḍaḷika-taḷa-prahâri birudara dêvam |
chaṇḍa-bhujam belu.... - |
goṇḍa dêvam gaṇadoḷu tôrkkume sal .... viṇṇâ ||

...... dalu śrîmatu mahâ-maṇḍaḷêśvaram Tribhuvanamalla bhuja-baḷa-pratâpa Sântara-Dêvanu sukhadim râjyam geyyuttam ire ||

śrî-kântam viśada-yaśaś- |
śrî-kântam pritbuḷa-nija-bhujâśrita-vijaya- |
śrî-kântam viśva-dhari- |
trî-kântam S'ânta-nṛipati negaḷd î-jagadoḷ ||

Saka-varsha 1110 neya Kîlaka-saṃvatsarada Mâgha-bahuḷa 12 Maṅgaḷavârad andu S'ântavâsada Siṅga-Dêva dhâḷi-mârggav âgi bandu Hade . nâḍa Teruvaḍiyan iṟidu hôhalli pratâpa-Sântra-Dêvanu tanna . dinda antahada.. Subba sa . . . . . . . . . . . . . . Subbaya mâḍid âḷtanav ent endaḍe ||

kaṭṭidiroḷ ânta vîrara |
niṭṭ-eluvaṃ muṟiva.. . . yanada...ṭṭajiya.. . . |
kaṭṭaḷ tâgi taḷaṅge |
kaṭṭid alagaṃ taḷt iṟidu mereva haḍavaḷa-Subba ||

âtan-anvayav ent endaḍe || Mañja-Kêtayama-gauḍan âtana maga Bûga-gauḍagaṃ Heliyabe-gavvi-ḍigaṃ puṭṭidanu . . . . haṇa-Subbaya Sâteyana . . . . . . pratâpa . . . . . . ra Dêvanan avasara . . . . . . . . . . . . . . . . . . . . kuduṟeyan iṟid â . . . . . . . . . . . . . . . sura-lôka-prâptan âdalli ... Sântara-Dêvanu .. . . . . . . . . . . . . . . . . . . . . . . . . . . . vana ara-kaṇḍa . . . . Sivane . . . . Sivane .. sarvva-mânya . . . . . . . . . . . . . . . . ḍane satta . kallan . . . . . . . . . . . .

## 96

*At Nâḍamaḍuvu (same hobli), on a vîrakal near the Jain house.*

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ male . . . . . . . . . . kadana-prachaṇḍa Sanivâra-siddhi Giridu. . . . . . srîmat-pratâpa-chakravartti Hoyisaṇa-bhuja-baḷa śrî-vîra-Ballâḷa-Dêvarasara râjyâbhyudaya śrîmanu mahâ-maṇḍaḷêsvaraṃ aras-aṅka-karagasa birudar-aṅ ......... ṇa viḷâsa-vallahaṃ Bommarasaṃ... maṇḍaḷikara gaṇḍa kaṭhâri.. hata-malla Koṭi-Nâyaka husivara sûla Karatala Kâlatamma sâ.. ta sahita .. ... bandali â-Ballâḷa-Dêva âne tavage bekendu pañchapradhânana nâyakaru sahitav âgi Hosagondage etti naḍedu bandu ba .. kâdi muttigeyâdali Sakha-varuśa 1222 ... saṃvatsarada Jeśhṭa-mâsada suddha-dasami-S'ukravârad andu Kôṭi-Nâyaka Maḍavina Majjeyana maga ubhaya-satti-gêṇa-kaiya Nanniya Jayanta-Voḍeyana kareysi Gâvaṇada nâ.. . . . diya kâḷagam . . . . . . . . êṟida kudare mîṟida ko.. kutti.. ra-lôka-prâptan âda Kâmeyaṅge Maḍavin-oḷa-gavuḍara baravattalu.. yana tamma Beleya Bîramma kala geydâ bara ...Madhukôja | maṅgaḷa ||

## 97

*At the same place, on a 2nd vîrakal.*

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ arasaṅka-karagasaṃ birudar-aṅkusaṃ mûrtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ kaṭhârl-karahata-mallaṃ | śrîmanu-mahâ-maṇḍaḷêsvaraṃ Bom-marasaṅge malava-maṇḍaḷikara gaṇḍaṃ ubhaya-mârttaṇḍanuṃ | hanuondu-maṇḍaḷikara gaṇḍanuṃ | śrî-Kalinâtha-dêvara divya-śrî-pâda-padmârâdhakaruṃ | para-baḷa-sâdhakarum appa vîra-Kôṭi-Nâyakanuṃ sukha-saṅkathâ-vinôdadiṃ Hosagunda-paṭṭanav âgi Sântaḷige-sâviramaṃ râjyaṃ geyyuttam ire śrîman-mahâ-maṇḍaḷêsvara Tamma-sâvantanu Bidirûru-paṭṭaṇav âgi | Hiriya-Suḷase Gâvaṇa-nâḍu-sahita râjyaṃ geyyuttam ire Saka-varusa 1215 neya Nandana-saṃvatsarada Kârttika-śu 5 Â | Yiruvandûra Mâḷeya-sâvantana mèle Kôṭi-Nâyakanu .. tti naḍad etti Eḍamaleya kâḷagadalli | Maḍavina Bîraya-Nâyakana maga Ma . . . . . . kâdi taḷt iṟidu vîran âgi sura-lôka-prâptan âdanu | âtaṅge umbaḷi Maḍavinalu ara-vattalu Bommeyanu koṭaru yi-silâksharamaṃ baradâtanu Gâvaṇada . ya sênabôvanu | yî-vîragalla mâḍidâta Siṅgôjana maga Bîrôja | yî-vîra-galla pratishṭhisidâtanu â-Majuvana maga Kâmachilanu maṅgaḷa mahâ śrî

jitêna labhyatê &c. ||

## 98

*On a 3rd vîrakal.*

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêsvaraṃ aras-aṅka-karagasaṃ birudar-aṅkusaṃ mûrtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ Bommarasaṃ malava-maṇḍaḷikara gaṇḍaṃ. . . . . . . . . . . . . . . śrî-pâda-padmârâdhakanu Kôṭi-Nâ . . . . . . . . . . . . . âne . . . . . . . . . . . . . . . . . . . . . vairibha-kaṇṭhîravanu śrîmatu-pratâpa-chakravartti Hoyisaṇa-bhuja-baḷa śrî-vîra-Ballâḷa-Dêv-arasaru. . . . . . . . . . râyaru..

.... yâgi Hosagundakke etti nadadu bandu kôte .... Saka-varuśa 1222.. ...samvachharada Jyêshtha-mâsada ........ Nâyka ............................ leyana maga .......... nâdu-sahita ........ kattida kâlegege ........ n irid ugali ....... kondu sura-lôka-prâptan âda || âtange .... yî-kalla geyidâta................. Bommeya.. kalla geyid âta........ śrî mangala mahâ śrî

## 99

*At Tâvarekere (same hobli), on a stone in front of the Îs'vara temple.*

śrîmad-âchârya-guravê namaḥ |

namas tunga-&c. ||

samasta-praśasti-sahitam śrîmanu-mahâ-mandalêsvaram Kôti-Nâyakaru svasti śrîmanu-mahâ-manda-lêsvaram Tammeya-sâvantaru tammol êkastarâgi sukha-sankathâ-vinôdadim râjyam geyyuttam irdd-andina kâlad ulu Saka-varusha 1220 ttaneya Hêmalambi-samvatsarada Phâlguna-śu 15 Â | â-Târeya-grâmada Vithalêśvara-dêvaru kripeyim band udayisalu â-parivâra-dêvateyaru sahita pratishteyam mâdalu â-grâma la sarvva-jana-sanumatadim mâdidâtana vrittântam ent endade | Hâruvigoppad-Vâmana-hebbâruvangam Sâtakkangam putti śrîmatu râya-râja-guruv ensi Bhattâchâryyara dîkshâ-putran appa Vithayya-sênabôvanu mâdida dharmma-kâryakke kotta dêvasvada vrittigal âvav andade | (*here follow details of gift, and usual final phrases and verses*) Sadâśivanê gatiy enda Vitthayya-sênabôvanu mangala mahâ śrî

## 100

*At Hire-Mattûru (same hobli), on a stone in Survey No. 83.*

svasti Saka-varisham *ombaynûra êl âgire Vijaya-samvatsaram pravarttise Dâli-Sântarana magam Sânta-Râya râjyam geye Kambayyam perggedey âge Koleyammana aliyam Chappayyana magam Punni-Gôsâsi kereyam mâdisi Konalliya mahâjanake Gôsâsam ildu uttarâyanadola pôge ...... Gavanavum adêkala.... Gavana kamba.... vana...... nda-vuttage ........ Gurapa-Nâyam kotu kalla netisidan idakke tappidan î-kallam kiltam

svasti śrîmatu S'antara-Murayyage.. ...si kattida kere mura (*the inscription is much effaced after this*).

## 101

*At Râvana-kân attached to Mattikoppa (same hobli), on a vîrakal.*

svasti namas tunga-&c. ||

svasti samasta-praśasti-sahitam samadhigata-panñcha-mahâ-śabda-sahitam hannondu-mandalikara ganda mûru-madi-Râhuta-râya kaligal-ankusa jagad-valaya Gangeya-sâhaneya mêle Hoyisana ganda bhêrunda Gumma[ta]nâta-dêvara dibya-śrî-pâda-padmârâdhakanum appa Ballâla-Râyanu tanna sarvva-dala-sahita nadadu bandu Banavaseyali bittu Kadambalalige nadavalli Sireseya kâlagav endene Saka-varsha 1225 neya Sôbhakritu-samvatsarada Kârttika-mâsada bahula 10 Budhavâradalu Râvanada Hadapada Sâtayana maga Mâravalliya Jakkiyabbeya putra Ranavagga-Bîran iridan ad ent ene ||

kam || vara-turaga-kariya dalamam |
kara munid areyatti ripugal-ankusa-râyan |
dhuradolage tividadan achchari |
birudara sira .... yal amama Bîram dha .... |
nerey âgaluk avan-ahitaran |
uruvan esene ...... mahâ-vîrara mechchan |
jaradarade yiride turagava |
yira .... mahîra ........ gan amama Bîram dhareya ||

*So in the original

yintu ṭaḷt iṟidu meradu Hoysaṇa-daḷama .. Bîra sura-lôka-prâptan âda maṅgaḷa mahâ śrî śrî yî-bîragalla .... dâta Bîraṇa aṇṇa Haḍapada Baramayya-Râya vimmâṇa .... Abbalûra Saṅkôja Chikka-Keraûra kavi-darppaṇa Bommaya-Râya bareda maṅgaḷa śrî

### 102

*At Sîtûru (same hobli), on a vîrakal near the Râmêśvara temple.*

Sarasvatyai namaḥ ||

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitam śrîmanu-mahâ-maṇḍaḷêśvaram aras-aṅka-karagasam birudar-aṅkusam mûrtti-Nârâyaṇam kîrtti-viḷâsa-vallabham śrîmatu-Billêśvara-dêvara-dibya-śrî-pâda-padumârâdhaka-num appa kaṭhâri-karahatti-malla vîra-Kôṭi-Nâyakan â-Hosagundadali Sântaḷige-Nâyakara mam .. garisikoṇḍu sukhadim râjyam geyyuttam iralu Saka-varuśada 1214 madu .... siya Vijaya-saṃvatsa-rada Chayitra-ba 10 Mam .... dandu svasti samasta-prasasti-sahitam Yâdavar(am)-anvaya-daḷavâyi Parusarâma-Dêvana .... âgi âtanan âḷu Mojora hoydun sere tuṟuva koṇḍu bâ yandu ......... . Bî .... Nâyakanam karedu vîḷeyamam koṭṭu tanna samasta .... mam kûḍikoṇḍu naḍey embudu hasâdav endu bîḷukoṇḍu naḍadu bandu Mojoran iṟidu seṟe tuṟuva koṇḍu tirigi baruttiha samayadoḷu Parusurâmanu taḷ.... daḷa-mukhyav âgi aḍḍahâyd uḍidalli Bîre-Nâyaka mâḍida vîran ent endaḍe ||

yêṟidaḍe tivida kudareya |<br>
mîṟida-kâlâḷgam odadu tuḷidanu raṇadal |<br>
mâṟampar uṇṭe duradali |<br>
vîran .. diyakka Siṅga-Nâkiti Bîran ||<br>
gaṇḍa gaḍiyaṅka siṅganu |<br>
toṇḍara mîsagaḷanu .. ttana hâravali |<br>
bhaṇḍaṇadal âva gaṇḍara |<br>
gaṇḍaru Bîramage paḍiye samarâṅgaṇadoḷ ||<br>
tuḍiki taḷid okkilikkiye |<br>
yeḍa-baladali mukuṟikki mârântavara .. |<br>
... toluva teradim |<br>
diḍav aḷiyade tividu kondu samarâṅgaṇadoḷ ||

antu Sita ...... Nâkitiya Bame-Nâyakanu maga Bayichanu aṇṇa Buḷamenu tande Bayicha-Nâyakanu mârbaladoḷa .... tividu kâḷâḷanu taḷt iṟidu sura-lôka-prâptar âdaru maṅgaḷa mahâ sri yî-kala nilisid âtanu aḷiya Buchchayyam | yî-kalla kâḍidâtanu Siṅgôjana maga kalukute .. Bîrôja | yî-kalla baradâta Hubasiya Jakkaṇṇanu maṅgaḷa mahâ śrî

### 103

*At Bêsûru (same hobli), on a stone in the Basavaṇṇa temple.*

śrîmatu eḷbara gaṇḍa Maraḷôjana ma .. Besavurada .. puṭṭida Alkeyya-jîyara .. yara magam Dêvarâsi-jîyara rûpu

namas tuṅga-&c. ||

...... maṇḍaḷan ârachita-śêśam utsaḷaj-jaḷadbir uddhûḷitasya sa .......

...... samasta-bhuvanâśraya śrî-prithvî-vallabham mahârâjâdhirâjam râja-paramê .......... ḷika Châḷukyâbharaṇam śrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhi ......... cha-mahâ-śabda mahâ-maṇḍaḷêsvaram Paṭṭi-Pomburchcha-pura-varêsvaram Padmâvatî-labdha-vara-pra...... ...... sakaḷa-jana-stutyan aras-aṅka-gâḷam pusivara-sûḷam kîrtty-aṅganâ-lôḷam purusha-Nârâ .... .... S'ântara-Dêvaru ssamadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram Paṭṭi-Pomburchcha-

pura-varê.. .. .. stûrikâmôda prathama-tuḷâ-purusha-dâna-pâraga siṅga-lâñchanaṃ vânara-dhvaja-virâjamânaṃ.. .. .. .. d aṅka-Râmâṃ nêrvvara gaṇḍaṃ sauryya-mârttaṇḍam atichapaḷa-vâchâḷa-birudaṃ jammâ.. .. .. ..man-mahâ-maṇḍaḷêśvaraṃ Râya-Sântara Tailapa-Dêvaru Sântarapuradoḷu sukha-saṅkatâ-vinôdadiṃ Sântaḷige ... ra siddhikkaṃ dushṭa-nigraha-śishṭa-pratipâḷanadiṃ râjyaṃ geyyuttam ire tat-pâda-padmôpajîvi ||

para.. .. .. dayâ-paran endu sishṭa-saṃyama- |
paran endu satya-paran endu yaśôchitan endu sanda sâ- |
ksharika-jana.. ... ṇâbharaṇaikan endu bi |
ttarisutam irppud î-negaḷda-dhâriṇiyoḷ Sirivarmma-gauḍanaṃ ||
anavadya-charita-vi .. |
...chôdyav ârppin ambhôdhi mahâ- |
Manu-muni-charitran end |
avaniyoḷ Kaliyamma-gauṇḍanaṃ baṇṇisuguṃ ||
atanu .. .. .. .. .. .. .. .. .. |
natan endu vidagdha-budha-janâśritan asatî- |
sati-dûran endu lôka- |
stutan â-Kali-Dêva-gauṇḍan âtana tanaya .. ||
.. ... vvṛîtaḷam ellaruṃ nereye jî-bâpp embinaṃ yâchakâ- |
nikarakk ayde suvarṇa-vastu-chayamaṃ vâhaṅgaḷaṃ koṭṭa esa .. .. |
.. .. .. ḍidaṃ bhumbhukaṃ nija-kuḷa-prâkâran ẹnd endu la- |
kshmi-karaṃ perggaḍe-Bîravarmman akhiḷa-kshmâpâḷâmâtyarkkaḷoḷ ||

ant enisi ne .. r-anvayâgatadoḷ S'ântara-kuḷa-nṛipâḷa-pâdârâdhakaruṃ saujanya-ratnâkararuṃ purushârtta-sadarttarum enisi negaḷda Bîravarmmaṅgaṃ Bhâgiyabbegaṃ puṭṭi suputraḥ kuḷa-dîpakaḥ perggaḍe-Nâgavarmman âtaniṃ kiriya ||

vṛi || parivâra-stambha-mûḷaṃ nija-pati-pada-rakshaika-daksha-pratâpaṃ |
vara-vidyut-kâminî-kômaḷa-gaḷa-luḷitâhâra-vaidhabya-dibyaṃ |
Smara-bâṇaṃ prauḍha-kântâ-hṛidaya-sakaḷa-sammôhanaṃ bâppu viśvam- |
bhareyoḷ śrî-Kaṇṇamâtyaṃ vibudha-jana-manaḥ-padminî-râjahaṃsaṃ ||
Kannugamâtyan iuti guṇisalk alagan dhuradalli bhâḷi bârpp |
ennadar âr arâti-bhayadind ele Tailapan-aṅkakârar akk |
ennadar âr kkaraṃ mugidu dêva-nivâsaman ôḍi pokku kây- |
ennadar âr budhâḷi ninag akke jayâvaham ennadippar âr ||
vâridhi battugaṃ vasudhe pottugu dig-gajam aḷki baḷkuguṃ |
Mêru-nagâdri nîra neḷalant atisañchaḷam âgi tôrkkum ê- |
kâraṇam ôm asatya-paranâdaḍam anya-satî-janakke kai- |
vârade sôltaḍaṃ negaḷda perggaḍe-Kannan iḷâ-taḷâgradoḷ ||
adaṭina birudaran adaṭ ale- |
va adaṭina paṭutarada viśaḷa-birudaran amama |
.. .. piḍida sîkaḷidudu |
mada-ripu-radanigaḷa Taila-bhûpana siṅgaṃ ||
âḷâpamêno Taiḷa-nri- |
pâḷana besadinde vairi-baḷa-daḷamaṃ nir- |
mmûḷisi nijâpta-yaśamaṃ |
pâḷisi billaṅkakârav vesaraṃ paḍedaṃ ||

Kannan-udâtta-vîra-guṇa Kannan-udârate Kannan-oṇdu-sau- |
janyate Kannan-ondu-mahimônnate Kannana bhadra-lakshaṇaṃ |
Kannana kîrtti Kannan-abhimânate Kannana sachcharitram int |
ennaru mâ . . . . . . jagamuṃ sale . . guṇisalke sâladê ||
kumbhini-taḷadoḷu dig-ibhara |
kumbhâgradoḷ â-nabhasthaḷada kaḍegaḍeyoḷ |
tâṃ Bhârati Parivâra- |
stambhaṃ Billaṅka-Râma-vesaraṃ baredaḷ ||
âtana satiy avanî-vi- |
khyâtey Arundhatige toṇe samaṃ negaḷda Kubhri- |
jjâtegav â-śrî-Râmana |
Sîtege duguṇaṃ vichârisal Kanakabbe ||
Manasijanuṃ Ratiyuṃ Gô- |
miniyuṃ Gôpatiyum Induvuṃ Rôhiṇiyuṃ |
Vanajabhavaṃ Sarasvati |
ninag îg ele Kannamâtya sukha-sampadamaṃ ||

svasti samasta-râjya-bhâra-nirûpita-mahâmâtya-padavî-virâjamâna-mânônnata-prabhu-mantrôtsâha-śakti-traya-sampannaṃ nuḍidu-matt-ennaṃ nija-kuḷa-kamaḷa-mârttaṇḍaṃ mone-muṭṭa-gaṇḍaṃ Râya-Tailapa-Dêvar âdêśa-prêshaṇa-Vainatêyaṃ pati-hitÂñjanêyaṃ ubhaya-baḷa-subhaṭa-hastâvaḷamba parivâra-kambha Tailapa-Dêvan-aṅkakâṟaṃ raṇa-raṅga-nîṟaṃ mantri-mâṇikyaṃ vivêka-Châṇâkyaṃ sujana-janâdhâraṃ para-nârî-dûraṃ sâksharika-jana-samuddharaṇaṃ svâmi-drôha-gaja-mada-haraṇaṃ jayâṅganâ-kîrtti-patâkaṃ śauryyâvaḷôkaṃ Kannêsvara-dêva-pada-sarasija-siḷîmukhaṃ chatura-Chaturmmukhaṃ svâmi-drôha-gaja-pañchânanaṃ samara-S'aḍânanaṃ koṇḍeyara gaṇḍaṃ manade machcha-ripa-nara-sira . . -kamaḷa-vêdaṇḍaṃ Râya-Tailapa-Dêva-pâdârâdhakaṃ para-baḷa-sâdhakaṃ maṇḍaḷika-padavî-virâjitar appa śrîmatu-perggaḍe-Kannayyaṃ Baḍagi-nâḍa-mûvattara modala-bâḍaṃ Besavurada Kannêśvara-dêvara samasta-parivâra-dêvaraṃ pratishṭhe geydu dêgulavaṃ kaḷasârôhaṇaṃ mâḍi Châḷukya-Vikrama-varishada 14 Sukula-saṃvatsarad-Âsâḍada puṇṇamey Âdityavârada dakshiṇâyana-saṅkrânti-tithiyandu yama-niyama-dhyâna-dhâraṇa-parâyaṇar appa Dêvarâsi-jîyara kâlaṃ karchchi dêvar-aṅga-bhôgakke nṛitya-gîta-vâdyakkaṃ tapôdhanar-âhâra-dânakkaṃ khaṇḍa-spaṭika*-jîrṇôddhârakkaṃ sarvva-namasyavâgi biṭṭa keyi (*here follow details of gift*) śrîman-mahâ-maṇḍaḷêsvara Râya-S'ântaravaruṃ mahâ-maṇḍaḷêśvaraṃ Tailapa-Dêvaruṃ svasty anavarata-parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-samâne subhôga-nidhâne Jina-gandhôdaka-pavitrîkṛitôttamâṅge Tailapa-Dêvar-arddhâṅga-Laksmiyar appa Khâ-Dêviyaruṃ kumâraṃ Kâma-Dêvanum eḷdu perggaḍeti Kanakabbeya magaṃ Meydayya-modalâgi nâlvargge tri-bhôgâbhyantara-siddhiyiṃ Besavuradahaḷḷi Kôḷûraṃ koṭṭar (*usual final phrases and verses*).

## 104†

*On a vîrakal in the same place.*

namas tuṅga-&c. ||

śrîmatu-huli-râya-râya gaṇḍa-bhêruṇḍa vîra-Ballâḷa-Râya tannad ondu châtur-bbala-sahita yati-bandalli śrîmanu-mahâ-maṇḍaḷêśvara | raḍiy-aṅka-siṅga | suriya-maṇḍaḷa | hannondu-maṇḍaḷikara gaṇḍaṃ mundina Tammaya . . tanna ekaṭṭigama karisi | . . . . . . . . . kaḷihidali Parabaḷa-Siṅgada mêle | biḷiya chavali . . . . kaṭṭi | raṇadali yiriyada oḍvana gaṇḍaṃ | Bêsura Sâlakôti-Nâyana maga | âdiyara baḷiya Bayachayanuṃ Sukla-saṃvatsarada Vaiśâkha-suddha-daśami-Âdivâradali samaraṅga-dali bidâ . . aḷiya Challaya-Nâyaka vîra(ṃ)galla mâḍisida maṅga[ḷa]

*Perhaps a mistake for *sphuṭita*.

† The orthography of this in the original is very bad.

## 105

*At Kôḷûru (same hobli), on a stone near the Koḍagôsu temple.*

svasti śrîmatu Jayanti-Vijayanti-Kanakâpura-Banavaseyalli châtur-yyugadalu(y) Âdi-Madukanâtha-dêvarige Rudhirôdgâri-saṃvatsaradali śrîmanu-mahâ-.naṇḍaḷêśvaraṃ.. ḷaḍiyaṅka.. ga sûryya-maṇḍa-ḷamaṃ.. tamma seḍeyaru Kôḷûranuṃ Baḍagi-nâḍa samasta-prabhugaḷu muntâgi sarbba-adhikâri Gôpaṇṇanavaru sahita Madukya-dêvarige dhârâ-pûrbbakav âgi koṭṭadu maṅgaḷa mahâ śrî

## 106

*At the same village, on a stone in the kumari-hakkalu.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

svasti śrîmatu Âdinâtha-dêva-pâdârâdhaka samyaktva-ratnâkara Jina-gandhôdaka-pavitrîkṛitôtta-mâṅgey appa Râjiyabbe-heggaḍiti 45 neya Virôdhikṛitu-saṃvatsarada Mâgha-sudha-pañchamî-Bṛihavâradandu Kôḷûroḷ sura-lôka-prâptey âdaḷ ॥ Sarasvatigaṇa-putra-Sumati-paṇḍita-sisya rûvâri Sômôjana putra Durggeyana besa

## 107

*At Anantapura (Anantapura hobli), below the Garuḍa image in the enclosure of the Raṅganâtha temple.*

(*Te first* 8 *lines contain usual final phrases*).

âlôḍya sarvva-śâstrâṇi vichâryya cha punaḥ punaḥ ।
idam ekaṃ su-nishpannaṃ dhyêyô Nârâyaṇas sadâ ॥

svasti jayâbhyudaya S'âlivâhana-śaka sâvirada nânûra-ippatta-ombhattu Kali-varsha nâlku-sâvirada âru-nûra-eṇṭu sandu saluva Prabhava-saṃvatsarda Chaitra-śu-pâdyadalu śrîmatu.. ge bhayaṅkara ripu-maṇḍa...kôḷâhaḷa kadana-prachaṇḍa ralû ..... beyakoppada Kallapa-Nâyakara kumâra Chikaṇa-Nâyakarû tamma kula-svâmi svasti srî-Jayantî-pura-varâdhîśvara śrî-mahâ-Lakshmî-kucha-kuṅkuma-lôla .. . ḷa-śauṇḍa .. manôvallabha-jâla-lîlâ-vinôda bhû-Vaikunṭha.. Kôṭipurada Tiruveṅgaḷa-nâthanâ-harivâṇa-naivêdyake tamma nâyakatanake saluva...Hosagundada-sîmeyoḷagaṇa Kôṭiseṭikopak ...... nû Gaṭapuravanu ......... ... kâla-kalam prati svâmiya aṅga-raṅga-bhôgaṅga nivêdyake salisi svâmiya bra .. vanû koṇḍu kṛitârthar ahuduyandu biṭṭa pura

## 108

*At the same village, on a copper plate in possession of Khâdar Buḍan-Sâb.*

namas-tuṅga-&c. ॥

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1554 neya Prajôtpatti-saṃvatsarada Kârttika-ba 10 lû śrîmad-Edeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara pautrarâda Bhadrappa-Nâyakara putrarâda Vîra-bhadra-Nâyakarû Ânandapurada-sîme Malahagôpada Tâvaregere hondi kaṭisida masûtiya dharmake koṭa tâmra-śâsanada kramav ent endare Ânandapurada-sîme Yeḍehaḷḷi-grâmadalli (*here follow details of gift*) antu ... ubhayaṃ ga 12 hanneraḍu-varahâna-bhûmiyanû koṭṭev âgi â-bhûmige saluva sarva-svâmyavanu prâku-mariyâdeyalli âgumâḍikoṇḍu masîdi-dharmake kâlam-pratiyalû naḍasi-bahâdake koṭṭa dharma-sâdhana

śrî-Veṅkaṭâdri

## 109

*At Âchâpura (same hobli), on a stone in the tîrtha.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja râja-paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇam śrimat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravardhamânam â-chandrârkka-târaṃ-baraṃ saluttaṃ ire Kalyâṇa-nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire tad-anujaṃ svasti samasta-bhuvana-saṃstûyamânaṃ lôka-vikhyâtaṃ Pallavânvayaṃ śrî-mahî-vallabhaṃ Yuva-râja râja-paramêśvaraṃ vîra-Mahêśvaraṃ vikramâbharaṇam jaya-lakṣmî-ramaṇaṃ Châḷukya-chûḍâmaṇi kadana-Triṇêtraṃ Kshatriya-pavitraṃ matta-gajâṅgarâjaṃ sahaja-Manôjaṃ ripu-râya-kaṭaka-sûṟekâraṃ aṇṇan-aṅka-kâṟaṃ śrîmat-Traiḷôkyamalla-Vîra-Noḷamba-Pallava-Permmânaḍi-Jayasiṅgha-Dêvar Banavâse-pannir-chchhâsiramumaṃ Sântaḷige-sâsiramumaṃ Eradaru-nûṟuma Kandura-sâsiramumam (n)âḷdu suka-saṅkathâ-vinôdadiṃ râjyam geyyuttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ vibudha-vara-dâyakaṃ gôtra-pavitraṃ jagad-êka-mitraṃ nija-vaṃśâmbuja-divâkaraṃ satya-ratnâkaraṃ vivêka-Bṛihaspati śaucha-mahâ-vrati para-nârî-sahôdara vidagdha-Vidyâdharaṃ sakaḷa-guṇa-nivâsaṃ ubhaya-râya-santôsaṃ śrîmat-Traiḷô-kyamalla-Vîra-Noḷamba-Pallava-Permmânaḍi-Jayasiṅga-Dêva-pâdârâdhakaṃ para-baḷa-sâdhakaṃ nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-pradhâna hiri-sandhi-vigrahi daṇḍanâyakaṃ Tambarasar Sântaḷige-sâsiramumam (n)agrahâraṅgaḷmaṃ dushṭa-nigraha-śishṭa-pratipâḷanadind âḷuttuṃ â-nâḍa râjâdhyakshada besanaṃ Mâchi-Râjaṅge dayegeydu kuḍe ||

taḷedudu Sindhavâḍi sakaḷôrvviyoḷ unnatiyaṃ tad-urvvarâ- |
tiḷakadoḷ agrahâra-tiḷakaṃ sogayippudu Kañchagâṟa- |
Beḷgali pariśôbhe-vettan adaṟoḷ dvija-bhûshaṇan Atri-gôtran u- |
jvaḷatara-kîrtti Vâji-tiḷakaṃ prabhu-Mâchi-sudhâmarîchiyoḷ ||

â-mahâ-purushaṃ Sôvanâthayyaṅgaṃ Abbakabbegaṃ puṭṭi samasta-guṇa-sampannaṃ gôtra-pavitraṃ budha-jana-mitraṃ śrî-Mâchi-Râjaṃ râjâdhyakshada besaḍoḷ naḍeyuttam iḷdu śrî-râjadhâni-Andhâsurada Îśânya-tîrtthada Îśânyada deseyalu śrî-Mâchêśvara-dêvarumaṃ Âditya-dêvarumaṃ Vishṇu-dêvarumaṃ pratishṭhe-geydu srîmach-Châḷukya-Vikrama-varshada 3 ṟeneya Siddhârtti-saṃva-tsarad uttarâyaṇa-saṅkrânti-nimittadiṃ ... yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâ-ṇa-japa-samâdhi-sampannar appa śrîmat-Anantaśiva-paṇḍitara kâlaṃ karchchi dhârâ-pû .... (*rest contains details of boundaries and usual final phrases*) kalukuṭiga Kshêmôjana maga Êvôja kaṇḍarisida dêgulamaṃ mâḍida Kâmôja sri

## 108(*bis*)

*At the same village, on a stone to the north of the road.*

svasti samasta-bhuvanâśrayaṃ śrí-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jagadêkamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire | tat-pâda-padmôpa-jîviy appa Bijjarasana kula-kramaṃ ||

kanda || śrîmach-Chaḷukya-vaṃśa-śi- |
khâmaṇi Kêsivarmma-Dêvan âtana putraṃ |
Bhîma-baḷaṃ Chôḷarasaṅg |
î-mahi ......... Bijjarasaṃ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêsvaraṃ kîrtty-aṅganâdhiśvaraṃ daḷake Gôpâ-ḷaṃ Pattaraḷi-praḷaya-kâḷaṃ Bhillama-diśâpaṭṭaṃ Paṭahakôtâ-gharaṭṭaṃ Baṇṭuga-ma .... manô-

rañjanaṃ Chaṭṭuga-madêbha-pañchânanaṃ samara-Shaḍânanaṃ ... hara-Mâri vairi-saṃhâri daṇḍiṃ munniṟiva śauryyamaṃ meṟevan asahâya-śauryyaṃ Mandara-dhairyyṃ aṇṇana ........ samasta-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Bijjarasaṃ |

vṛittaṃ || dhareyoḷ pratyaksha-Bhûriśrama-mahipati kîrtty-aṅganâdhîśvaraṃ Pa- |
ttaraḷi-prâḷêya-sûryyaṃ ........ vairi-saṃhâri mârkkoḷ- |
vara-Bhîmaṃ Bhîma-śauryyaṃ vikaṭa-Paṭahakôṭâ-gharaṭṭaṃ jaya-śrî- |
vara-paṭṭaṃ sandan enduṃ negaḷda daḷake Gôpâḷan ugrâri-śûlaṃ ||
Toṟagaleyaṃ kshaṇârddhadoḷe koṇḍa .... ḍida Bhaṭṭanaṃ .... |
neṟad iral aṭṭi muṭṭi piḍid ôvade Byêdara bẽran eyide kiḷt |
uṟad(iḷk) idirântaraṃ tarida vîra-bhaṭâgraṇi Bijjigaṅge ...... |
........ y emba pesar âdud ad allade dêse ........ |
...... mârmmalevarannegam urkkuvarannegaṃ raṇôt- |
sava-madar apparannegam .. ḷurkkeya Bijjiga-bhûpan eydi.... |
nevaram a ........... sadannevaraṃ kaḷaḷchidan- |
nevaram adirppa...... ..... mâḷd esedannevaraṃ raṇâgradoḷ ||

kanda || int enisi negaḷda sarvâ- |
bhyantara-siddhiyoḷe Sântaḷige-nâḍaṃ vi- |
krânta ........ ni- |
śchintaṃ śrî-Bijja-bhûpan âtana tammaṃ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantaṃ jayâṅganâ-kântaṃ baḷavad-ari-nṛipa-...... vairi-gharaṭṭaṃ saṅgrâma-jattala .......... dakshiṇa-diśâ-kavâṭam ripu-kâḷakûṭaṃ dâna-vinôdan Îśvara-vara-prasâdaṃ śishṭa-janâdhâraṃ ........... chintâmaṇi subhaṭa-śirômaṇi kîrtti .. râya-ṇaṃ nîti-pârâyaṇaṃ śauryya-mârttâṇḍaṃ nuḍidante gaṇḍaṃ gôtra-pavitraṃ kadana...... dhikyaṃ sâmanta-mâṇikyaṃ raṇa .. ya-kâraṇan aṇṇana gandha-vâraṇaṃ namâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-sâmantaṃ Gônarasaṃ

vṛittaṃ || ari-bhûpâḷôgra-vîra-pramukha .......... dapaṃ kondapaṃ mach- |
charadind erbaṭṭipaṃ muṭṭipan atibharadin ...... paṃ barddapaṃ kô- |
vara ........ ṟane tiripidapaṃ suttipaṃ mu ........ |
. ...... śrî-Gôna-bhûpaṃ praḷaya-śikhi-śikhâṭôpa-kôpa-pratâpaṃ ||

kandaṃ || Harana niṭilâkshi-vahni- |
sphuraṇaṃ Muraharana .......... |
Surarâja-vajram enipudu |
dhuradoḷ ripu-nṛiparge Gôna-bhû .......... ||
.. hava-raṅgadoḷ ahita-sa |
........ d iṟidu noṇedu taṇiyade mattaṃ |
drôharan aṟasuttirppudu |
............. asi Gônugana ||
â ...... jaḷamaṃ | pîrva maruḷ paṟida mûḷeyaṃ moḷakâlam |
kârva maruḷ ... .. | .... Gônan iṟidu geld âhava ... ||
......ḷ arâti-b hûbhuja-baḷaṅgaḷan ugra-bhujâsiyoḷ khaṇil- |
khaṇil ene ............ g ire mâḍi sam .... |
.. ṇagaḷa nettarim neṇadin aḷgaruḷindame bhûta-kôṭiyaṃ |
taṇipa negaḷteyaṃ paḍeda.. .................... ||
............. Dharaṇî- |
jâteg Arundhatige Ratige dorey enisida vi- |

khyâta-yaśô-nidhi-vasu- |
dhâtaḷa . . . . . . tu negaḷd . . . . ||
. . . . . . . . . . . . Jâkabb- |
arasiye tann agra-mahishiy âguttire Gô- |
narasam̤ dânada dharma . . |
. . . . . . . . . . . . . . . . sale negaḷdam̤ ||
. . . . . . . . yaśasviy endu vibudhâśrayan endu viśêsha-dâniy end |
udita-guṇâḍhyan end adi . . . . . . kûrida . . . . . . . . . . . . |
. . . . . . . . . . . . man end akaḷaṅka-charitran end id êm̤ |
paduḷidan endu kîrttipudo Gônuganam̤ sakaḷâvanî-taḷam̤ ||
pasarisi nîḷva śâḷi teṟa . . . . pirid unmadâḷi ba- |
ggisuva pikâḷi pushpita-latâḷi vichitra-vanâḷi kûḍe taḷt |
esad ire sanda Sàntaḷige-nàḍoḷ apûrvvam enalke dhâtri ba- |
ṇṇisutire tanna dharmmamane peḷchisidam̤ sale Gôna-bhûbhujam̤ ||
sisu-madhupâḷi baggipa pikâḷi mada . . . . . . . . . . |
. . . . . gâḷi mâmaraṅgaḷoḷ î-vichitra-vanâḷi kûḍe taḷt |
esad ire sanda Sântalige-nâḍoḷ apûrvvam enalke dêgulam̤ |
. . . . . . . . . . . . . . mâḍisidam̤ sale Gôna-bhûbhujam̤ ||

va || ene negaḷda Gônarasam̤ Sântaḷige-sâsiramumam̤ dushṭa-nigraha-viśishṭa-pratipâḷanadim̤ sukha-saṅkathâ-vinôdadim̤ râjyam̤ geyyuttam irdda piriyam̤-guṇada Kumârasvâmi-bhaṭṭa-sômayâjigaḷge sâsirada . . . . ge Andhâsuraman agrahâram̤ mâḍi koṭṭalli Gônêśvara-dêvarumam̤ S'auryyamârttâṇḍa-dêvarumam̤ pratishṭhe-geydam̤ pra . . . . . . nam enipa dêvâyatanamam̤ mâḍisi | S'aka-varsha 964 neya Chitrabhânu-sam̤vatsarada Vaiśâkha-śuddha-akshaya-tṛitiye-Âdityavâra-saṅkrântiyandu || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-japa-samâdhi-sampannar anêka-tarkkâdi-śâstra-pârâvâra-pâragar avadâta-kîrtti-dhvajar amaḷina-charitrar pParvvatâvaḷiya Kâḷâmukha-tapôdhanâgragaṇyar appa śrîmad-Vâdirudra-paṇḍitar ||

vṛittam || Kâṇâdê Kaṇabhug Bṛihaspati-matê Vâchashpatiḥ Kâpiḷê
mârggê'yam̤ Kapiḷas svayam̤ Sugata-śâstrê Saugatânâm̤ guruḥ |
Mîmâm̤sâdhigamê'pi Jaimini-munir Nyâyê'kshapâdaḥ kshitau
śabdê Vyâla-ku . . . . . . . . . . S'aivê S'ivas sâmpratam̤ ||
nikhiḷâtmîyâtma-tatva-prakaṭana-paṭu-śishṭêshṭa-hṛit-padma-chaṇḍâm̤- |
śu kha-sindhûrmmîndra-nâgâmbuja . . . . kara-nîhâra-dhâtrîdhra-Gaurî- |
sakha-hâsâbhâsa-kîrtyâbharaṇan esedapam̤ dvishṭa-darpishṭa vidvan- |
mukha-mudram̤ . . . . . . . . mṛidu-madhura-gabhîrôkti-sampat-samudram̤ ||

va || ene negaḷda Vâdirudra-paṇḍitara śishyar yyama-niyama-svâdhyâya. . . . . dhâraṇâ-japa-samâdhi-sampannar appa śrîmat-Kriyâśakti-paṇḍitargge kâlam̤ karchchi dhârâ-pûrvvakam̤ mâḍi Gônêśvara-dêvara maṭhamumam̤ S'auryyamârttâṇḍa-dêvara sthânamumam̤ koṭṭ alliya tapôdhanargge vidyâ-dânam âge Andhâsuram̤ panne . . . . Maṇbâḷam̤ Gorava-vâḍam̤ mâḍi sarvva-namasyam̤ biṭṭu | S'auryya-mârttâṇḍa-dêvara dêgulada nelagaṭṭina nairutyadim̤ mûḍal (*rest contains details of boundaries and usual final phrases and verses*) Santôjam̤ gaṇḍarisidam̤ maṅgaḷa mahâ śrî śrî || î-S'auryyamârttâṇḍa-dêvara Gônêśvara-dêvara degulagaḷam badi salisuva kambâṟa Chikkage Maṇbâḷa aiyvatt-eraḍu gêṇa gaḷeya . . . . keyyam̤ sarvvanamasyam̤ mâḍi koṭṭar śrî-Gônarasar maṅgaḷa mahâ

109 (*bis*)

*At the same village, on Gônêriguḍḍa.*

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvaram̤ parama-bhaṭṭâra-kam̤ Satyâśraya-kuḷa-tiḷakam̤ Châḷukyâbharaṇam̤ śrîmaj-Jagadêkamalla-Dêva . . . . ttarâbhivṛiddhi-

pravarddhamânam âchandrârkka-târam-baram saluttam ire tat-pâda-padmôpajîviy appa Bijjarasana kuḷa-kramam ।

kandam ॥ śrîmach-Chaḷukya-vaṃśa-si- ।
khâma . . . . . . . . van âtana putram ।
Bhîma-baḷam Chôḷarasan- ।
g î-mahi pogaḷalke puṭṭidaṃ Bijjarasaṃ ॥

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ kîrtty-angaṇâ . . . . Pattaraḷi-praḷaya-Kâḷaṃ Bhillama-diśâpaṭṭaṃ Paṭahakôṭâ-gharaṭṭaṃ Baṇṭuga-mada-bhañjanaṃ jayâṅganâ-manôrañjanaṃ Chaṭṭuga-madêbha-pañchânanaṃ Toraha̤ra-Mâṛi daṇḍiṃ munn-iṟivaṃ asahâya-śauryya Mandara-dhairyyaṃ aṇṇana-vajra nâmâdi-samasta-praśasti-sahitaṃ śrî . . . . . .Bijjarasaṃ ॥

vṛittaṃ ॥ dhareyoḷ pratyaksha-Bhûrisrama-mahipati kirtty-aṅganâdhisvaraṃ Pa- ।
ttaraḷi-prâḷêya-sûryyaṃ Torahara-Javan â-vairi-saṃhâ . . . . ।
. . . . . . Bhîma-śauryyaṃ vikaṭa-Paṭahakôṭâ-gharaṭṭaṃ jaya-śrî- ।
vara-paṭṭaṃ sandan enduṃ negaḷda-daḷake Gôpâḷan ugrâri-śûḷaṃ ॥
Toṟagaleyaṃ kshaṇârddhadoḷu koṇḍ agi . . . . . . . . . ।
neṟad iral aṭṭi muṭṭi piḍid ôvade Bêḍara bêran eyde ki- ।
tt uṟad idirântaraṃ taṟida vîra-bhaṭâgraṇi Bijjagaṅge haṃ ।
Toṟahara-Mâriy emba pesar âdud ad ella . . . . . . . . ॥
bavaradoḷ êno mârmmalevar annegam urkkuvarannegaṃ raṇô- ।
tsava-madar apparannegam aḷurkkeya Bijjaṇa-bhûpan eydidan- ।
nevaram avuṅkadannevaram oḍḍi . . . . . . ḷalchadan- ।
nevaram adirppavannevaram âḷd esedannevaraṃ raṇâgradoḷ ॥

kandaṃ ॥ int enisi negaḷda sarvvâ- ।
bhyantara-siddhiyoḷe Sântalige-nâḍaṃ vi- ।
krântadin âḷuttire ne . . . ।
. . . . . . . . .jja-bhûpan âtana tammaṃ ॥

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêsvaraṃ kîrtty-aṅganâdhisvaraṃ balavad-ari-nṛipati-nishkaṇṭaṃ Bijjana baṇṭaṃ vairi-gha . . . . . . va-jattalaṭṭaṃ Dakshiṇa-diśâ-kavâṭaṃ ripu-kâla-kûṭaṃ dâna-vinôdan Îsvara-vara-prasâdaṃ śishṭa-janâdhâran êkâṅga-vîran bhṛitya-chintâmaṇi subhaṭa-sirômaṇi kirtti-Nâ. . . . nîti-pârâyaṇaṃ śauryya-mârttaṇḍaṃ nuḍidante gaṇḍaṃ gôtra-pavitraṃ sâhasâdhikhyaṃ maṇḍaḷika-mâṇikyaṃ raṇa-vijaya-kâraṇaṃ aṇṇana-gandha . . . . nâmâdi-samasta-praśasti-sahitaṃ śrîmat-Traiḷôkyamalla-Dêvara śrî-pâda-paṅkaja-bhramaraṃ śrîman-mahâ-maṇḍa-ḷêśvaraṃ Gônarasaṃ ॥

vṛittaṃ ॥ śrî-râmâ-ramaṇî . . . . ddhura-raṇâvâsârjjitôdyaj-jaya- ।
śrî-râmâ-ramaṇîyan Îśagiri-kâśâkâśa-bhâsvad-yaśaś- ।
śrî-râmâ-ramaṇîyen endu pogaḷvar ssânandadindaṃ vachaś- ।
śrî-râmâ-ramaṇîyan artthi-janatâ-Kânînanaṃ Gônanaṃ ॥
vidita-yaśasviy endu vibudhâśrayan endu viśêsha-dâniy end ।
udita-guṇâḍhyan end adhika-sâhasan endu . . chiy endu kû- ।
riḍan ivan end udâtta-manan end akaḷaṅka-charitran end id êṃ ।
paduḷidan endu kirttipudu Gônuganaṃ sakaḷâvanî-taḷaṃ ॥

kandaṃ ॥ Harana nitiḷâkshi-vahni- ।
. . . . naṃ Muraharana chakram Abja. . -pâśaṃ ।
Surarâja vajram enipadu ।
dhuradoḷ ripu-nṛiparge Gôna-bhûpana karavâḷ ।

adig adige bagedu bhâvisi |
todarvara .. ralche ninna kûr-asi yamb î- |
padematu gêḷdu Gônuga |
pudukeya moladante .. butippar mMalepar ||

vṛittaṃ || anatârâti-mayûra-Târaka-ha . .. nange maṟântu kây- |
vanoḷ âṭand idirâmpavange nosaloḷ-kaṇ nîla-kaṇṭhaṃ gajâ- |
jinamaṃ sindhu-jaṭâgram ugra-phaṇi-hâraṃ vyâghra-charmmaṃ triśû- |
ḷa .. grâyudham emb iv ên oḷava pêḷ sangrâma-rangâgradoḷ ||

kandaṃ || âhava-rangadoḷ ahita-sa- |
mûhaman iṟidalli konkid asiyaṃ matt ond |
âhavado .... ḷu tirdduva |
sâhasadoḷ gaṇḍan alte Bijjana-baṇṭaṃ ||

vṛittaṃ || karavâḷaṃ saṟṟasaṟṟend oṟeyin abhayan â-kirttan â-kirttan âtaṃ |
bare gaṇḍar ppêḷi mâ ......ṭina birudaṃ mâṇbud iṃ mâṇbud aitan- |
d arasankaṃ gondapaṃ kondapan atikupitaṃ mâṇan end aḷki baḷkutt |
ire kâyipind âḷdu porddaṃ Keṟega.. .. .. n emb irbbaraṃ garbbadindaṃ ||
ari-bhûpâḷôgra-vîra-pramukhaman iṟid âṭandapaṃ kondapaṃ ma- |
chcharadind erbbaṭṭipaṃ muṭṭipan atibharadiṃ nêrddapaṃ siḷdapaṃ kô- |
vara chakra .. radiṃ tiṟṟane tiripidapaṃ suttipaṃ muttipaṃ san- |
garadoḷ śrî-Gôna-bhûpaṃ praḷaya-śikhi-śikhâṭôpa-kôpa-pratâpaṃ ||
turaga-daḷaṃ padalvaḍe kadangi ghaṭâvaḷi tâgi matte ni- |
ttarisade bhîtiyiṃ peḷaṟi bâyviḍe kinkara-yûtha maggi tagg- |
ire bisu-nettar uṇmi pariyuttire sangara-ranga-bhûmiyoḷ |
paridudu bhâppu bhâppu majha bhâpp enal aṇṇana gandha-vâraṇaṃ ||
paṟida śirangaḷiṃ kedaṟi birdda gajangaḷim âḍuv aṭṭeyiṃ |
suṟid aruṇâmbuvaṃ naliva râmeyariṃ peṇadatta sârvva-pen- |
teṟeyarin alli mâṃsa-rasamaṃ savid âḍuva rakkasargge pal- |
deṟeva maruḷgaḷiṃ sa ...... m âsuram âdudu Gôna-bhûpaniṃ ||

kandaṃ || ârvva maruḷ aruṇa-jaḷamaṃ |
pîrvva maruḷ paṟida mûḷeyaṃ moḷakâlaṃ |
kârvva maruḷ śabaḷâge |
pôrvva maruḷ Gônan iṟidu geld âhavadoḷ ||
ari-bhûbhṛid-baḷa-Kâḷa-daṇḍan ohohô kondikkipaṃ mukkipaṃ |
nirutaṃ porddapav iḷdu pîrddapan elê mad-raktamaṃ kûḍe kin- |
karar appaṃ śaraṇ emba mâtanan iḷâ-vikhyâtanaṃ nichcham end |
ari-varggaṃ kudiyuttam irddapud id akkuṃ Gônan-âḍambaraṃ ||
raṇadoḷ arâti-bhûbhuja-balangaḷan ugra-bhujâsiyoḷ khaṇil |
khaṇil ene taḷtu poydu padaliṭṭavol âg ire mâḍi sanda bal- |
kaṇigaḷa nettariṃ nêṇadin aḷgaruḷindame bhûta-kôṭiyaṃ |
taṇipi negaḷteyaṃ padedan î-dhareyol sale Gôna-bhûmipaṃ ||

kandaṃ || pusiy altu malegaḷ-êḷuma- |
n ... yoḷ aredante mâḍi mâṇade mattaṃ |
kisukaṇchi nôḷpan end en- |
d asu pôdapuv alte nettiyiṃ maleyavara ||

vṛittaṃ || dhuradoḷ Gônuga-bhûpa ninna niśitâstrâghâtadiṃ satta bbû- |
para peṇḍir bisusuyye nîḷva śikhi tannaṃ muṭṭe nond indu nit- |

tarisal tân aṇam âṟad Îśvara-jaṭâjûṭâṭavî-sindhu-sî- |
varmam sêvisal irddan untu .. śigaṃ dêvaṅgam ê-sammadaṃ ||
toḍarva virôdhig eṇṭ-erdeye mîṟuva vairige mûṟu-kaṇṇe mâr- |
nuḍivavan êṃ Chaturbhujane machcharip-aṇṇale Barmmanoḷ baraṃ |
piḍidane mîṟi bâḷvaḍ avan êṃ Javanê kaḍi keydu kâdal end |
oḍarisuvâtan êṃ Bhujaga-marddananê kali-Gôna-bhûpanoḷ ||

**kandaṃ** || dhuradoḷ Gônuga ni.. |
ari-narapâḷara śiraṃ Kapâḷige mâṃsaṃ |
maruḷiṅge karuḷa bambal |
narigaḷg aruṇâmbu śivege sôvata...... ||
Gônaṃ peṇad iṟideḍeyoḷ |
mânasar-aḍagiṅge... si bhûta-gaṇaṃ pê- |
râneya neṇanaṃ tind erd |
ânandade kûḍe nalidu narttisut irkkuṃ ||

**vṛittaṃ** || ele kêḷ Gôna-mahipa ninna yaśamaṃ S'rî-kântey âśântyado- |
.... sirdd unmada-danti-danta-yugadol tann arttiyiṃ kaṭṭid-u- |
yyalan ânandadoḷ êṟi dig-vaniteyar ttûgalke.. ḷ-guṇaṅ- |
gaḷan âlôḷa-madâḷi-mandra-madhura-...dhvânadiṃ pâḍidaḷ ||
Surarâjaṃ S'ikhi Kâḷa Nairuti Jaḍêśaṃ Mârutaṃ Yakshan Î- |
śvaran Ambhôjasakhaṃ Niśâkara Dharitrî-putrakaṃ Saumya bhâ- |
sura-Vâchaspati Sukra Paṅ[gu] Tama Padmôdbhûta-Chakrîśar â- |
daradiṃ mâḍuge Gonugaṅge negaḷd â-dîrghâyumaṃ śrîyumaṃ ||
yô bhûmau.. ari-paksha-nichayê kântâ-manôrañjaka-
.. śastrâgamapâragô ripu-nṛipa-kshôṇîdhra-vajrâyudhaḥ |
yô Rêvanta ivâśva-śâstra-vishayê vikhyâtavân śauryyavân
sô'yaṃ Gôna-mahipatir vvijayatê sâmanta-chûḍâmaṇiḥ ||

**ślôkaṃ** || saṅgrâma-bhûmau ripu-jattalaṭṭaḥ
kântâ-Manôjaḥ kavi-kalpa-bhûjaḥ |
śrî-Gôna-Râjô bhuvi Dharmma-râjô
jîyâch chiraṃ Bijjana-baṇṭa-nâmâ ||

**kandaṃ** || âta .... vadhu Dha riṇî- |
jâteg Arundhatige Ratige dorey enisida vi- |
khyâta-yaśô-nidhi nṛipa-vani- |
tâ-tiḷakaṃ Jâkaṇabbe vasudhâ-taḷadoḷ ||
dhareg intu negaḷda Jâka- |
.. siye tanag agra-mahishiy âguttire Gô- |
narasaṃ dânada dharmmada |
parôpakârada vinôdadoḷ sale negaḷdaṃ ||
jagav emb î-vanitege nage- |
mogam ene sandirdda Sâ...ge-sâsiramaṃ |
jagadoḷ paḍedaṃ nṛipan en- |
tu gaḍ ene kittaḷi-kadaḷi-nâraṅga phalaṃ ||
beḷasaṃ pêḷvaḍe karbbuṃ |
kaḷaveyum eley-aḍake teṅgu-mañ-phalaṃ |

........ meḷas ivu per- |
bbeḷas aḍaviya beḷasu piridu kô .. negaḷa ||
arisinamum êleyakkiyum |
eraḍuṃ bâḷaṅgaḷ onde vastuv anêkaṃ |
piriduṃ beḷavudarindaṃ |
.. r embud aṇav illa Sântaḷige-sâsiradoḷ ||
beḷevudu beḷd-endaḍe baḷi- |
k uḷideḍeyaṃ pogaḷavêḍa maḷegâladoḷ â- |
gaḷum uḷiyadu beṭṭada sari |
veḷeyada ..... dum illa pasav î-nâḍoḷ ||
kêdage sampige nâgaṃ |
hâdariy adirgunte surayi vakuḷa lavaṅgaṃ |
jâdi-modalâd anêkaṃ |
pû-dônṭaṃ surabhi-parimaḷâmôdaṅgaḷ ||
jaga.. samaṃ patraṅgaḷu |
mugilaṃ jyôti-lôkamaṃ pôga .... |
eḷeyoḷ esedirppa tâvare- |
goḷaṅgaḷ ûrûroḷ oppi tôrppuvu palavuṃ ||
triṇa-kâshṭha-jaḷa-samṛiddhaṃ |
praṇavâ......... vêda-śastraṅgaḷ bhû- |
shaṇam âge palabaruṃ Brâ- |
hmaṇar irppar lôka-pûjyar adu-kâraṇadiṃ ||
ene sanda Sântaḷige-nâ- |
ḍan anêkarum âḷdar avaṟol munnaṃ kî- |
rttanamam . ... disidaṃ |
......... enal Gôna-Râjan ûrjjita-têjaṃ ||
kaṭṭisidaṃ keṟeyaṃ Mô |
riṭṭigeyoḷ Tarddavâḍi-nâḍoḷag îgaḷ |
kaṭṭi keṟe bhâvi dêgulam |
iṭṭ ârave...... nṛipâḷakanaṃ ||

vṛi || âravey embud âvud ene kêḷire pêḷven anâgatôkti kâl- |
ûran anêkamaṃ dvijarge goṭṭudarindam av agrahâram â- |
hâruvarinda mâḍi...de vichitra-vanâḷiya.. |
dhâriṇiy ellam ên ariyaṟê nirutaṃ nuḍidante-gaṇḍanâ ||
pasarisi nîḷda kemp aḍarda śâḷi-teṟad iḷiv unmadâḷi ba- |
ggisuva pikâḷi .... pu.. tâḷi vichitra-vanâḷi kûḍe taḷt |
esad ire sanda Sântaḷige-nâḍoḷ apûrvvam enalke dêgulaṃ |
basadiyum agrahâram ene mâḍisidaṃ sale Gôna-bhûbhujaṃ ||

vachana || ene negaḷda Gônarasaṃ Sântaḷige-sâsiradoḷ dushṭa-nigraha-viśishṭa-pratipâlanaṃ mâḍi sukhadiṃ râjaṃ geyyuttam Andhâsuradal irddu | Ŝaka-varsha 964 neya Chitrabhânu-saṃvatsarda Chaitra-śuddhâkshayatritîye-Âdityavâraṃ saṅkrântiyandu | svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-japa-samâdhi-sampannar appa śrîmat-piriyaṃ-guṇada Kumârasvâmi-bhaṭṭa-sômayâjigaḷge śâsirada mûnûrbbara bharaṇam âge Andhâsura-panneraḍuman agrahâram âge kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi koṭṭalli (*rest contains details of gift and usual final phrases and verses*).

kandaṃ || annamaṃ âr bbanḍaḍam ill |
ennade Gônarasa .........Kûḷasamudraṃ |

ponnam mâṇige maduvige ।
mannisi kuḍe nâmam âyitu Dâna-vinôdam ॥
i-śâsanamam Būvôjana magam Barmmôjam kaṇḍarisidam mangaḷa

## 110

*At Saṇṇachaṭikoppa (same hobli), on a vîrakal near the tank.*

namas tunga-&c. ॥

svasti samasta-praśasti-sahitam śrîman-mâ-maṇḍalêsvaram satya-ratnâkaram śaraṇâgata-vajra-pañjaram(y)aras-anka-karagasam birudar-ankusam mûrtti-Nârâyaṇa viḷâsa-vallabham vayiri-maṇḍalikara-gaḷa-gaṇḍa-gattari hannondu-maṇḍaḷikara gaṇḍa ant embara gaṇḍa Koṇkaṇiga-bêṇṭegâṟa Kadamba-Râya-vibâḍa vîra-dhavuḍe vîra-pañchatuvara-pratishṭhâchâryya maleya-tottaḷaduḷiva mûṟu-lôka-jagadvaḷa kaṭṭibâri Karabatta-mallan appa Kaḷinâtha-dêvara dibya-śrî-pâda-padmârâdhakam para-baḷa-sâdhakarum appa vîra-Kôṭi-Nâyakaru sukha-sankathâ-vinôdârtthadalli râjyam geyuttam ire vîraroḷam vitaraṇadoḷu *kâruṇya-karatayamśamam satanadoḷu 1213 neya Nandana-samvatsarada Chaitra-śu 10 Guru dalu ॥ śrîmatu Kôṭi-Nâykaru vukhaḍige naḍu Mêcha-Nayka Dêsu-Nâyka kâḷagadali Âlura Jakke-Nâyakanu Kamadura kâḷagadoḷage bîrara muṟidu â- .. taḷaduḷidu kudureya kutti taḷit(iḷ) iṟidu meṟedu sura-lôka-prâptaru mangaḷa mahâ śrî । ondu-mattaru bhûmiya biṭṭa-vivara tôṭada keya Chungana-moraḍu-modalâgi Attiya-keya-modalâgi staḷa mûṟu kammu maṇṇu sahita mattalu vondu Jake-Nâyakana heṇḍati-makkaḷige saluh .. tâgi Kôṭi-Nâyakaru â-Jakkeyana vîrâḷâpakke mechchi â-chandrârka-târam-baram koṭṭa bhûmi ॥

Kôṭi-nṛipan alte naḍad â- ।
kôṭi-balam berasu vîra-Mêchanoḷ iṟiyal ।
kôṭisi gelal arid enal â- ।
nôṭaka-janav ârddu pogaḷe Jakkeyan iṟidanu ॥
toṭṭan-iṟidante kudareya ।
taṭṭinoḷ ant eyde pokku Kôṭi-nṛipâḷam ।
neṭṭane porad âḷ aggada ।
jaṭṭigan Âlûra Jakka kautuka-vîram ॥

ant âtan iṟidu meṟadu sura-[lô]kada sukhaman eydidan attal ittan âtan-aḷiyam ।

tannaya mâvana vîraman ।
unnata-guṇa-niḷaya Mêchigam nere kêḷvâ ।
mannaṇeya vîra-śâsanad ।
unnateyim mâḍi niṟisidam dhare pogaḷal ॥

## 111

*At Hosûru (same hobli), on a stone in the kân in the back yard of the house of the Haḷepaikas.*

śubham astu svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1634 neya Nandana-samvatsara Jyêshṭa-ba 7 yu Stiravâradalû śrîmatu-sajjana-śuda-Sivâchâra-sampannar âda dyâvâ-prithivi-mahâ-mahattina........ Venkaṭappa-Nâyakara bhakti Ânandapurada Champakâsarasi-mahattina dharma-simhâsanada maṭhake.......... mahanta-dêvaru tamma bhaktiyalu yidê Ânandapurada Champakâ-sarasi-mahattina-maṭha-dharmakke namaskâra mâḍi koṭṭa patrada haṇavinalli Viśvanâthapurada agrahârada mahâjanangaḷa kayya .. krayakke tegadu-kkoṇḍu Haiatâḷa-sîme-vaḷagaṇa ...... grâmake pratinâma Basavarâjapurada-grâmake śrîmatu-Keḷadi-Basavappa-Nâyakaru barasi-koṭṭa-nirûpa-pramâṇu râya .... 266¾ yinnûra-aravattu âru-varaha mupâgada grâmake nirvighnam astu śrî ।

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* So in the original.

## 112

*At Basava-Nellûru attached to Hosûru (same hobli), on a vîrakal in front of the Îsvara temple.*

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêśvara .............. sâ ...... mṛigamadâmôda Sântara-kuḷa-kumudinî-saśâṅka-mayûka Toṇḍa-maṇḍalika-gaṇḍa-prachaṇḍa Sântarâditya Siṅggi-Dêva Sântalige-nâḍu .. agrahârado .. râjyaṃ geyyuttam ire tatu-pâda-padmôpajîvi || ........ ........... saṃvatsara-Pausya-mâsa-Sômavâradandu .... Âlûra Eregana aḷiya Bîra-Kemmâriyagam âtana sati Saṇṇabegaṃ su-putraṃ kula-dîpaka puṭṭida saṅggarakke bîra || Posagunda Bîrarasaṃ muḷida .. grahârama ....... leyura sere turuva koṇḍu Bîrarasa naḍapida ... Chiga ........ taḷut iṛidu sura-lôka-prâptan âda

jitêna labhyatê &c. ||

svasti .. vaḷigeya puṭṭida Sântôjana putra Kakkôja mâḍîda

## 113

*At the same place, on a 2nd vîrakal.*

namas tuṅga-&c. ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram uttara-Madhurâdhîśvaraṃ Paṭṭi-Pomburchcha-pura-varêśvara Padmâvatî-dêvî-labdha-vara-prasâdaṃ mṛigamadâmôdaṃ Triyaksha-kshmâ-sambhavaṃ Sântarâdityaṃ sakaḷa-jana-stutya nîti-śâstrajña biruda-sarvvajña Toṇḍa-maṇḍaḷika-gaṇḍa-prachaṇḍa biruda-Kumâra vairi-bhêruṇḍa satya-Râdhêya saucha-Gâṅgêya para-nârî-sahôdara nâmâdi-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêsvaraṃ vîra-Sântara Siṅggi-Dêvanu Sântaḷige (*rest illegible*).

## 114

*At the same place, on a 3rd vîrakal.*

namas tuṅga-&c. ||

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêśvaraṃ uttara-Madhurâdhî ... Paṭṭi-Po .. pura-varâdhîśvaraṃ Padmâvatî-dêvî-labdha-vara-prasâdaṃ namâdi-prasa ...... hâ-maṇḍaḷêsvaraṃ pratâpa-bhuja-baḷa-Sântaran enisida Siṅgi-Dêva Sântaḷige-sâ ........ thâ-vinôdadiṃ râjyaṃ geyyuttam ire || svasti samasta-praśasti-sahitaṃ ........ haḷḷi-nâḍu-mûvatumam agrahâraṅgaḷaṃ sukhadiṃ râjyaṃ geyyuttam ire .... śasti-sahitaṃ Âlûra puṭṭida śrîmatu-sâmanta-Taileyana magaṃ Lokka ...... sukhadim iralu || Saka-varshada 1089 neya Pârthiva-saṃvatsarada Chaitra ........ da-vâradandu svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêsvaraṃ Bijjala-Dêvaruṃ Sântaḷige ...... bessapuduṃ ... ya-daṇḍanâyakanu ......... nâykanuṃ Jagaddêvarasaru su ... dana berasu bandu Andhâsuradali bîḍa biḍuvalli | Sattavôdili Vikramâditya-Dêvanuṃ Bandaṇikeya Sôyi-Dêvanu Udareya Ekkalarasanuṃ Guttiya maṇḍaḷikanuṃ yint ivar-ellarum ondâgi Hosagundake banda Bîrarasara kûḍikoṇḍu naḍadu kaṭaka-daṇḍu mutti kâduvalli Hosagundada Beḷagâvuṇḍana magaḷu Bîmayabe-Nâyakitigaṃ Doṇama-Nâyakaṅgaṃ puṭṭida suputraḥ kuḷa-dîpakan ene negaḷda Kali-Mâra .... ântu dhuradoḷu tâg idiroḷ irdda kudareya daḷam ellaman samarâṅgadoḷu taḷt iṛidu mêlâḷa talegaḷa koṇḍu kâlâḷ-ellamaṃ pâda-ghâtadiṃ .... ge meṭṭiyum ante naḍedu Kali-Mâraya-Nâyakan âji-raṅgadoḷu ||

vṛi || ânta-virôdhi-sênegaḷa nâyakar ellaran aḍubaḷey |
.... kôlukaṇa ....... pari ... |
chaḷa puṭṭi âdidavu Kali-Mâraya-Nâyaka |
....................................... ||

## 115

*At Kipaḷi (same hobli), on a vîrakal in front of the Îśvara temple.*

namas tuṅga-&c. ||

........ Paṭṭi-Pomburchcha-pura .............. âditya sakaḷa-jana-stutya .......... mahâ-maṇḍaḷêśvaraṃ Kumâra .......... .. thâ-vinôdadiṃ râjyaṃ geyva ................ bîra ... ........ paḍeda ...... dêviya ........ va-saṃvatsarada Chaitra-suddha-dasamiy Âdivâradandu ............ Râmôjane mâḍida rûvâri Vîtarâga ||

## 116

*At Taṅgalavâḍi (same hobli), on a vîrakal near the ruined Îśvara temple.*

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaran uttara-Madhurâdhîśvaraṃ Paṭṭi-Pomburchcha-pura-varâdhîśvaraṃ Padmâvatî-labdha-vara-prasâda mṛigamadâmôda nâmâdi-samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ pratâpa-bhuja-baḷa .... ra-Dêva pṛithvî-râjyaṃ geyyuttaṃ ire || Saka-varsha 1093 neya Vikriti-saṃvatsarada śrîmat-Kumâra-Bîrarasan-aṇṇa sâmanta-Muda-Gauṇḍana ku ...... Gâṅgêya purusha-Nârâyaṇa aras-aṅka-gâḷa sâmanta-Muda-Gâvuṇḍana tamma Hemmaḍiyarasanuṃ Âlavaḷḷiya bayaloḷage kâdu ........ re ||

vṛi || hiriya-Harikadalu puṭṭida Cheṭṭi-Seṭṭiya magaṃ Bammi-Se- |
ṭṭi âtan aṇugina sati bhû-lalanege samânam enipaḷ |
kula .. .... Haṇṇivûra maṇḍaḷika Kâḷa-Se- |
ṭṭiya magaḷ Chauḍabbe pati-hita-bratey enipaḷ ||
ant â-dampati-udarada |
kânteyara ...... |
................ |
........ yoḷu negaḷdaṃ ||
jôḷadapâḷiya riṇamaṇ |
kaḷiyalu tane ...... |
chhaḷaṇ nile biṭṭen ântu (keṅgariyarkke) |
Keḷayabe .............. râgradoḷ ||
ânt ari-sênegaḷ ese vi- |
krânta sa .. .. tandaṃ |
................. |
...... yasi dhuradoḷu kolda ||
.......... |
.... doḷ irid aṇmidavaṃ |
............... vimâna- |
v idiram bare Biṭṭeyanan ê- |
risi sura-kanneyar oydu Sivapurama pokka ||

va || âtana tâyi Chauḍabe âtan aṇṇa hiriya-sâmanta-Mûḍa-Gâvuṇḍanu hûḍ-âru beḷe-geyi karava-hasuva dâna koṭṭu kalla nilisi svarga .. na mâḍi | rûvâri Mârôjana maga Bammayana śilâ-likita svasti śrîmatu Mûḍa-Gauṇḍa teṅka-bayaloḷage .. da keyya Biṭṭeyaṅge nettar-goḍagi âtana magaṃ Bammigaṅge Himbaniṅge salise idan aḷidava kavileya konda pâtakan akku

## 118

*At Mallandûr (same hobli), on a stone in mâstikal-hakkal in front of the Dêvarakere.*

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭâra-kaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêvaru râjyaṃ geyyuttam

ire Saka-varsha 983 neya Subhakritu-samvatsarada Mâgha-suddha-trayôdasi-Sômavâram uttarâyana-saṅkrântiyandu yama-niyama-svâdhyâya-dhyâna-dhârana-maunânushṭhâna-parâyaṇar appa śrîmad-agrahâra-Maleyandûra mahâjanakke Kâśyapa-Vatsa-Naidhruva-gôtra-pravarada Kuppayyana maga Aṇṇamayyaṃ pâda-pûjeyam koṭṭu koṇḍuṃ satrakke devasa onduṃ nâlvaru Brâhmaṇar uṇbantâgi biṭṭa keyi (*rest contains details of gift and usual final verses and phrases*).

aḷidavan idan ekkôṭiya- | n aḷidaṃ tîrthaṅgaḷan anituman ôrant |
aḷidaṃ pasuvaṃ pârvvara- | n aḷidaṃ meyy aḷidar .. ajugujig iḷida ||

sûryya-grahaṇadandu ...... mûvara-dêvarge nandâ dîvigege...... ûru pratipâlisuvudu | Barmmôja kaṇḍarisidaṃ maṅgaḷa mahâ śrî

## 119

*At the same village, on a vîrakal in front of the Râmanta temple.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-prithuvî-vallabha mahârâjâdhirâja paramêsvara Satyâśraya-kuḷa-tiḷakaṃ Padmâvatî-dêviya vara-prasâda sâmantar-âditya .... stutya nîti-śâstrajña birud-aṅka-Bhîma sâhasa-malla aras-aṅka-gâḷa gaḷa-gaṇḍagattaṟi Toṇḍa-maṇḍaḷikara gaṇḍa honna koṭṭu kudureya kaṭṭuva maṇḍaḷikara gaṇḍa Koṅkaṇiga-bêṇṭekâṟa Tribhuvana-maṇḍaḷika Bîra-Dêva prithuvî-râjyaṃ geyutt ire sukha-saṅkathâ-vinôdadim râjyaṃ geyyutt ire Bîra-Dêvana atibirudakaṃ Kandâra-Dêva munidu mahâ-pradhâna Bôvi-Seṭṭiyara kaṇḍu Bîrarasanaṃ hiḍidu-koḍu yand adake hasâda endu Kalasayala biṭṭu Kandâra-Dêvana mêge tânu nâḍu-prabhugaḷu tâvuṃ tâgi Malaya-Nâyaka svîkarisabêku yivana râyâtapa .. aṃ ... bahuduṃ kshaṇadali pôpar endu .. ralu parivâra badabaḍ enalu muguḷunali nagutta band al.... bandu .. nalke kâvar uṇṭu beleyand êkântara kuḷiduvu.... kâda ||

Jaṅgili-Nâykar-oḍa bahu- |
d aliḍên ân endu bâra endu tirigi taḷt |
iṟidu na .. ....... |
Haḷaya-Kâḷin iṟida samarâṅgaṇadoḷ ||

kaḍikaḍiyâge hôda baḷeyâge kâdaḍiyâge karuḷu sandu biddavanaṃ .. ... tavâ .. ... Haḷeya-Gûḷiya Kâḷeya-Nâykan iṟida samarâṅgaṇadoḷu || tâṇḍava-gaṇḍa mati tavagaṃ vairi-nâykara gaṇḍa tanag êke birid embara gaṇḍa jaga-birudaraṃ bâya bîyaga birudig antembara ... gûḷi Kâḷeya-Nâykan î-bandan endaḍe beṅgoṭṭ ôḍidaru Chauri-Nâyakam oppi.......... varushada Phâlguṇa-mâsa.. bahuḷa-bidige-Sukravâradalu Bîrarasana kûḍe talegoṭṭu âtaṅge nettaru-godege Kadageya bayaloḷage ondu mattalu Kumâra-Bammarasaru koṭṭa.. .. jarâdi sanda bhûmi (*usual final phrases*) maṅgaḷa mahâ śrî

## 123

*At Yedahaḷḷi (same hobli), on a copper plate in possession of Mallêguppada Puṭṭappa.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1529 neya Parâbhava-saṃvatsarada Jyêshṭa-śu 5 yalu śrîmad-anêka-brahmâṇḍa-bhâṇḍa-garbha-garbhîkruta-Vidhi-Madhusûdana-Tridaśâdhîśvarâdy-anêka-dêvatâ-makuṭa-maṇi-gaṇa-kiraṇa-dîptâdîpta-pâda-payôja Para-S'iva-lîlâ-svîkrita-kaḷêvararum appa śrî-Nandinâtha-śrî-Bhriṅginâtha-śrî-Vîrabhadra-dêvaru-mukhyarâda sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithuvî-mahâ-mahattin-oḷagâda Ânandapurada Champakâsadasi-mahattina maṭha-dharmake Yeḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Sadâśiva-Nâyakara pautrar âda Veṅkaṭappa-Nâyakara nirûpa viḍidu ubhaya-mârggada mûḍalu badagalu staḷa-vaḷanâḍu-muntâda aḍa-paṭale hâki hêruva mahâ-nâḍa setti-

samastaru namag-ella sadharmav âgabêk endu maṭada S'ivârpita-dharma(*back*)ke viḍida mûla-vîsada dharma-sâdhanada śâsanada kramav ent endare | Veṅkaṭappa-Nâyakaru âḷuva râjyada mêlu Ghaṭṭada vaḷagâgi sakaḷa-staḷa-mârgada-vaḷage sakala-naḍegaḷigû naḍe 1 ke $\frac{1}{16}$ vîsa mariyâdeyali sakala-thâṇedavaḷag ellâ pratyêka-vîsa-vîsavanu damma santâna-pârampareyâgi â-chandrârkka-sthâyavâgi dharmavanu naḍasi bâhevu endu koṭṭa dharmma-śâsanake ṭhânegaḷa vivara | Ikkêri-modalâda Sadâsiva Sâgara 'Sirivante Kesanûru Tavanidhi Gutti Jaḍeya Kupuṭûru Soraba Togarasi Kaḷûru Uḍugaṇi Jambûru Mahadêvapura Kumbasi Hâranahaḷḷi Ânadapura Mosarûru Pombucha Dânivâsa Âraga Durga Âgumbe Kôvi Baguñji Beḷare Kalasa Mêgunda Kiga Nemmâru Muttûru Muḍe Kâru Bidarûru Hulikallu Hannara Karaûru Sauḷanâḍu Sâvantanakaṭṭe Bhâraṅgi Âvinahaḷḷi ivu-muntâda sakala-ṭhâṇegaḷa vaḷagellâ koṭṭu bâhevu endu bhadra-śâsanavanu baradu namaskâra mâḍida ubhaya-nânâ-dêśa-sthaḷa-vaḷanâḍu-muntâda mahânâḍa seṭṭigaḷu (*named*).

## 124

*At Nâḍamañchasâle* (*same hobli*), *on a vîrakal in Survey No.* 39.

namas tuṅga-&c. ||

Saka-varusha 1138 svasti samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânaṃ .......... .... mârttaṇḍanuṃ satya-Râdhêyanuṃ saraṇâgata-vajra-pañjaraṃ asa hâya-sûyyanuṃ...... r-âdityanuṃ para-baḷa-sâdhakanum appa śrîmatu Billêśvara-dêvara divya-śrî-pâda-padumârâdhakanum appa śrîmatu Kumâra-Bâdeyama-vverggaḍe Jiḍuṃvaḷige-nâḍiṅge haridu turavaṃ koṇḍu-bahalli Bâḷeya hoydu hoysikoṇḍu biddu sura-lôka-prâptan âda ||

## 125

*At the same place, on a 2nd vîrakal.*

namas tuṅga-&c. ||

svasti samadhigata-pañcha-mahâ .... mahâ-maṇḍaḷêśvara ...... (2 *lines gone*) mahâ-maṇḍaḷêśvaraṃ Jagadêva-Pâṇḍya-Dêvarasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire śrîmanu-mahâ-pradhânaṃ sarvvâdhikâri bâhattara-niyôgâdhipati sakaḷa-lakshmî-pati udâra-têjô-nidhi śîrmat-traiḷôkya-vijayaṃ Adiyar-âdityaṃ Adiyara kuḷa-tiḷakaṃ kadana-prachaṇḍan asahâya-sûran êkâṅga-vîra vairîbha-kaṇṭhîravaṃ śaraṇâgata-vajra-pañjaraṃ śrîmatu Hombuchchada Âdi-Billêśvara-dêvara divya-śrî-pâda-padmârâdhakaṃ para-baḷa-sâdhakaṃ vairi-gaḷa-gaṇḍagattari śrîmatu Kumâraṃ mahâ-râya Bâḷeya-veggaḍe Jiḍuvaḷige-nâḍiṅge haridu Turumba-Nâyakitiya magaṃ Kavaḍaya Bimmaṃ jôḷavâḷi-vaḷavâḷiyaṃ meṟed idirânta mârvvalavaṃ taḷt iṟidu Dhâtu-saṃvatsarada Vaiśâkha-śudha-pañchami-Bṛihavâra-Puśya-nakshatra-siddhi-yôgadandu sura-lôka-prâptan âda âtana putra-mitra-ishṭa-sahôdararalli.. .. ...

## 126

*At the same place, on a 3rd vîrakal.*

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇiyum appa vîra-Nârasiṅga-Dêvaru râjyyaṃ geyyuttire Saka-varsha 1148 neya Byaya-saṃvatsarada Vaisâkha-su 13 Â samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânaṃ satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaraṃ śrî-Billêśvara-dêvara śrî-pâdâ (*stops here*).

## 127

*At the same place, on a 4th vîrakal.*

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ satya-ratnâkaraṃ saraṇâgata-vajra-pañjaraṃ(y)aras-aṅka-karagasaṃ birudar-aṅkuśaṃ śrî-Billêśvara-dêvara divya-śrî-pâda-padmârâdha-kaṃ para-baḷa-sâdhakarum appa Bîra-Dêvarsaru Kaliseyoḷu sukhadiṃ pṛithvî-râjyaṃ geyyutt ire

Saka-varsha 1170 neya Kîlaka-saṃvatsarada Âśvîja-su 13 Bṛihavâradandu śrîmatu Bîra-Dêv-arasaru Bommarasana mêl etti Hombuchchakke naḍedu dhâḷiy iṭṭ alliya vastu-vâhanaṃ koṇḍu maraḷi baruttihuvalli Mandasâleya huṭṭida Masaṇa-gauḍana maga Vuḷḷûralu huṭṭida Jaka-gauḍana momma Haḍapada Jakkeya-Nâykanu Bommarasan-âḷ-kudureya bandu tâgidalli palav âḷ-kudureyaṃ koṇḍu keḍsi taḷt iṟidu meṟedu sura-lôka-prâptan âda

## 128

*At the same place, on a 5th vîrakal.*

śrî-gurubhyô namaḥ ||

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ satya-ratnâkaraṃ saraṇâgata-vajra-pañjaraṃ aras-aṅka-karagasaṃ birudar-aṅkusaṃ śrî-Billêśvara-dêvara divya-śrî-pâda-padmârâdha-kaṃ para-baḷa-sâdhakarum appa Bammarasa-Dêvaru Hânugundada nelevîḍinoḷu sukhadiṃ pṛitvî-râjyaṃ geyyuttam ire Saka-varusa 1191 neya Sukla-saṃvatsarada Vaisâkha-bahuḷa 5 Sukravâradandu Bammarasa-Dêvaru Aṇṇam[a-v]eggaḍeya mêle haridu Hâlâṭada hoḷeyalli kâdidali Biṭigana Bîranu maṇḍe yiṟidâ sarisidali Aṇṇam[a-v]eggaḍeya kudure êridalli tirigi taḷt iṟidu sura-lôka-prâptan âda maṅgaḷa mahâ śrî âtana voḍane huṭṭidaha taṅgi .... ....... kalla nillisidaḷu maṅgaḷa mahâ śrî śrî

## 129

*At the same place, on a 6th vîrakal.*

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaraṃ-(y)aras-aṅka-karagasaṃ birudar-aṅkusaṃ śrî-Billêśvara-dêvara divya-śrî-pâda-padmârâdha-kaṃ para-baḷa-sâdhakarum appa Bîra-Dêvarasaru Kalliseya nelevîḍinoḷu sukhadiṃ prithvî-râjyaṃ geyyuttire S'aka-varshada 1170 neya Plavaṅga-saṃvatsarada Phâlguṇa-su 2 Sômavârada Bîra-Dêva-rasaru Sêtuviṅge haridu Mâḷisâleya Koṇḍaba Mandasâleya Bîrôjana maga Binakôja Bâgiyabbegaṃ puṭṭida maga Mudiganu yâ-Sêtuvina(m)ṃ Kaṭâravaṃ muṟidu avar-adhaṭina mêge tâgiy â-gudureyaṃ palaraṃ kondu taḷt iṟidu meṟadu sura-lôka-prâptan â.. .. || yâ-Mudigana vîrake mechehi Bîra-Dêvara-saru Iyyavaḍiyali haṇa 10ṟa beḷe-geydavaru goḍegeyâgi chandrârkka-târam-baraṃ baḷi-goḷa salsidaru maṅgaḷa mahâ śrî ||

## 130

*At the same place, on a 7th vîrakal.*

namas tnṅga-&c. ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châ ..... śrîmat-Traiḷôkyamalla-Dêvara vijaya-râjyam uttarôttarâ ...... pravarddhamânam â-chandrârkka-târam-baraṃ sall[utt]am ire tat-pâda-padmô ........... ||

Kuntaḷa-bhûtaḷâdiya mukhâmbuja santavol oppi tôrppa vi- |
krântara Kunda-nâḍoḷ esed oppuvud aggada Mandasâleyoḷ |
anta........................ |
.......... vratâṅkurada .. Bina Mâchi puṭṭidaṃ ||

ka || ..... Mâcha pegadorega .... |
kanakalikâ ............ Mâcha- |
dharaṇîsahâya ...... chatur- |
antamaṃ ..................... ||

pûrṇna.... hâya ........ .. dêha ........ bharavasa .......... Mâchanu || ku ṟe .. iriden ântu taḍarchuva... Sânta ... ttire ... beya .............. . Hoysaḷa Sântara .... ..... vaṇi Mâchan pâra-vikrama |

............ bâyoḷu | ............ padan eseyal |
kuttidudaṃ maraḷ altu | katta badaṅ gêṇukâṟa chinnaṇi Mâcha ||
vṛi || nerada samasta-Sântaḷige Hoysaḷa Sântara mechchi noḍeg î- |
barav iṟivalli vairi-karasa .. veyinde baḷalu .......... |
.... vistara-kâminî-jana-kaṭâksha .............. |
chiram Amarâvatî-puraman eydida Mâchiga-Râjan êḷgeyoḷ |
sura-kâminiyaru nerad â- |
daradiṃ Puṟvaka-vimâna-siṃhâsanadoḷ |
bharavase ........ |
sura-lôka-prâptan âda Sôviga Mâcha ||

## 131

*At the same place, on an 8th vîrakal.*

namas tuṅga-&c. ||

svasti samasta...... ...pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ .......................... râjyam geyyutt ire ............ tat-pâda-padmô-pajîvi samadhigata-pañaha-mahâ-śabda mahâ-maṇḍaḷêśvara ............... svara ...... Sântar-âdityan ara ............ mahâ-maṇḍaḷêśvara Jagadêvara Sânti-Dêva .. sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire ta .. ... neya Vikârî-saṃvachchharada suda-Phâlguṇa-Sômavâra-dandu Nettigâla-bayalalu .......... samadhigata-pañcha-mahâ-śabda mahâ-prachaṇḍa kumâra-vêtaṇḍa-pañchâna (2 *lines gone*) koṇḍu puguḷuvalli............... Mandasâleyalu Kali-gauḍa .... .. sari.. .. kâgradoḷu ||

ka || âtaṅge kuḷa ...... | bhayakara viḷô.. .. ...n udiyisi negaḷdaṃ |
geḍapida kâḷaga bhûbhuja- | n eḍe .. voḍe pâyda Billan ugrâhavadoḷ ||

baḷa-siḍala ...............

## 133

*At Hosagunda (same hobli), on a 2nd vîrakal near the Îśvara temple.*

namas tuṅga-&c. ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-prachaṇḍa kumâra ... ripu-kumâra-Târaka-Saḍâ-nana sâhasa-Vainatêyaṃ satya-Râdhêyaṃ Mandara-dhairyyan asahâya-saurya(y)aras-aṅka-gâḷa bijaya-lakshmî-lôḷa śrî-Sômanâtha-dêvara śrî-pâdârâdhakaṃ para-baḷa-sâdhakaṃ mâvan-aṅkakâṟa kusu .. ............... tra kula-dîpakan enisida śrîmatu .......................... agrahâraṅgaḷaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire Saka-varśa 1140 Bahudhânya .......... Mâgha-mâsa-sudha 13 Budhavâradandu Biṭṭavûra ............. hêḷdu Yîsvara-Dêva mutti kâduttiddali tôṭiga sâ .......... Masaṇeya-Nâyaka-magaṃ Bhikeya............. Toṭiga vûr-aḷivinali ânt-adaṭaraṃ taḷt iṟi .............. n âda ...................... yaṇa barada

## 134

*At the same place, on a 3rd vîrakal.*

śrî-gurubhyô namaḥ

namas tuṅga-&c. ||

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-karagasaṃ birudar-aṅkusaṃ mûrtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ ativishama-hayârûḍha-prauḍha-rêkhâ-Rêvantanu......... ṇḍaḷikara gaṇḍa-gattari Sindha-gula-nirmmûlanu ...... Lâḷa-Râya ................... ba-Râya-diśâpaṭṭanuṃ ...........

. . . . . . . . . . . . . Tuḷu-Râya-pratishṭhâchâryyanuṃ ari-râya-jagaddaḷaru satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaraṃ śrî-Billêśvara-dêvara dibya-śrì-pâda-padmârâdhakaṃ śrî-prasanna-Sômanâtha-dêvara vara-prasâdanuṃ para-baḷa-sâdhakanum appa Paṭṭi-Pombuchcha-pura-varâdhîśvaraṃ paśchima-samudrâdhipati śrî-Bommarasa-Dêvaru Hosagundada râjadhâniyoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttam ire.. .. vorvvane râya tâm ba.. .. g ântu gelalu. . . . . . . . . . . baradan int î-besana jasadiṃ || v || . . . . paḍadaṅgi kuvara . . . . . . . . yâgeyuṃ biṭṭa . . . . . . âyuṃ . . ddha . . . . . . turaga-daḷada râya-daḷada châtu . . laṃ berasu. . .ya jasada kali . . . . . .kanda kadanadoḷ ânta . . raṇa-raṅ . . . . . . . . . . êkâṅga-vîra . . . . . . . . . . . . . ||

vri || turagaman ârddu . . . . viṭṭaḍe . . . . hâge . . . . . . |
. . rasu . . . . . . gaḍa . . . . . . hôltuḍu vîra-lakshmi bâ- |
pura . . bôkama . . . . . . . . yendu . . . . radoḷ |
. . . . guḍi-gaṭṭida mâ . . y âji-raṅgadoḷ ||

. . . . aḍaka . . .Sâhaṇi-Mâya . . . . . . . . . . . . . . besase ||

besasida bêgadiṃ chelisi mârbbalada . . . . gaja-vâjiyoḷ jhâ- |
ḍisi toṟeyaṭṭi maṭṭi kaḍi . . . . â-sira-rakta-vâhinî- |
prasaradi daṭṭu ga . . . esedu . . . dinaṃ kali-Mâyan ântaraṃ |
. . sadhige bêrugoyva-voluḍe. . yvan ari-vîran âjiyoḷ ||

Sakha. . vatsarada 1198 Yuva-śâvaścharada Vaisâkha-śudha 5 Ma râya-sâhaṇi raṇa-. . . . vairi-sâhaṇi-benna-chaṃvatige Harihara-dêvara divya-śrî-pâda-padma . . . . . . mahadaṭi Sâhaṇi-Mayyanu . . Nârasiṅga-Dêvana châturaṅga-balada kûḍe taḷt iṟidu meṟadu sura-lôka-prâptav âdaru maṅgaḷa mahâ śrî

## 135

*At Hosagunda (same hobli), on a stone in Kañchi Kâḷammana bana.*

sata-varusha Bhalêsa
namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ S'aka-varushada 1242 neya Raüdri-saṃvatsarada Chayitra-śuddha 1 Maṅgaḷavâradalu svasti śrîmat-pratâpa-chakravartti Hoysaṇa-śrî-vîra-Ballâḷa-Dêvarasara nirûpadiṃ srîmanu-mahâ-pradhânaṃ Toya Siṅgeya-daṇṇâyakara makkaḷu Dêvappa-daṇṇâyakaru Hosagundada śrî-Kañchikâ-dêvige koṭṭa sâsanada kramav ent endaḍe Haḷḷi-nâḍa oḷagaṇa Guḍḍeyabîḍanu Kâñchikâ-dêviya aṅga-bhôga-raṅga-bhôgakaṃ saluvud endu â-Hosagundada halaru â-Haḷḷi-nâḍa samasta-prabhugaḷu â-prajegaḷa mund iṭṭu â-Dêvappa-daṇṇâyakaru dhârâ-pûrvvakav âgi â-Guḍḍeyabîḍinalu uḷḷanthâ sêse siddhâya kâṇike kiṟukoḷa nidhi nikshêpa yên uḷḷadu â-dêviya aṅga-bhôga-raṅga-bhôgakke yandu koṭṭa śâsana yint appudakke â-Dêvappa-daṇṇâyakara sva-hastada voppa śrî-Harihara-dêvaru maṅgaḷa mahâ śrî

â-Kañchikâ-dêviya pâtrake Bhalânanda-dêvarige pâṇipâtrege yendu dhârâ-pûrbakav âgi koṭṭaru â-Bhalânanda-dêvaru madaḷiga-Sômeya-Nâykanu â-staḷake vodeyarâgi â-dêvateya bhaṇḍâriy âgi â-staḷadalu yên uḷḷadanu âgumâḍikoṇḍu tamage vuḷḷa jîvita-pâtrake ga 90 nu yiḷihikoṇḍu migil âdadanu â-dêvate-maneya garbbha-gṛiha kôṭe mundâgi mâḍisi sukhaṃ bâḷvantâgi â-Dêvappanavaru Haḷḷi-nâḍu â-paṇavu Bhalânanda-dêvaru Sômeya-Nâyakage dhârâ-pûrvvakav âgi koṭṭaru śrî ||

## 136

*At the same village, on a vîrakal.*

ôṃ namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîmatu Kumâra-Bamma-vegaḍey-arasaru sura-lôka-prâptan âdandu. . . . . . Yîsara-Dêvanu etti bandali svasti śrîmatu . . . . . . . . . . . veggaḍeyara . . . . . . tat-pâda-padmôpajîvi

Saka-varusha 1147 neya Pârthiva-saṃvatsarada Â..ja-ba 1 Bhâ Muddage Jayabîreya-Nâyakana madavaḷige Kañchiyabbegaṃ puṭṭida suputra Kêtabimmana tamma Tammumanu mârvvalaḍiṃ kûḍi tâgi taḷt iṟidu mârmmaled adhataraṃ kondum sura-lôka-prâptan âda

jitêna labhyatê &c. ||

## 137

*At the same place, on a 2nd vîrakal.*

śrî-gurubhyô namaḥ || śrî-Sarasvatyai namaḥ || śrî-Gaṇâdhipatayê namaḥ | svasti samasta-prasasti-sahitaṃ śrîmanu-mahâ-maṇḍa[ḷê]śvaraṃ Bommarasana râjyôdayada Pramôdôta-saṃvatsara-Mârgga-sira-ba 1 Sani Aṇṇama-veggaḍe-mêle Bommarasanu etti naḍedandu Sêvuṇada .... ga Jaita-râvutanu raṇadalâ kâdi kudureya mêle hoydu bida chandra-lôka sûryya-lôka Indra-lôka dêva-lôkava geldu dêva-lôka-prâptan âdanu maṅgaḷa mahâ śrî

## 138

*At the same place, on a 3rd vîrakal.*

svasti śrîmanu-mahâ-maṇḍaḷêśvaraṃ vairi-maṇḍaḷika-gaḷa-gaṇḍagattari Bîri-Dêva ...dara-kshîra-vârâśi-pârijâtanuṃ Ponnala-Dêvî-jaṭha[ra]-śuktikâ-muktâmay[an] appa Bommarasaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ Aṇṇama-verggaḍeya mêl etti na[ḍa]du Kôḍûra-durggamaṃ muṟidhûḷa birddu-komballi Saka-varusha 1132 neya S'ukla-saṃvatsarada Vaiśâkha-bahuḷa 7 S'ukravâradandu śrîmatu Bommarasan-âḷu Sâta-gauḍana magu Kariya-Mudda mâḍida parâkramav ent endaḍe |

kuduregaḷan iṟidum ede meṭṭ |
idirânt oḷḷâḷgaḷ-aṭṭe meṭṭilan iḍutuṃ |
kadanadoḷ ahitara tannaya |
miduḷoḷag alasuvinam iṟidu Muddaṃ meṟedan ||
tann-uradoḷag irdd alagugaḷ |
bennim porepoṇme ma.. kâ ..... ipp- |
annegav amara-strîyar |
ponna-vimânadalli Muddanaṃ koṇḍ uyidar ||

maṅgaḷa mahâ śrî ||

## 139

*At the same place, on a 4th vîrakal.*

śrî-guru saraṇu śrîmanu-mahâ-maṇḍaḷêsvara[.....]-gaḷa-gaṇḍagattari Kaliseya Bîrarasana leṅka Ambiya Haḍavaḷana aṇṇa Ambiya-Bomneya | avar-ayya Ambiyaṇa avar-auvve Mariyabe avara ... Kaliheya-Bîreya-Nâyaka śrîmanu-mahâ-maṇḍaḷêsvara Bîrarasana kumâra Bommarasanu Rakutâkshi sauvatsara-Jêshṭa-su-pâḍya-Âdivâradandu Kali-vegaḍeya mêl etti naḍed â-Kogguhebaradavaḷiya kâḷegadali raṇadoḷu bâḷige Bommarasana śrî-pâda saraṇ endu â-Kogguhebaradavaḷiya kâḷagadoḷu Ambiya-Haḍavaḷanu ..... yabbeya Kali-vegaḍey adaṭṭinoḷ iṟidu bâḷige Bommarasan end.. Ambiyara Haḍavaḷanu tann-â-vîra-kharggadiṃ taḷt iṟidu meṟedu bîḷutâ śrî-Sûdyana charaṇâdhyânadiṃ sura-lôka-prâptan âdanu || vîragalla nillisida Haḍavaḷiti Hayavakaṅge maṅgaḷa mahâ śrî |

## 140

*At the same place, on a 5th vîrakal.*

Saka-varushada 1186 neya Krôdhana-saṃvatsarada Chaitra-śu 10 Bri svasti samasta-praśasti-sahitaṃ śrîman-ma[hâ]-maṇ[ḍa]ḷêśvaraṃ (y)aras-aṅka-karagasaṃ birudar-aṅkusaṃ mûrtti-Nârâyaṇaṃ

viḷâsa-vallabhaṃ ativishama-hayârûḍha-rêkhâ-Rêvantanuṃ vairi-maṇḍaḷika-gaḷa-gaṇḍagattari śaraṇâgata-vajra-pañjaraṃ Billêśvara-dêvara labudha-vara-prasâdaruṃ śrî-maṇḍaḷika-vîra-ḍauṇḍe maṇḍaḷika-vuppara-guḍi maṇḍaḷika ant embara gaṇḍa śrî-prasanna-Sômanâtha-dêvara dibya-śrî-pâda-padmârâdhakaṃ para-baḷa-sâdhakaruṃ appa śrî-vîra-Bommarasaru ||

Sântaḷige-sâsirada bhû- |
kântege pati Bira-Dêvana tanayaṃ Brahmaṃ |
prânta-ripu-nṛipatig iva Kṛi- |
tântaṃ Hosagundadalliy arasâg irddan ||
vîradoḷaṃ vitaraṇadoḷu |
kâruṇyâkarateyoḷ samañjasatanadoḷ |
Bîrarasana tanayaṅg inn |
âr uṇṭ eṇe dhâtriyalli Bammarasaṅge ||
Eḍevaḷḷig Aviḷḷaṅg ant |
oḍeyanum âgirddu kaḍeya bhaṇḍada kâpiṅg |
iḍuveṃ siḍilannan end |
aḍarittaṃ Dêsu-Nâyakaṅg utsavadiṃ ||
voḍalaṃ padad eḷtandava |
Yaḍavaḷḷiyan oḍaloḷ iṭṭu rakshisut irddaṃ |
naḍe-gôṇṭey endu lôkaṃ |
nuḍiye jasaṃ-baḍadan alt adhaṭina-râyan ||
Hiriya-Haṇajeya tannaya |
parivâraṃ berasu Dêsu-Nâyakan ire kê- |
sariya guheg urkki sokkiṃ |
kariy-eḷtappante Saṅgan allige bandan ||
S'iḍilana magan-â-Saṅgaṅg |
oḍeyaṃ Hôsaṇa-narêśvaraṃ Narasiṃhaṃ |
kaḍe vûr-ggâpiṅg irisalu |
kaḍugali Kûḍaliyoḷ irdda dhâḷiyan iṭṭan ||
Haṇajeya turuvaṃ piḍid â-|
kshaṇadoḷ oyyutirppinaṃ puyyal iḍal |
keṇakida kichchina teṟadind |
aṇakada kali-Dêsum aṭṭi muṭṭidan âgaḷ ||

vṛi || karavâḷind êsuv eḷtand iṟiyal ahitaraṃ yuddhadoḷ uddha-kôpaṃ |
nore-nettar sûse khaṇḍaṃ siḍile kaḷalal â-kâḷijaṃ mûḷe bîḷal |
pariyal nurgg âge birkk okk uruḷe toraḷegaḷ siṅghagaḷ tâṟi pâṟal |
karuḷ okk â-Singi bandaṃ biḍil atibhayadiṃ ghôram âyt âji-raṅgaṃ ||
tôḷgaḷa sâlgaliṃ toḍeya taṇḍagaḷiṃ bhaṭar-aṭṭey-oṭṭiliṃ |
bâḷgaḷa ghâyadiṃ pariḍa paṇḍaley-ôḷigaḷ illa nôḷpaḍaṃ |
kîlgaḷan aḍḍagabbe keḍadirdda turaṅgada pervvaṇaṅgaḷ an- |
d âḷgaḷa dêva Dêsuv iṟid âhav[av] adbhutey.. dhâtriyoḷ ||
paḍemât êṃ hogaḷalkav ârggav arid ugrâṭôpadind êsu-mâr- |
ppaḍeyaṃ kûrasiyiṃ paḍavaḍisal â-permmâri pêsitt idaṃ |
suḍil inn endudu mrityu matt ogaḷasitt â-bhûta-varggaṃ Javaṃ |
. bêsattappan-uyyal ântar-asuvaṃ tân endaḍ ugrâjiyan ||
ant iṟidu meṟadu turuvaṃ |
pintiṅgi maraḷchi seṟegaḷaṃ tann-oḍaloḷu |

kontaṃ tintiṇiy âgire ।
jantege ...esava ghaṭṭi guṇiy âdan ॥
hûvina maḷeyaṃ kaṟedand ।
ôvi vimânadoḷ iḍuttav achcharaseyar â- ।
dêva-nagarakke Dêsuvan ।
âvagam uydar mahâ-vibhûtiyiṃ nîrggaḷ ॥

yî-kalla nilisidâtaṃ Dêsu-Nâyakana tamma Bommaya-Nâyakaṃ । Dêsu-Nâyakaṃ tuṟuvan niṟiyete pint-ikki S'iva-lôka-prâptan âdanu । Bêsura heṇṇu-dânada keyyâ maga Bommarasa-Dêva biṭṭaṃ Mâsura Kôṭiyaṇṇaṅge nettaṟu-goḍige Kariya-Bommarasa Dêsu-Nâyaka Bêsura Mûḍeya-Nâyakaniṃ ........ (*usual imprecatory phrases*).

## 141

*On a vîrakal in the same kân.*

(*The beginning is gone*) sukhadiṃ râjyaṃ geyvuttam ire Saka-varshada 1151 Virôdhi-saṃvatsarada Chaitra-su 5 S'ukravâradalu śrîmatu Billa-veggaḍeya kaṭṭid-alagu Savaṇara Chaṭṭi-Seṭṭiya madavaḷige nija.. suputraṃ Haratâḷi Masedi-Seṭṭiya Taṅgavveya tamma Belayanu S'rîdhara-daṇḍanâyakanu Godadalu biḍalu Bîrarasanu naḍadu .... âḷu-kudareyaṃ taḷt iṟidu meṟadu surig iṟidu sura-lôka-prâptan âda ॥

.... yoḷ iṭṭa .... ḍahida ।
n î-bhaṭa-galiy enipa chala-tâgida raṇadoḷ ।
vaṭṭaisi hôha subhaṭara- ।
n î-bhaṭa-galigaḷane kondu keḍahida halaraṃ ॥
paṟitandu vîra-bhaṭargaḷ ।
aṟiyaṭṭalu maguḷchi kondu keḍahida haḷaraṃ ।
.... anisi .... laya ba ।
.......... kuṟidaṟi-taridaṃ ॥
paritandu vîra-bhaṭargaḷa ।
... tammabe....... baraṃ ।
kali pariva Mûḷa-Seṭṭiya ।
...... kondu kai........ ॥
jitêna labhytê &c. ॥

Biḷalôjana maga Nâgôja nilisida kalu

## 146

*At the same place, on a 6th vîrakal.*

.... prasasti-sahjtaṃ śrîmanu-mahâ-pradhânaṃ Yadiyar-âditya satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaraṃ śrî-Billêśvara-dêvara divya-śrî-pâda-padmârâdhakarum appa Kumâra-Bammarasaru atîtam appa tad-anantaradalu bâḷaḷitidiya suta samadhigata-pañcha-mahâ-śabda mahâ-pra-chaṇḍa ripu-kumâra-kôdaṇḍa satya-ratnâkaraṃ śrî-Billêśvara-dêvara dîvya-śrî-pâda-padmârâ-dhakarum appa Kumâra-Bîrarasaru suka-saṅkathâ-vinôdadiṃ Sântaḷige-sâ .. ara râjyaṃ geyyu-ttam ire Saka-varshada sa 1151 neya Virôdhi-saṃvachharada Vaisâkha-su 7 Maṅgaḷavâra Beḷuva-kuḷagiyara Mârarasa .... gaḷu Maḍeya-bâyatiya ........................ Bommarasa ................ .... sura-lôka-prâptan âdaṃ ॥

## 147

*At the same place, on a 7th vîrakal.*

(*The first part is gone*) turanga-sainyama konkasutih .. padiyan âhavadoḷu kati.... bhûbhujakkaḷam.. .. nôḍuva sakhi ...... kange ripu-sainyama Bîramanaṃ vakripa gadadin okkilikke .. â-vîra-bhaṭara halabara .... ukki idda kuduṟeya .... dhareyoḷu || guru-chakra- .. hama nôḍidal ... ânta bemari.. ... taḷut iṟivanta ari.... surig irida..... Bîra sangara-dhareyoḷ

ânta virôdhi-sêneyan agurbinoḷ...... ı
ânta .. ḻigaḷa tanuva nôvadoḍaṃ S'ivan enda Vîra-si- |
ddhântada postakada ṭhavaṇa ...... ı
.... yau âsevaṭṭu kali-Bîraman aydida dêva-lôkavan ||
jitêna labhyatê &c. ||

## 150

*At the same place, on a 10th vîrakal.*

namas tunga-&c. ||

svasti........... śrîman-mahâ-maṇḍaḷêśvaraṃ (y)arasanka-[ka]ragasaṃ birudar-ankusaṃ mûrtti-Nârâyaṇaṃ Toṇḍa-maṇḍaḷika-gaḷa-gaṇḍagarttari Konkaṇiga-bêṇṭekâṟa śrîmatu Billêsvara-dêvara dibya-śrî-pâda-padmârâdhakaṃ Tuḷu-râjya-samuddharaṇanum appa śrîmatu Kumâra-Bîra-Dêvarasaru Sântaḷige-sâyiramumam êka-chchhatradiṃ sukha-sankathâ-vinôdadiṃ rajyaṃ geyyuttam ire Sakha-varsha 1176 neya Ânanda-saṃvatsara 47 neya Mâgha-mâ-suddha 13 Vaḍḍavâradandu Bîra-Dêvarasaru Bidirûri .. ttinagiringe dhâḷiy ikkidalli bala

âḷâpam êno Bîra-nri ı
pâḷana besadinda vairi-baḷa-daḷamamaṃ nir- ı
mmûḷisi nijâpta-yaśamaṃ ı
pâḷisi sura-lôkam emba sukhamaṃ paḍedaṃ ||

ant enisid ûrânta kâlâḷaṃ kudareyaṃ padakise sura-lôka-prâptan âdaḍe âtana peṇḍaḷu Chikkabbeyuṃ naṇṭa Doṇeyana Bommayyanuṃ vîragalla mâḍisi nillisidaru mangaḷa mahâ śrî

## 152

*At Chimale (Karûru hobli), on a stone in front of the Karûra-basti.*

svasti Saka-nṛipa-kâlâtîta-saṃvatsara-satangaḷu 900 Dhâtu-saṃvatsaraṃ pravarttise Sântaḷige-sâyirada Kataḷi Seḷaṇi râjyaṃ geyye tad-varishâbhyantara-Âsvayuja-bahuḷa-panchami-Âdityavâra-dandu paḍuvana panya sandargge bitta da .. teruva 300 gadyâṇa.. deṟuvudu â-mariyâdeyu Kuḷava Santara ...... dhîrakâda kâlagadoḷumaṃ Karachûra paravariya baḷa 300 gadyâṇada baḷam âgiye aḷi-vudu allâdadu aḷiya .... ...ye kalge kalnâṭu

## 153

*At the same village, on a vîrakal near the Sâlêkoppa Dêvî-bana.*

............ stambhâya S'ambhavê ||

(*The first part is gone*) m uttarôttarâbhivriddhi-pravarddhamâna............ pâda-padmôpajîvi ||

Mṛiḍa-pâda-bhaktan âśrita- ı
............ perggaḍe raktan .. ı
ppaḍi poḍaviya lin .... ı
........ Gaurige Gaṇâdhipa ........ ||

avari . . . . . . . . . kuḷan end î-bhavanaṃ baṇṇisalu Bamma-veggaḍe . . . . . . nâḍinde kôpadiṃ mada-aḷiva negarttu samûhaman ôḍisi râja-têja ... dadcḷe mâḍi nâka. . . . nivahaṃ biḍid oyye lile. . . . . . tuḷa-kîrttiya sami. . . . . . . . neṟe heggaḍe-Barmman urbbiyoḻ ||

svasti Saka 1081 neya Pramâthi-saṃvatsrada Chaitra-suddha 14. . . . vâra śrîmatu Jagadêva-Siṅgiv Dêvarasa. . . . ne kâdu bandu svâmi-kâryyakke heggaḍe Bammaṇaṃ taṅguḍalu Heṟage Siṅgi-Dêva-Jagadêvarasaruv irddu âyana maga Dugga-veggaḍege biṭṭa bhûmi Âlugôḍamuṃ Jannavaḷiyum avaṟ-oḍane kûḍi manavaḷi yallânû S'ivane yanda sarbba-bâdhâ-parihâram âgi biṭṭaru (*usual final verse*).

sâsanav id âvud elliya |
sâsanav âr ittar êke salisuve nân î- |
sâsanaman emba pâtaka- |
n â-sakaḷaṃ rauravahke gaḷagaḷan iḷiguṃ ||

## 156

*At Mâḍadûru attached to Kiravâsage (same hobli), on a stone in Horijaṭṭaya's wet land.*

svasti śrî jayâbhyudaś cha

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîmatu huli-râya gaṇḍa-bhêruṇḍa śaraṇâgata-vajra-pañjaraṃ ubhaya-bala-pratâpa-chakravartti Gummanâtha-dêvara divya-śrî-pâda-padumârâdhakaṃ śrî-vira-Ballâḷa-Dêva Yâdava-chakravartti . . . . yana mêla . . ḍulâgi . . . . ya (2 *lines gone*) Karṇâṭak-arasanâ karasi huliya maṟiya . . . . . . . . . . . . hiḍakoḍabêk endu kâḷagakke nêmavaṃ koṭṭalli . . . . . . ḍu mâḍade . . . . maṇeya Gâvaṇigara baḷiya. . . . mâtu mâḍisi nâyakanu . . yana mêle kâḷaga birddudaṃ kêḷdu vîra-singhâraṃ mâḍi âḷdana hiḍidire tânu munde naḍedu tâgi taḷṭ iṟidu kâlâḷaṃ keḍahi kudureyaṃ kutti kuṟi . du râvutaraṃ kondu mârvvalamaṃ muridu vubhaya-balaṃ mechche S'aka-varsha 1226 neya Krôdhi-saṃvatsarada Phâlguṇa-śuddha 5 Sômavâradalu sura-lôka-prâptan âdanu maṅgaḷa mahâ

jitêna labhyatê &c. || (3 *lines gone*).

yî-kallaṃ kaḍidâ binnâṇi Mârôjana tanûja Yadôjan . . . . maṅgaḷa mahâ śrî

## 157

*At Ratnâpura (same hobli), on a copper śâsana in possession of Huchchama.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlîvâhana-śâka-varuśa 1553 neya Pramôda-saṃvatsarada Vayiśâkha-ba 10lu śrîmadd-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratisṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadî Veṅkaṭapa Nâyakara pautrarâda Bhadrapa-Nâyakara putrarâda Vîra-bhadra-Nâyakaru Gola-sampekaṭe Timmaṇṇana maga Liṅgaṇṇage koṭṭa kraya-dâna-śâsanada kramav ent endare nînu Karuûra sîme Ratnâpurada pêṭheyali kaṭisida Veṅkaṭêśvara-dêvara amṛitapaḍi-(*I b*) nandâdîptige ninna kaya aramanege ga 20 yippatu varahana tegadu koṇḍu biṭṭa svâsthe (*here follow details of gift*) bhûmiyanu biṭev âgi â-bhûmige saluva sarvva-svâmyavanu prâku-mariyâdeyali âgumâḍi-koṇḍu yî-bhûmivaḷage teṅgu-aḍake-sasi sahâ hâki âgâmiya hechchâda haṇa sahâ dêvatâ-sêvege naḍasi bahi yandu koṭṭa kraya-dâna (*II b*) śâsana yidakke sâkshigaḷu

âditya-chandrâ &c. || śrî-Veṅkaṭâdri.

## 158

*At the same village, on a stone to the east of Heggere-hakkalu.*

Dhâtu-saṃvatsarada Âśvija-śu 10llu Keḷadî Basavappa-Nâyakara hesaralu Jâkuvarada guru Basav-appanavarige śaraṇu-mâḍida | Basavarâjapurada maṭhada dân(âh)a-dharmmakke â-chandrârkkam astu

## 159

*At Herekere (same hobli), on a stone in the basti.*

śrîmat-pavitarm akaḷaṅkam ananta-kalpaṃ
Svâyambhuvaṃ sakaḷa-maṅgaḷam Âdi-Tîrtthaṃ |
nityôtsavaṃ maṇimayaṃ niḷayaṃ Jinânâṃ
traiḷôkya-bhûshaṇam ahaṃ śaraṇaṃ prapadyê ||
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

**svasti samasta-bhuvanâśrayaṃ** śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ **paramêśvaraṃ parama-bhaṭṭârakaṃ** Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvana **vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam** â-chandrârkka-târam-baraṃ saluttam ire || **tat-pâda-padmôpajîvi** || **svasti** samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Paṭṭi-Pombuchcha-**pura-varâdhîśvaraṃ** S'ântara-kuḷa-kamalinî-dinâdhinâyakan teṅka-Madhurâdhinâyaka S'ântar-âdit-**yaṃ sakaḷa-jana-stutyaṃ** chalad-aṅka-Râmaṃ gaṇḍara-Bhîma samara-prachaṇḍa nêrvvara gaṇḍa-**nâmâdi-samasta-praśasti-sahitaṃ** śrîmatu Râya-Tailapa-Dêva

udadhi-parîta-bhûmi-ramaṇî-ramaṇîya-mukhâravindad-an- |
dade sogayippa Sântaḷige-sâsiramaṃ sukha-saṅkathâ-vinô- |
dadin atidushṭa-nigraha-viśishṭa-kula-pratipâḷânârthav âḷd |
odavida puṇya-puñjar esadar nṛipa-Tailaha-Râya-bhûbhujar ||
samada-ripu-nṛipati-durddama- |
tamamaṃ beṅkoṇḍu S'ântar-âditya-nṛipaṃ |
kshameyaṃ pâḷisi lôkô- |
ttaman âdaṃ sthairyya-Mêru-śailaṃ Tailaṃ ||
adaṭin-aḷurkke maymeya nimirkke yaśôdhanad-irkke râja-vaṃ- |
śada kaḍudeḷpu dâna-guṇad-oḷpu guṇaṅgaḷa taḷpu râjya-sam- |
padada podaḷke têjada teraḷke virôdhiya bâḷke tannad em- |
budan ene permmeyaṃ taḷedanô nṛiparol nṛipa-Taila-S'ântaraṃ ||
tal-lalane Nanni-S'ântara- |
vallabhan-anujâte Sîteyaṅ-gelevandaḷ |
vallabha-bhaktiyoḷaṃ Jina- |
vallabha-bhaktiyoḷav ondid-oḷpiṃ teḷpiṃ ||
ant enip Akkhâ-Dêvî-|
kântegav â-Taila-S'ântara-kshitipatigaṃ |
santôshaṃ puṭṭuvavol |
Kantu-nibhar puṭṭidar kkumârar mmûvar ||
mûvare lôkadoḷ kadana-karkkaśa-bâhugaḷ entu nôrppaḍaṃ |
mûvare dhâtriyoḷ bhuvana-bhumbhuka-dânigaḷ urvvarâgradoḷ |
mûvare râja-nîti-niḷayar dhareyoḷ sucharitra-pâtrarum |
mûvare Kâma-bhûmipati-Simha-nripâmmaṇa-bhûmipâḷakar ||
kaliyê siṃhâgrajâtaṃ vimaḷa-kuḷajanê Pârśvanâthânvavâyai- |
ka-lalâmaṃ tîvra-têjônidhiye bhuvanadoḷ S'ântar-âditya-dêvaṃ |
lalanâ-sandôha-sammôhana-karane diṭaṃ tâne dal Kâman endan- |
d ele Kâḷeya-kshitîśa-prakarad aḷaviyê Kâman uddâma-dhâmaṃ ||
â-nṛipa-sati Pâṇḍya-kulâṃ- |
bhônidhi-varddhana-sudhâṃśu-lêkhe charitra- |

śrî-nidhi budha-nidhi tâne da- ।
yâ-nidhi Vijayavati puṇyavati vasumatiyoḷ ॥
Jina-charaṇâmbujaṃ taḷataḷirppa sarôja-vanaṃ manaṃ jagaj- ।
jana-kṛita-puṇya-mûrtti nija-nirmmaḷa-mûrtti dayâ-rasaika-pâ- ।
vana-ghana-pâtrav unmiḷita-nêtrav enal savan âro Bhavya-maṇ ।
ḍane yenisirdda śîlavati Bijjaḷa-Dêvig iḷâ-taḷâgradoḷ ॥
â-Vijayâvatî-Dêvigav ।
â-vibhu-Kâma-kshitîśvarangaṃ vaṃśâ- ।
bhîvarddhanar ogedar jJaga- ।
dêvaṃ śrî-Singi-Dêvan emba tanûjar ॥
irvvare dôrvvaḷa-prabaḷar irvvare dâna-vinôdigaḷ samant ।
irvvare śastra-śâstra-kuśaḷar nnegaḷd irvva[re] sat-kuḷar dditakk ।
i[rvva]re sach-charitra-yutar irvvare bhû-bhuvana-stutar jjagakk ।
irvvare chelvar eyde Jagadêvanuv aggada Singi-Dêvanuṃ ॥
adirada vîrar ill aḷaha gundada manneyar illa kûg adan- ।
gada naranâthar illa nî nalis ennada râja-kumârar illa châ- ।
gada baḷavantar illa kiḍed oḍḍisi pôgada durgga-vargav ill ।
odavida śauryya-śakkige diṭaṃ jagadoḷ Jagaḍêva-bhûpana ॥
unnati Mêruvinge maṇi-mâḷikey âdudu sarvva-śâstra-saṃ- ।
pannate Bhâratî-vachanav âdudu dâna-guṇaṃ samasta-vi- ।
dvan-nikarakke kaipiḍiyol âdudu tanna jasaṃ jagakke kaiy- ।
gannaḍiy âdud end esedaṇ jagadoḷ Jagadêva-bhûbhujaṃ ॥
samadârâty-anganâ-mangaḷa-kaṭaka-haṭit-karṇṇa-parṇṇâpahaṃ vi- ।
kramav î-Kâḷêya-dôśâpaha .. maḷa-charitraṃ ... viśishṭê- ।
shṭa-manas-tâpâpahaṃ tann atuḷa-vitaraṇôdyôgav end ande lôkô- ।
ttaman âdaṃ Singi-Dêvaṃ jaga-birudar-aḷevaṃ samagra-prabhâvaṃ ॥
avaroḍane puṭṭidaḷu bhû- ।
bhuvanaṃ vittarisuv Attimabbeyo pêḷ em- ।
bavol esadaḷ Aḷiyâ-Dê- ।
vi viśuddhâchâradiṃ vinirmmaḷa-guṇadiṃ ॥
Khara-puradoḷ neṛe Sêtuva- ।
puradoḷ mâḍisidaḷ eseva Jina-bhavanaman ant ।
eraḍaṃ Aḷiyâ-Dêviyavo- ।
l arasiyar âr ppuṇyavati[ya]r î-vasumatiyoḷ ॥
sale śôbhâkaravâge Sêtuvinoḷ atyutsâhadiṃ Bhavya-maṇ- ।
ḍaḷi bâpp embina vonde kaṇṭhadoḷe samyag-darśana-jñâna-nir- ।
mmaḷa-châritra-guṇa-prayukte Jina-râjâgâramaṃ bhaktiyiṃ ।
Aḷiyâ-Dêvi samantu mâḍisidaḷ urvvî-stutyamaṃ nityamaṃ ॥
chature chatur-vvidha-dânô- ।
nnatiyoḷ Jina-râja-bhavanamaṃ mâḍisi bhû- ।
nuta-kîrtti Honney-arasana ।
sati Aḷiyâ-Dêvi negaḷdaḷ avanî-taḷadoḷ ॥
bhuja-baḷa-Bhîma Bhîma-sama-vikrama Konkaṇa-rakshapâḷa vi- ।
śva-jana-vinûta nirmmaḷa-Kadamba-kuḷôjvaḷa Ganga-tunga-vaṃ- ।
śaja-nṛipa Honna Ponna-mahipâḷana marmma Jinêndra-pâda-pan- ।
kaja-mada-bhringa ninn orege vappuvan âvan iḷâ-taḷâgradoḷ ॥

yî-doreya Honna-nripatigav |
â-durita-vidûre Aḷiya-Dêvigav ogedaṃ |
mêdini baṇṇisal akhiḷa-gu- |
ṇôdadhi Jayakêsi-Dêvan emba kumâraṃ ||
negaḷd â-śrî-Jayakêsi-Dêvan amarî-sandôha-sambhôga-kâṅ- |
kshege meydandaḍe petta-tây Aḷiya-Dêvî-kânte môhârtthadin- |
de guṇâmbhônidhig â-magaṅge vipuḷa-śrêyô-nimittaṃ jagaṃ |
pogaḷal Sêtuvinoḷu vinirmmisidaḷ udgha-śrî-Jinâgâramaṃ ||

svasti samasta .... prakhyâta-Sîteyuṃ Bijjala-Dêva-tanûjâteyuṃ appa Aḷiyâ-Dêviyaru S'aka-varśaṃ 1081 neya Pramâthi-saṃvatsarada Pushya-śuddha-chaturddaśî-S'ukravâradandu | uttarâyaṇa-saṅkrântiya-puṇya-dinadoḷu ........ guḷil Aḷiyâ-Dêviyaruṃ Honney-arasaruṃ tamma dharmmakke biṭṭa bhûmiy âvud endaḍe (*here follow details of gift*) Mûla-saṅghada Kâṇûr-gganada Tintriṇi-gachhada Bandaṇikeya tîrtthad âchâryyar bBhânukîrtti-siddhânta-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi charu-pûjâ-nimittaṃ koṭṭaru (*usual final verse*).

## 160

*On a vîrakal to the north-east of the same basti.*

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânaṃ Adiyar-âdityanu .... mârttaṇḍanuṃ paranârî-sahôdaraṃ mâvana gandha-vâraṇaṃ śrî-Bhillêśvara-dêvara divya-śrî-pâda-padmârâdhakaṃ parabaḷa-sâdhakanuṃ Komâra ...rasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam iralu Saka-varuaśa 1162 Sârvvari-saṃvatsarada Chaitra-mâsa 12.. du Eḍenâḍa maṇḍaḷa.........................
Maḷagiyara .. bbalava kâḍi iṛidu sura-lôka-prâptan âda ...... ka mâḍida Kelasiya Sômôja maṅgaḷa mahâ śrî

## 161

*On a tomb stone to the south of the same basti.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti śrîmatu Kumâra-paṇḍitara guḍḍi Pekkama-Seṭṭiya heṇḍati guṇa-gaṇa-sampanne śîlavatiy appa Mallavve S'aka-varsha 1161 neya Vikâri-saṃvatsarada Mârggaśira-mâsa-bahuḷa-pakshada trayôdaśi-Bṛihaspativâradandu dâna-dharmma-parôpakâra-niratey âgi samâdhi-vidhiyiṃ sura-lôka-prâptey âdaḷu Kelase Sôvôjana mâḍida

## 162

*On a tomb stone to the north of the same basti.*

śrîmat pavitram akaḷaṅkam ananta-kalpaṃ
Svâyambhuvaṃ sakala-maṅgaḷa-vastu-mukhyaṃ |
nityôtsavaṃ maṇimayaṃ nilayaṃ Jinânâṃ
trailôkya-bhûshaṇaṃ ahaṃ saraṇaṃ prapadyê ||

svasti śrîmatu S'ubhakîrtti-paṇḍita-dêvara guḍḍi Pekkama-Seṭṭiya magaḷu Kâmavve sakaḷa-guṇa-gaṇa-sampanne śilavati S'aka-varsha 1165 neya S'ubhakṛitu-saṃvatsarada Vaiśâkha-mâsa-śukla-paksha-bidige-Bṛihaspativâradandu âhârâbhaya-bhaishajya-śâstra-dâna-niratey âgi sanyasana-samâdhi-vidhiyiṃ sura-lôka-prâptey âdaḷu || Sôvôjana besa

## 163

*At Hogekere (same hobli), on a stone in the Pârśvanâtha basti.*

śrimat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât trailôkya-nâthasya sâsanam Jina-śâsanam ||
śrîmad-bhû-bhuvana-prasid lhatara-Jambû-dvîpa-madhya-stha-tuṅ- |
gâmartyâchala-dakshiṇântya-Bharatâryyâ-khaṇḍa-nairutya-dik- |
sîmôpâbdhi-taṭôpakaṇṭha-vilasad-varṇṇâśramâkîrṇṇa-bhû-|
dhâmam Tauḷava-dêśam irppud iḷeyoḷ saptâṅga-sampattiyim ||
adaroḷ mâṅgalya-gêham bahu-vidha-vibhava-prôllasach-chaitya-gêham |
sudatî-santâna-janmâlayam akhila-sukhi-tyâgi-bhôgi-pravâham |
madavadd-hasty-aśva-yûtha-prabala-paṭu-bhaṭâkîrṇṇam uttuṅga-saudhô- |
daya-râjad-râja-Saṅgitapuram ad eśeyal prauḍha-saṅgîyamânam ||
kavi-gamaki-vâdi-vâgmi- |
pravêka-saṅgîta-vishaya-sâhitya-rasô- |
dbh'ava-chatura-samstuta- |
vividha-kalâ-bhaṅgi-saṅgi Saṅgîtapuram ||
adan âḷvam Sâḷuvêndra-kshitipati ripu-mattêbha-kaṇṭhîravam śâ- |
rada-chañchach-chandrikâ-nirmmaḷa-lalita-yaśaḥ-pûritâśântarâḷam |
Madana-pradhvamsi-Chandraprabha-Jina-charaṇa-dvandva-samsakta-chittam |
sudatî-nêtrântaraṅgôtsava-kara-nija-saubhâgya-Kandarppa-dêvam ||

ant âtan akhaṇḍita-prachaṇḍa-pratâpa-kharvva-garvva-nirjjita-Bhîshma-grîshma-mârttaṇḍa-maṇḍalanum apratihata-dêdîpyamâna-nija-têjaḥ-puñjanum dandahyamâna-ripu-vadhû-hṛidayanum viśâla-bhâla-tala-chôchumbyamâna-Jina-charaṇa-nakha-mayûkhanum dushṭa-nigraha-sishṭa-pratipâḷana-kriyâ-paṭishṭhanum chatura-chatushshashṭhi-kalâ-kalâpanum ratna-traya-maṇi-karaṇḍâyamânântaḥ-karaṇanum śrîman-mahâ-maṇḍaḷêśvaram śrî-Sâḷuvêndra-mahârâjam nihkaṇṭakan âgi sukhadim râjyam geyyuttam ||

vinuta-prâsâda-chaityâlaya-tala-vilasan-maṇḍapaughaṅgaḷim kañ- |
china-mâna-stambhadind â-purada vanada vinyâsadim lôha-pâshâ- |
ṇa-nibaddhânêka-bimbaṅgaḷin upakaraṇa-vrâtadim nitya-dânâ- |
rchchaneyindam śâstra-dânam negaḷe naḍasidam dharmmamam Sâḷuvêndram ||

anitu râja-dharmmamam dharmmamumam pâlisuttam |

bare Sâḷvêndrana chittam |
paritôshaman eyiduvante sêvâ-tat- |
paran âgi bhakti-bharadind |
ire vigata-chchhadma suguṇa-sadmam Padmam ||
hitan îtam priya-satya-vâda-nipuṇam dharmmârttha-sampâdakam |
chaturam sach-charitam dayârdra-hṛidayam śâstrajñan emm anvayâ- |
gatan î-Padmaṇa-mantriy endaḍe kuḷir-kkôḍalke Sâḷvêndra-bhû- |
patiy â-chandra-dharârkkam ittan ure mânya-grâma-sampattiyam ||
śrîmad-visṛita-S'âlivâhana-śakâbdam Nanda-khâbdhîndu-saṅ- |
khyâ-mânam naḍeva Plavaṅga-gata-Pushya-syâma-sat-pañchamî- |
stômam Gîshpativâram ondire manô-vâk-kâya-śuddham chatus- |
sîmântôrvviyan ashṭa-bhôga-sahitam hêmâmbu-dhârâ-yutam ||

prabhugaḷ pura-jana-parijana- |
sabhâsadar mmechche Sâḷuvêndra-nṛipâlaṃ |
vibhavadi Padmaṇa-mantrige |
S'ubham astv end Ogeyakeṟeyan avan old ittaṃ ||

antu sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakam âgi koṭṭa Vogeyakereya-grâmav-ondaṟa chatus-sîmey-oḷagaṇa gadde-beddalu-tôṭa-tuḍike-kaḷa-mane-koṭhâra-honnu-hombaḷi-vari-vaṅgu-kâṇike-kaḍḍâya-bêḍige binagu-besavokkalu-aṅka-suṅka-ṭaṅkasâle-taḷavâṟike nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyam emb ashṭa-bhôga-sarvva-svâmya-sarvvâdâya-prâpti-sahitam âgiy â-chandrârkka-sthâyiy âgi Padmaṇâmâtyan anubhavisuvud endu koṭṭa sarvvamâṇya-grâma-dâna-śâsana-vachanaṃ ||

śrîmat-Pârśva-Jinêdra-bhaktan amala-śrî-Paṇḍitâchâryya-sat- |
prêmôdyat-priya-śishyan apratima-Nâgâmbâtmajaṃ sad-guṇa- |
stôma-Brahma-tanûjan uttama-su-Padmâ-vallabhaṃ Mallikâ- |
kâmaṃ Padmaṇa-mantri-mukhyan esedaṃ Sâḷvêndra-chittôtsavaṃ ||
Jina-pâdânati mastakakke Jina-bimbâlôkanaṃ dṛishṭig â- |
Jina-śâstra-śravaṇaṃ sva-karṇṇa-vivarakke śrî-Jina-stôtram â- |
nana-padmakke chid-âtma-bhâvane manakkaṃ pâtra-dânaṃ kara- |
kke nijâlaṅkṛitiy âge Padmaṇa-mahâ-mantrîśan êṃ dhanyanô ||
yeneg î-bhûpa-kṛipâvalôkanadin enn î-pôshya-varggakke takk- |
anit uṇṭ î-dhana-dhânya-sampadam ad î Sâḷvêndran old entu ko- |
ṭṭ-anitum grâmaman entu dharmmam enag â-chandrârkkam appantu mâḷp- |
inid ondê-kaḍe gaṇḍa-kajjam enituṃ niśchaysidaṃ chittadoḷ ||
Jina-chaityâvâsamaṃ mâḍisi samuchita-sâlâdiyiṃ kûḍe Pârśvê- |
sana bimba-sthâpanaṃ geyd anudinam eseyal nitya-pûjâbhidhânaṃ |
muni-dânaṃ tappad oḷpind Ogeyakeṟeyoḷ appante tâṃ koṭṭa śâ- |
sanamaṃ tachchhâsana-prântadoḷe barasidaṃ Padmaṇâṅka-pradhânaṃ ||
S'âke'bdê Kâlayuktê na-ra-bha-ṭa-gaṇitê 1420 Chaitra-śuklâshṭamî-sat-
Pushyarkshê Jîvavâre gajaripu-karaṇê śûla-yôgê manôjñê |
nirddôshê mîna-lagnê su-ruchiram akarôt Pârśvanâtha-pratishṭhâṃ |
śrî-padmôdbhâsi-Padmâkara-pura-vasatau Padmanâbha-pradhânaḥ ||
pala-kâlaṃ nitya-pûjâ-vidhige meṟava tôṇṭaṅgaḷaṃ ghâṇamaṃ tân |
olaviṃ nandâdi-dîpti-pramukha-sakala-dîpakke naimittikakkaṃ |
sthalam îy-âshṭahnikâdi-pramukha-tithigam îy-âpaṇaṃ pâtra-dânaṃ |
neley appant âvagaṃ bêṟpaḍisi barasidaṃ vṛittiyaṃ Padmanâbhaṃ ||

kaṃ || aparimitam uchitam emb îy- |
upakaraṇaṅgaḷane koṭṭu vaidika-laukika- |
nipuṇanaṃ Padmaṇa-sachivaṃ |
suparîkshitam âgi barasidaṃ śâsanamaṃ ||
Padmaṃ vinamita-Jina pada- |
Padmaṃ sajjanaroḷ eseva vigata-chchhadmaṃ |
Padmâ-priya-kara-guṇa-gaṇa- |
sadmaṃ nitya-prasanna-nija-mukha-padmaṃ ||

namas tuṅga-&c. ||

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Saṅgi-Râya-Voḍeyaravara kumâra Yindagarasa-Voḍeyaru Saṅgîta-pura-vara-râjadhâniyalu yiddu Hâḍavaḷḷiya râjya-muntâda samasta-râjyaṅgaḷanu saddharmma-kathâ-

prasaṅgadiṃ pratipâlisuttaṃ yirddandina S'âlivâhana-śaka-varusha 1412 neya Saumya-saṃvatsarada Kârttika-ba 7 S'ukravâradalu śrîman-mahâ-maṇḍaḷêśvaraṃ Yindagarasa-Voḍeyara nirûpadinda Bommaṇa-Seṭṭiyara maga Padumaṇa-Seṭṭiyaru barasida dharmma-śâsanada bhâśâ-kramav ent endare Yindagarasa-Voḍeyara kaiyalu Padumaṇa-Seṭṭi mûlavanu koṇḍu âḷuttaṃ yidda Vogeya-keṟeya-voḷage chayityâlayavanu kaṭṭisi Pâriśva-Tîrtthêśvarara pratishṭheyanu mâḍi â-Pâriśva-Tîrthêśvararinge pratidina tri-kâla-abhiśêka-pûje mûṟu Kârttika-pûje mûṟu Nandîśvarada ashṭâhnika S'iva-râtre Akshaya-tadige Sruta-pañchami kaiyakkiya hoyivalli Jîvadayâshṭami kaiyakkiya sûsuvalli garbhâvataraṇa jalmâbhiśêka dîkshâ-kalyâṇa kêvala-jñâna-kalyâṇa nirvvâṇa-kalyâṇaṅgaḷ emba Pâriśva-Tîrtthêśvarara pañcha-kalyâṇa-muntâda nayimittikaṅgaḷalli mâḍuva abhiśêka-pûje-dharmmaṅgaḷinge aṅga-raṅga-naivêdyaṅgaḷinge vondu-taṇḍa-tapasvigaḷa âhâra-dânake pûjaka-bhâṇḍârigaḷu mâleyavaru muntâdavarige viṅgaḍisi mâḍida dharmma-sthaḷaṅgaḷa vivara (*rest contains details of gift &c.*).

## 164

*At Bidarûru (same hobli), on a copper plate of the Janârdana temple.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
śrîmat-Tauḷava-dêśa-miśrita-mahâ-Saṅgîta-sat-pattanê
bâbhâtîndra-mahîndra-chandra-tanayaḥ śrî-Saṅgi-Râjâtmajaḥ ।
bhâsvat-Kâśyapa-gôtra-Sôma-kulajaḥ śrî-Saṅkarâmbôdara-
kshîrâmbhôdhi-sudhâkarô nuta-Jinaḥ śrî-Sâḷuvêndrâdhipaḥ ॥
sâkshîkṛitya nija-pratâpa-dahanaṃ gandharvva-pâdâhati-
prôdbhûtôdbhaṭa-dhûḷi-kâṇḍa-vasanaṃ saṃyôjya nîrâjanaṃ ।
khaḍgâkhaḍgi-ja-visphuliṅga-nivahair dviṭ-kaṇṭha-bhêdâravaiḥ
vâdyânîmmaḍi-Sâḷuvêndra-nṛipatir vvîra-śriyaṃ labdhavân ॥
asûta sûryyô Yamunâṃ purêti
kathâ pṛithivyâṃ prathitâ tathâpi ।
śrî-Sâḷuvêndrâsi-Dinêśa-putrî
pratâpa-sûryyaṃ sushuvê vichitraṃ ।
pratâpa-tapanôtphulla-kîrtti-kañjê'shṭa-dig-daḷê ।
târôda-bindukê yasya lêbhê haṃsa-śriyaṃ śaśî ॥
vikhyâtêmmaḍi-Sâḷuvêndra-nṛipatêḥ śyâmâsi-Sômôdbhavâ
madhyônmagna-virâjamâna-kamalâ prâsûta *patyâṃ ahô ।
êkâṃ śatru-karîndra-mastaka-galad-raktaugha-S'ôṇâ-nadîṃ
anyâṃ śrî-vibudhêśa-sêvita-taṭîṃ sat-kîrtti-Bhâgîrathîṃ ॥
pâtâlôtpalalôchanâ-kaṭi-taṭê chañchad-dukûla-dyutiṃ
dik-kântâ-kucha-kumbhayôḥ kalayatê muktâ-kalâpa-śriyaṃ ।
dêva-strî-kuṭilâlakêshu nitarâṃ mandâra-mâlâ-chhaviṃ
kîrttiḥ Kârttika-kaumadî-pravimalâ śrî-Sâḷuvêndrâdhipa(ḥ) ।
vyânamrâmara padmarâga-makuṭa-jyôtiś-chhaṭâ-rañjitau
pâdau yasya sarôjayôḥ kalayatô bâlâtapa-śrî-yujôḥ ।
śôbhâṃ Vêṇupurâdhipaḥ sa bhagavân śrî-Varddhamânô Jinaḥ
pâyâd Immaḍi-Sâḷuvêndra-nṛipatiṃ bhûpâla-chûḍâmaṇiṃ ॥

ity âdy-anêka-birudâvaḷî-virâjamâna Saṅgi-Râya-Voḍeyaravara kumâra śuddha-samyaktva-ratnâkaran enisida śrîman-mahâ-maṇḍaḷêśvara Yindagarasa-Voḍeyaru Saṅgitapurada râjadhâniyalliddu Bidiru-nâḍu-muntâda samasta-râjyavanu pratipâlisutta yiddandina jayâbhyudaya-Sâlivâhana-śaka-varusha 1413 neya varttamânakke saluva Virôdhikṛitu-saṃvatsarada Vaiśâkha-suddha 5 Âdivâradalu śrîman-

* So in the original : perhaps a mistake for *putryâv ahô*.

mahâ-maṇḍaḷêśvara Indagarasa-Voḍeyaru tamage puṇyârtthav âgi barasida dharmma-śâsanada kramav ent endare Bidirûra bastiya Varddhamâna-svâmigaḷa aṅga-raṅga-naivêdya-nitya-naimittika-Jina-pûjâṅga-viniyôga-muntâda-śrî-kâryyakke pûrvvadali biḍu-dêvasvav âgi hiraṇyôdaka-dhârâ-pûrvva-kavâgi â-chandrârkka-sthâyiyâgi sarvvamânyavâgi biṭṭa bhûmigaḷa vivara (*here follow details of gift*) î-biṭṭa-kuḷa-sthaḷaṅgaḷa nîrañchu nelan arakalu naṭṭa-kallu tegad-agaḷu gaḍiyind-oḷagâda chatus-sîme-ge banda makki hakkalu kânu kâḍârambha nîru dâri nidhi-nikshêpa-akshîṇi-âgâmi-siddha-sâdhya-muntâda têja-mânyagaḷan-uḷa i-kuḷa-sthaḷaṅgaḷa mêle kâṇike kaḍḍâya bîḍuguḷu birâḍa-muntâgi âva-upôtra-illade sarvvamânyavâgi â-Varddhamâna-Tîrtthakarige hiraṇyôdaka-dhârâ-pûrvvakavâgi â-chandrârkka-sthâyiyâgi biḍu-dêvasvavâgi sâsanâṅkitavâgi nâvu biṭṭu-koṭṭa dharmma-śâsanada paṭṭe yint appudakke sâkshigaḷu.

âditya-chandrâv-anilô-&c. ||

î-dharmmakke â robbaru tappidavarû Urjjanta-giriyalli sahasra-gô-Brâhmaṇara hatiya mâḍida pâpakke hôharu yaraḍûvare-dvîpadoḷaguḷa chaitya chaityâlayadoḷaguḷa Jina-munigaḷa vadhasida pâpakke hôharu (*usual imprecatory phrases and verses*) Yindagarasa baraha

# NAGAR TALUQ.

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## 1

*At Sampigekôṭe attached to Mattikai (Jâla hobli). on a 1st stone in the yard of the S'ambhuliṅga temple.*

svasti śrî-Gaṇâdhipatayê namaḥ

namas-tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-S'aka-varusha sâ 1488 neya sandu-salu[va]-varttamâna-Kshaya-saṃvatsarada Âśvîja-śuddha 2 geyu Âdivâradalu śrîmannu-mahârâjâdhirâja râja-para[mê]śvaraya śrî-vîra-pratâpauḷḷa Harihara-Râya-mahârâyara vaṃśabhûtarâda śrî-Sadâśiva-Râya-mahârâyaru Hastinâvatiyemba-Vidyânagariyalu sukha-vinôdadinda dushṭa-nigraha-śishṭa-pratipâḷakarâgi sakala-varnna-dharmmaṅgaḷim râjyam geyiüttiha-kâladalu avara nirûpadinda Âragada râjya-mâgaṇey âgi Yimmaḍi-Sadâśiva-Râya-Nâyakaru âḷutiha-kâladalu avara anumatav iḍidu Baṅkiyarasaru Honneya-Kambaḷi-voḍeyarâda Ammidêvi-ammanavaru Ghaṭada mêlaṇa Muṅgi-nâḍu-Kobbu-nâḍu-muntâda sîmegaḷannu su-dharmmadinda pâlisikomba-kâladalu â-ubhayara nirûpadinda Âragada vênṭheyake saluva yî-Vombatu-kampaṇadoḷagaṇa Kabbu-nâḍu-paḍuva-bhâgeyalu Uḍukundada S'ambhuliṅga-dêvara divya-śrî-pâda-padmaṅgaḷige Vaśishṭa-gôtrada Nelamaneya payikada Hebbaligeya Gôvinda-adhikârigaḷa magadirû Kêsappa-adhikârigaḷu poḍavaṭṭu kôṭṭa-dharma-sâsanada vakhaṇiya kramav entendare Kabbu-nâḍu-śîmeyavoḷage Bûvanakoppadavoḷage yira-khaṇduga-bhata-sidhâyada bhûmiyanu Baṅkiyarasaru Honneya-Kambaḷi-voḍeyarâda .. Ammidêvi-ammanavaru sarva-mânyav-âgi dharen eradu pâlisi. . . . . . . . nu dêvarige dina vonda kâlada chhatra sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi dhâreyan eradu-koṭevâgi â-bhûmiya chatus-sîmeya gaḍiya vivara (*here follow details of boundaries*) int î-chatus-sîmeyindoḷagâda vittige kaṭṭida siddhâyada bhatta kha 80 aksharâdalu yembhattu-khaṇḍuga-bhatta siddhâya ... tiya-nâḍa vari rada kêri nâlvaru Brâhmara chhatrakkâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi sarvamânya-dêvasvavâgi dhâreyan eradu Vâmana-mndre kalu naṭu koṭev âgi dêvara yambhatu-khaṇduga-bhattada sidhâyada vittiyanu dina-vondake nâlvaru-Brâhmara chhatrake âgumâḍi-koṇḍu â vrittige banda mane-mane-ṭhâṇa aṅgôpa-aṅga-phalavanu âgumâḍikoṇḍu .... pûrva-mariyâdeyali â-chandrârka-sthâyigaḷâgi sukhadiṃ bhôgisi bahari yendu nânu nanna strî-putra-saha vopa voḍambaṭu poḍavaṭu koṭṭa-dharmma-śâsana yint apudake sâkshigaḷu

âditya chandrâv-&c. ||

## 2

*At the same place, on a 2nd stone.*

svasti śrî-Gaṇâdhipatayê nâmaḥ

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-saka-varusada 1488 neya sandu-saluva-vartamâna-Kshaya-saṃvatsarada S'râvaṇa-ba-ammâsiya Sômavâradalu śrîman-mahârâjâdhirâja râja-paramêśvariya śrî-vîra-pratâpauḷḷa Harihara-Râya-maharâyara vaṃśabhûtar âgutam yida śrî-Sadâśiva-Râyaru Hampeya Hastinâvatiyemba-Vidyânagariya âḷutiha-kâladalu avara nirûpadinda Âragada-râjyavanu mâgaṇiy âgi Yimmaḍi-Sadâśiva-Râya-Nâyakaru âḷutiha-kâladalu avara matav iḍidu Baṅkiyarasaru Honneya-Kambaḷi-voḍeyarâda Ammidêvi-ammanavaru Ghaṭṭada mêlaṇa Muṅgi-nâḍa Bidirûru-muntâda sîmeyan âḷuttiha-kâladalu Uḍukundada S'ambhuliṅga-dêvara amrutapaḍigâgi Bidirûra Kêsappa-

adhikârigaḷu biṭṭa Beṇṇaṅgiya vṛittiya chatus-sîmeya vivara (*here follow details of boundaries*) int î-chatus-sîmeyindoḷagâda vṛittige kaṭṭida siddhâyada bhatta kha 225 aksharadalu innûra ippattaidu khaṇḍuga siddhâyada bhattada bhûmiyanu dêvarige dina 1 kke kha ¼ ayiguḷa akkiya naivêdyada amrutapaḍigâgi nânu sarvamânya-dêvasvavâgi dhâren eradu koṭen endu poḍavaṭu koṭṭa-dharmma-sâsana sâkshigaḷu chandrâditya

**3**

*At the same place, on a 3rd stone.*

śrî-Gaṇâdhipatayê namaḥ

namas tuṅga- &c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha sâ 1488 neya sandu saluva varttamâna-Kshaya-samvachhsarada Âśvîja-śuddha 2 geyu Âdivâradalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-uḷa Harihara-Râya-mahârayara vaṃśibhûtav âgutaṃ yida śrî-Sadâśiva-Râyaru Hampeya Hastinagariyalu sukha-saṅkathâ-vinôdadinda dushṭa-nigraha-śishṭa-pratipâlakar âgi sakala-varna-dharmmaṅgaḷiṃ râjyaṃ geyiûtiha kâladalu avara nirûpadinda Âragada râjyavanu mâganiy âgi Yimmaḍi-Sadâśiva-Râya-Nâyakaru âḷutiha kâladalu avara anumatadinda Âragada vêṇṭheyake saluva yîve-Vombhattu-kampaṇadoḷag âda Kabbu-nâḍa paḍuva-bhâgeyalu Uḍukundada grâmadoḷage Bidirûra Kêsappa-adhikârigaḷu kaṭista dêvastânada S'ambulinga-dêvara divya-śrî-pâda-padmangaḷige Baṅki-yarasaru Honneya Kambaḷi-voḍeyar âda Ammidêvi-ammanavaru poḍavaṭu koṭa dharma-sâdhanada vakhaṇiya kramav ent endare namma Kabbu-nâḍa sîmeyavoḷage Tagudariya grâmadoḷage Goggiya pâlige banda modala keyi (*here follow details*) antu staḷa 5 kke kaṭṭida sidâyada bhatta kha 100 â-pâlige Taguḍaliyali kâna teru ga 1‘4 aksharadalu-ive nûru khaṇḍuga-bhattavanu hadinâlku haṇa sidâya saha dêvarige dina-chariyada abhisêkakku pratidina 1 kke kha‘ 1 vokkuḷa akkiya nayivêdyakku prati dina 1 kke 2 ibbaru Brâhmara chhatrakkû ondu-nandâdîptigû saha dêvarige sahiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi sarvvamânya-dêvasvav âgi dhâreyan eṛadu Vâmana mudreya kalla naṭu koṭev âgi dêvaru â-Gogi-pâla bhûmiyanu â-kâna terru saha dêvara abhiśêkha-amruta-paḍi nandâdîpti dina vondake yibbaru-Brâhmara chhatrakkû âgumâḍikoṇḍu anubhavisi bahiriy endu poḍavaṭu koṭa dharmma-śâdhana yint appudakke sâkshigaḷu chandrâdityaru || (*usual final phrases and verse*).

**4**

*At the same place, on a 4th stone.*

svasti śrî-Gaṇâdhipatayê namaḥ

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha sâ 1488 neya sandu saluva vartamâna-Kshaya-saṃvatsarada S'râvaṇa-śudha 13 yu Sômavâradalu śrîman-mahârâjâdhirâja râja-paramêśvariya śrî-vîra-pratâpa-uḷa Harihara-Râya-mahârâyara vaṃśibhûtav âguttaṃ yida śrî Sadâśiva-Râyaru Hampeya Hastinâvatiy emba Vidyânagariya âḷutiha kâladallu avara nirûpadinda Âragada râjyavanu mâgaṇiyâgiy Immaḍi-Sadâśiva-Nâyakaru âḷuva kâladalu avara mata-vididu Baṅkiyarasaru Honneya Kambaḷi-voḍeyar âda Ammidêvi-ammanavaru Ghaṭada mêlaṇa sîmeyan âḷuva kâladalu Uḍukundada S'ambhuliṅga-dêvarige Vaśishṭha-gôtrada Nelamaneya payikada Hebbaligeya Gôvinda-adhikârigaḷa magadiru Kêsappa-adhikârigaḷu poḍavaṭu koṭa dharmma-śâsanada kramav ent endare nânu Madavaliya gaûḍugaḷa kayyalu nâḍa sênabôva Liṅgappana kayyalu Madavaliyoḷage sarvvamânya-brahmasvavâgi krayake koṇḍa Kavalahoṇḍa (*here follow details of boundaries*) yint î-chatus-sîmey-ind oḷagâda yeraḍu-sthaḷada vrittige kaṭida sidhâyada bhatta kha 160 aksharadalu nûra-aṛavattu-khaṇḍuga-bhatta-sidhâyada vṛittiyanu dêvarige pratidina vondakke 8 eṇṭu-mandi-Brâhmara chhatrakkâgi dêvarige sa-hiraṇyôdaka-dâna-dhârâ-pûrvva mânya-dêvasvavâgi dhâren eṛadu Vâmana-mudreya kala naṭu kôṭev âgi dêvaru â-vṛittiyanu mane thâṇa saha anubhavisi bahiri yendu poḍavaṭṭu koṭṭa dharmma-śâsana yint apudakke sâkshigaḷu chandrâdityaru. . . . . . .

## 5

*At the same village, on a stone in the yard of the maṭh.*

śrî-Gaṇêśa-S'âradâ-parama-gurubhyô namaḥ nirvighnam astu

namas tuṅga-&c. ||

svasti śrî vijayâbhyudaya-S'âlivâhana-śaka-varusha 1474 neya varushake naḍava vartamâna Virôdhi-krutu-saṃvatsarada Mâgha-ba 30 Budhavâra-pañcha-graha-yôga-puṇya-kâladalu śrîmannu mahârâjâ-dhirâja râja-paramêśvara śrî-vîra-pratâpa-uḷa Harihara-Râya-mahârâyara vaṃśibhûtar âguttam yidda śrî-Sadâśiva-mahârâyaru Hampe Hastinâvatiy emba Vidyânagariyoḷu sukha-saṅkathâ-vinôdadinda dushṭa-nigraha-śishṭa-pratipâlakar âgi sakala-varna-dharmâśramaṅgaḷan aṟidu râjya-vanu pratipâlisuva kâladalu avara âjñârâdhakar âgi Âragada Hadinenṭu-kampaṇavanu Keḷadiya Sadâ-śiva-Râya-Nâyakaru âḷutiha kâladalu avara anumatadindalû śrîmatu Baṅkiyarasaru Honneya Kam-baḷi-voḍeyar âda S'aṅkaradêvi-ammanavaru tamage kâṇâchiyâ[gi] naḍava Âragada śimeyoḷagâda Muṅgi-nâḍu Kabbu-nâḍu Hosa-nâḍu-voḷagâda sîmeyanu sad-dharmadali pratipâlisuva kâladalû Muṅgi-nâḍu Kabbu-nâḍa-śimeyoḷag âda aśêsa-vidvaj-jana-muntâda Uḍukundada *(other villages named)* samastarige pâlisida dharma-śilâ-sâdhanada vakhaṇiya kramav ent endare nimma grâma-voḷag-âgi âvanân-obbanigu makkaḷu aṇṇa-tammandiru modalâgi âru santânav illadiddavaru kâlava-mâḍi hôdare avara sarvasva voḍavê-saḍave yênuḷḷavanu â-kâlava-mâḍidavara dâyâdigaḷu sagôtrad-avarige koṭṭu nimmanu pâlisi-kombevu â-dâyâdigaḷu sa-gôtradavaru yilladidarû â-nimma nimma yidda grâmada dêvastânakke biṭṭu biḍuvev allade namma aramanege aputrika-saudaṇḍav endu teg. du koḷasalladu yî-aputrika-saudaṇḍavanu nâû nimage Mâgha-ba 30 Budhavâra-pañcha-graha-yôga-puṇya-kâladallu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi dhâreyan eṟadu biṭṭu pâlisideû nîvu grâma-samastaru â-mariyâdeyali aputrika-saudaṇḍav illade sukhadallu barabahud endu pâlisida dharma-śilâ-sâdhana yint appudakke sâkshigaḷu

âditya-chandrâv-&c. ||

nâvu idakke tappidare Mahâdêvarige tappidavaru Baṅkiyarasara voppa yint ivar-ubheyânumatadinda Lingaṇṇa sênabôvana baraha chitrika kallukuṭikara Gaûrayyana baraha

## 6

*At Tagaḍli attached to Hosûru (same hobli), on a stone in Kumâra Râma's back yard.*

...... .. ....................... |

trailôkya-nagarârambha-mûla-stambhâya .... ||

mahâ-maṇḍaḷêśvaraṃ ........... birudar-aṅkusaṃ .......... divya-śrî-pâda-padmârâdhakaṃ ........ ...... S'aka-varuśa 1175 neya Pari ...... ............ Bîrarasa S'iva-lôkâvâptan âda ........nilisida........ *(usual final phrases).*

## 8

*At Mattigûḍu attached to Hosanâḍu (same hobli), on a stone near the Kudare Bîrappa temple.*

śrî-Gaṇâdhipatayê namaḥ ||

namas tuṅga-&c. |

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ satya-ratnâkaraṃ saraṇâgta-vajra-pañjaram arasaṅka-karagasa birudar-aṅkusa mûrti-Nârâyaṇa viḷâsa-vallabhaṃ ari-râya-gaḷa-gaṇḍa-gattari Koṅkaṇiga-bêṇṭekâṟa honna koṭṭu kudureya kaṭṭuva maṇḍaḷikara gaṇḍa Tuḷu-Râya-gampa-nâchâryya mûṟu-lôka-jagad-vaḷayanu râya Mupparaguḍi-Râya gaṇḍara bâla śrîmatu Billêśvara-dêvara dibya-śrî-pâda-padmârâdhakaru para-baḷa-sâdhakarum appa Kumâra-Bîrarasara vijaya-râjyô-dayada âṟaneya Visu-saṃvatsarada-Chayitra-suddha-pâḍiva-Âdivâradandu â-Bîrarasaru śrîmanu-mahâ

maṇḍaḷêsvaram Tammarasara mêle yetti naḍadu Hosagunda[da]lli kâdi keḍisidali || svasti samasta-prasasti-sahitam śrîmanu-maṇḍaḷêsvaram satya-ratnâkaram saraṇâgata-vajra-pañjaram para-nârî-sahôdaram râya-buja-baḷa râya-gaja-kêsari śrîmatu-Kôṭîsvara-dêvara dibya-śrî-pâda-padmârâdha-karum appa Sôyi-Dêvarasaru sâkida maga Eṟeyamana Sômeya-Nâykanu Bîrarasana nâjakan âgidali halan-âḷu-kudureya taḷt iṟidu meṟedu sura-lôka-prâptan âda || yî-vîra-galla geyisidâtanu Sômeya-Nâyakana tamma Boppaya-Nâyakanu yî-kala kaḍidâtanu Kalaseya Râmôjana maga Maduki maṅgaḷa mahâ śrî

9

*At Kûrêkoppa attached to Hosanâḍu (same hobli), on a stone in the Âḍagaḍale-Râchappa's wet land.*

...... ya namaḥ ||

namas tuṅga-&c. ||

svasti samasta-prasasti-sahitam śrîmanu-mahâ-maṇḍaḷêsvaram ari-râya-gaja-kêsari râya-bhuja-baḷa śrî-Vîra-Hemmâli Yimmaḍi-Ballaha-Dêvarasaru Sêtuvina râjyaman êka-chchhatradi sukha-saṅkathâ-vinôdadim râjyam geyyutt ire S'aka-varusham 1201 neya Bahudhânyav emba samvatsaradandu Ballaha-Dêvanu Dôrasamudrakke......vîra-Nârasiṅga-Dêvarsaru î-kâḷagakk anuvâgi hôdalli śrîmanu-mahâ-pradhânam Tammu-sâvantanam Sêtuviṅge Râṇa ...... hi ...... ka Hosavûriṅge dhâḷuvam ... mma-Sântaranum Malleya-Nâya ......... deyum naḍadu bandalli śrîmanu-maṇḍaḷêsvaram śrî-Vîr ... ra-Dêvara ........... Âdugôḍige môharsidalli Kârttika-mâsa-suddha-bidige-Bṛihaspati-vâradalu Toṟagu-Nâyakana Tammaya-Nâyaka .... voḷagâna Bammeya-Nâyka[na] maga Aggayana chala-dhuradoḷu para-baḷaman iṟidu kabbina baila madad-âne hokkante hala ...... du sura-lôka-prâptan âda śrî

10

*At Bhâvikaisûje attached to Hosanâḍu (same hobli), on a stone to the wall in the Basavaṇṇa temple.*

namas tuṅga-&c. ||

.........madhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷê.........purâdhîśvaram Paṭṭi-Pombuchcha-pura-varâdhîśvaram ........ mśa-lalâmam Padmâvatî-dêviya labdha ........ dita-vipuḷa-tuḷâ-purusha-mahâ .............. mṛigarâja-lâñchhanânvayôtpanna ................ nîti-śâstrajñam biruda-sarvvajñam kandu .... dhairyyam Kîrtti-Nârâyaṇam śau ...... Channa-Kêsava-dêvara divya-śrî-pâda ........... sâdhakanum appa śrîma .......... eutene || vîra-krûrâvanî ............ ri-sainya-sphâra-dhvâ ... ..... vidvishṭa-kântâ ........ jagad-dêva-pâm ............ anavaratam ............. ra-lôka-prâ ............ man-mahâ .................... im baḷikka || svasti sama ...... pradhânam Adiyara-kuḷa...............rî-sahôdaram mâvana-gandha-vâ...... raṇam śrî-Billêśvara-dêvara dibya-śrî ........ ra-baḷa-sâdhakanum appa Kumâra .... taḷige-sâsiraman êka-chhatradim râjya.... ppalli śrîmad-Bhâveya sênabôvan-aḷiya ...... nabôvam Sêtuvin-adhikâramam mâḷpalli ...... Mattigôḍûru-mukhyavâgi Eṟeyamma .... maga Chanda-veggaḍe Saka-varsha 1161 Viḷambi-samva...... dalli mâḍisida S'ivâlayakk ûru sahitavâgi.. ṭṭa vṛittiy âvud endaḍe (*here follow details of gift*) Chanda-veggaḍeya makkaḷu Kâṭiga-Nôḍiga-Siṅgeya .. sarvva-bâdhâ-parihârav âgi Boppaya-jîyana ma ... mêya-jîyaṅge koṭṭaru (*usual final phrases ; and rest is effaced*).

11

*At Muravâni attached to Hosanâḍu, on a stone in front of the Râmês'vara temple.*

svasti-samasta-prasasti-sahitam śrîmanu-mahâ-maṇḍaḷêsvaram ari-râya-gaja-kêsari râya-bhuja-baḷa śrî-vîra-Kumâra-Yimmaḍi-Balaha-Dêvarasarum â-pradhânaru Tammi-arasanum Urchhuvâgi Tuḷuv-aṇṇanu Sântarasanum sukha-... thâ-vinôdadim râjyam geyvuttam irpp-â-prastâvadoḷu Haluvasâlya-

Kâmeya-jîyana magaḷu Gauravvegaṃ Muḍivaṇada Mâbala-jîyana maga Mûḍeya-jîyaṅgaṃ puṭṭida suputra-kula-dîpakanu gôtra-chi ...maṇiyuṃ bandhu-jana-kalpa-taruv enisirdda râ.... yanu Râmanâtha-dêvara S'ivâlya .. .. nnu ga 58 ant appuḍu sâvirada...... raḍeneya Saka...... Vikrama.... suddha-pañcha ...rabâ .... âgi ura ........ maya .. (*rest illegible*).

## 12

*At the same village, on a vîrakal near the Kallêśvara temple.*

namas tuṅga-&c. ||

svasti śrîmanu-mahâ-maṇḍaḷêsvaraṃ ari-râya-jagaddaḷaṃ mûrtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ satya-ratnâkaraṃ saraṇâgata-vajra-pañjaraṃ para-nârî-sahôdaraṃ Adiyar-âdityaṃ śrîmatu Billêsva[ra]-dêvara dibya-śrî-pâda-padmârâdhakaṃ para-baḷa-sâdhakanum appa DêkarsanuSêtuvina-nâḍanu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvutt irddalli Saka-varsa 1227 neya Krôdhi-saṃvatsarada Srâvaṇa-suddha 4 Maṅ Kêtarasana mêle naḍadu Maḷakandhara koṇḍu tiruguvalli Kêtarasanu sarvva-daḷa-sahita naḍadu kâduvalli Dêkarasana parivâra tirigi taḷt iṟidu mummaḷigoṇḍu biddudaṃ kaṇḍu Dêkarasanû tanna kûḍidda Muriva-ṇada Mâreyana maga Bammayaṅge tirig endu nêmava koḍuvuduṃ toḷahara baḷige kulake tilakav enisida Bammeyanû tande Mâra-gauḍana sarvva-guru..... radan appaysikoṭṭu tirigi.. bbara bâhuvina harigeyaṃ kaḷadukoṇḍu nôḍu-nôḍ endu pambârisi tâgi êṟida kudarey iṟidu kâlâḷam taḷt iṟidu chha .............. sura-lôka ... vâgaḷu || sura-gaṇikeya pañcha-mahâ-sabdadiṃ hûvina vimânadoḷ iṭṭu svarga-lôkak ...... gaḷa mahâ śrî âtaṅge ...........

## 14

*At Kâtavaḷ (same hobli), on a stone in front of the Îs'vara temple.*

Bamô-jîya dêvâlyake paḍi salikege yikida honnu gadyâṇa 10 śri-Ma[hâ]dêvâya namaḥ Gaṇapatyai namaḥ Sarasvatyai namaḥ Haḍavaḷa Mallaṇa dêvara puthiḷeya mâḍisida S'ivâlyava kaṭṭisida keṟeya kaṭṭisida dêvashvâmya biṭṭa Aṇaje ... dali Haḍavaḷi Mêleṇabbe ...Malika-jîyarige dhâre eṟadu koṭṭadu Haḍavaḷa Mêleṇana makkaḷu mammakkaḷu badikutidali S'ivâlya .. navâyitu Bammô-jîyaṅgu Râmô-jîyaṅgu S'ivâlyava kaṭṭisug enda.. kaṭṭisutidu Râmô-jîya baḍi.. nâḍa...lekka mâḍi honninda battadinda baḷasida gadyâṇa 10½ || paṭṭa-mahâdêva Pâḍiya-Dêvarâya .. Malika-jîyana mamma Amita-jîyana maga Bammô-jîya.. kuḷa baḷigelasav alade 27 gadyâṇa honnan ikkisi S'ivâlyava kaṭṭisida (*usual final phrases*).

## 17

*At Baidûru (same hobli), on a vîrakal in the vîrakal-makki.*

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ ari-râya......... vîra-Kumâra-Sôyi-Dêvarasara prithviya râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târambaraṃ saluttam ire S'aka-varsha 1 .............. saṃvatsarada .. 5 Guruvâradandu śrîmatu Kâva-Dêvarsanu ....................

## 18

*At the same village, on a stone near the Îs'vara temple.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya (y)ari-râya-gaja-kêsari râya-bhuja-baḷa śri-vîra-Kumâra-Immaḍi-Sôyi-Dêvarasara vijaya-râjyôdayada S'aka-varusha 1217 neya Jaya-saṃvatsarada Vayiśâkha-bahuḷa ....

Âdivâradalû śrîma...............yarsa.. .. ...Bappêśvara-dêvara .. Yeḍahaḷḷiya Bammarasana dharmma chandrârkka-sthâyiyâgi naḍeyalu Kêtammiyarasanu â-keyya dhârâ-pûrvvaka mâḍidanu || (*usual imprecatory phrases*) kalla kaḍidava kalukuṭiga-Siṅgôjana maga Birôja || maṅgaḷa mahâ śrî

## 19

*At Hosakoṭe (same hobli), on a vîrakal.*

namas tuṅga-&c. ||

Mêru-kâñchana-dattânâṃ gavâṃ koṭi-śatair api |
pañcha-kôṭi-turaṅgâṇâṃ tat-phalaṃ Liṅga-darśanaṃ ||

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ vayiri-maṇḍaḷika-gaḷa-gaṇḍagattari hannondu-maṇḍaḷikara gaṇḍa honna koṭṭu kudureya kaṭṭuva maṇḍaḷikara gaṇḍa ari-râya-jagad-daḷa kaṭhâri-karahatta-malla śrî-vîra-Kôṭi-Nâyakaru Sêtuvina râjyavanu dushṭa-nigraha-śishṭa-pratipâlanavanû mâḍi sukha-saṅkathâ-vinôdadind âḷuttihalli Ballâḷa-Dêva-Râyana śrî-pâdada hattile sthânâpatiyâgiralôsugaṃ Biṭṭeyageḍeya Chîleya-Nâyakana maga Ânevaṭṭiya Kûruka-Nâyakaṅge sauvaraṇeyanu koṭṭu kaḷihal â-Kûruka-Nâyakanû vuparaguḍi tale-chavala gaṇḍara bâlad aggaḷikeya birudina sattigeyaṃ piḍisikoṇḍu ôlagisutihalli Ballaḷa-Dêva-Râyanu tattina samasta-sauvaraṇe sahita Kapila-Dêvana mêla naḍadu Baḷahadalli biṭṭali munde S'aka-varsha 1242 Raudri-saṃvatsarada Chayitra-ba 1 S'a | dina Doravaḍige etti naḍadali â .. Kapila-Dêvanu sarbba-sauvaraṇe sahita nadadu bandu ubhaya-daḷa-sammukhav âgi môharisidali Kapila-Dêvana maneya aggaḷiya râvuta Kakkala-Dêvanû sara kaṭisi êṟidan ||

dore Kakkalan êṟidoḍaṃ |
dhuradoḷu Kûrukanu tivida kudureya śiravaṃ |
vuravaṇisida râvutaraṃ |
karuḷ-ugiyalu tividan amama samarâṅgaṇadoḷ ||
êṟida kudureya tividanu |
mîṟida kâl-âḷa tivida dhuradoḷu dhîran |
tôṟidanu[........] |
nîṟaṃ kali-Kûrukâṅka samarâṅgaṇadoḷ ||
maruḷugaḷu karuḷa mâleya |
koraḷoḷu saraviṭṭu rudhira-tiḷakaman iṭṭuṃ |
harasutidar î-Kûrukan |
uravaṇiy-âḷutanake mechchi samarâṅgaṇadoḷ ||
pita Chîla mâte Nâgale |
suta Kûrakan ubhaya-kulavan uddharisidan end |
atimudadiṃ dêvâṅgane- |
yara varadiṃ Pushpakavan êṟi S'ivana padama sâ.... ||

yidaṃ .. prati-pâḷaka śrîmanu-[ma]hâ-pradhânaṃ *Chiṇṇarsara kumâra Kûruka-Nâyakana sati Chandavve-Nâykiti nirisida sâsana || kalla kaḍidâta Banavaseya Chilôja maṅgaḷa mahâ śrî ||

## 20

*At Paṭṭuguppe (Paṭṭuguppe hobli), on a vîrakal in front of the Virês'vara temple.*

śrî-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ ||

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-karagasa birudar-aṅku[śa] mûrtti-Nârâyaṇa viḷâsa-vallabhaṃ satya-

* So in the original.

ratnâkaraṃ saraṇâgata-vajra-pañjaraṃ maṇḍalika-jagad-vaḷaya honna koṭu kudureya kaṭṭuva maṇḍaḷikara gaṇḍa Tuḷu-Râya-sthâpanâchâryya Koṅkaṇiga-Râya-bêṭekâṟa śrîmatu Billêśvara-dêvara dibya-srî-pâda-padmârâdhakaṃ para-baḷa-sâdhakarum appa Hosagundada Bommarasara vijaya-râjyadalli śrîmanu-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-gâḷa purusa-Nârâyaṇanum appa Paṭṭuguppeya Bokarasaru Saka-varsada 1199 neya Îsvara-saṃvatsarada Jyêshṭa-bahuḷa 5 su । Hâniyada-kôṭege etti naḍadu kâdidalli êkâṅga-vîran âda para-baḷa-Kritân[ta]num âgi halav-âḷu-kudureya taḷt iṟidu meṟevudaṃ kaṇḍu surarum kinnararum hûmaḷeya kaṟeyalu â-Bommarasa sura-lôka-prâptan âdanu

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ râja-paramêsvaraṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ aras-aṅka-karagasa birudar-aṅkuśa mûrtti-Nârâyaṇa viḷâsa-vallabhaṃ satya-ratnâkaraṃ saraṇâgata-vajra-pañjaraṃ maṇḍaḷika-jagad-vaḷaya honnaṅ-koṭṭa kudureya kaṭṭuva maṇḍaḷikara gaṇḍa Tuḷu-Râya-sthâpanâchâryya śrîmatu Billêsvara-dêvara divya-śrî-pâda-padmârâ-dhakaṃ para-bala-sâdhakarum appa Bîra-Dêvarasara vijaya-râjyam uttarâbhivṛiddhi-pravard-dhamânam â-chandrârkka-târaṃ-baram saluttam ire svasti srîmanu-mahâ-maṇḍaḷêsvaraṃ aras-aṅka-gâṟa purusa-Nârâyaṇarum appa Bellarasaru Paṭṭaguppeyali suka-saṅkathâ-vinôdadind iruttam ire Saka-varśada 1203 neya Visu-saṃvatsarada Kârttika-bahuḷa 30 Budhavâradalu ayvattu-nâḍu Bîrar-saṅgaṃ tappihôgi śrîmanu-mahâ-maṇḍaḷêsvaraṃ Tammarasara kaṇḍu yettisikoṇḍu bandu Paṭṭu-guppeya mutti kâdidali Bellarasana kumâra Tailarasaṃ bandu tanna tandeyan ariyalîyade vairi-baladoḷu berasi êkâṅga-vîranâgi kâduvâgaḷu ellâ-balavuṃ â-Tailarasaṃ mutti kâduvâgaḷu chakra-byûhadolagida Abhimanyuvina pariyalu â-balam ellanaṃ tave kondu kaligaḷ-ellara kayduviṅg îtana dêhav eḍeyâgal ambara-gaṇikeyaru hû-maḷe kaṟeyalu Tailarasaṃ sura-lôka-prâptan âdanu

kupita-mukhaṃ Bellarasaṃ ।
ripu-puradiṃ navya-.. vîraṃ suta-sahitaṃ ।
Kapila-muni munidu nôḍida ।
nṛipa-sutar-andakke tandaṅ ondê dinadoḷ ॥

jitena labhyatê &c. ॥

ivara âsrâya Hombuchchadali badikida pradhânara makkaḷu maṅgaḷa mahâ śrî ॥

## 21

*At Maṇusaṭṭi (same hobli), on a vîrakal near Kollayya's wet-land.*

svasti śrî

namas tuṅga-&c. ॥

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvaraṃ Soḍaḷa-Dêvarasaru sukha-saṅkathâ-vinôdadiṃ râjyam geyyuttiralu ॥ Nâḍa-Siriya Maseḍeya danava koḷalu sarva-daḷa-sahita Soḍaḷa-Dêvara-saru etti naḍadaru Hulikalalu.. kappaḍiyindavu bandu Siriya Masaḍeya kâḷagava hiḍidali vîra-ghaṇṭe-mêgila haḷige Maṇiseṭṭiya Sâreyana maga Kâmanu Siriyammag oḍeya kâdinali kobbina tôṭakke maṟiy-âne hokkante êṟida kudareyan iṟida kâlâḷa kutti kuttisi koṇḍu sura-lôka-prâptan âda Krôdana-saṃvatsaradandu maṅgaḷa î-kala mâḍisidâta Kâmana tamma Pâiya maṅgaḷa mahâ śrî

## 22

*At the same village, on a stone to the north west.*

svasti śrî Pombuchcha-kuḷa-tiḷakaṃ Baḷara Hariti-nṛipaṃ lôkaika . . . . . .

## 23

*On the back of the same stone.*

svasti śrî samasta-kula . . labdha-bhâskarâditya . . . . . . . . yânvita Kannara-Dêva-râjyôdayâ Sântaraṃ Ammaṇa-Dêva Kaṟavûra nâḷa ku . . . . . . . . sargga (*stops here*).

## 25

*Kalûru (same hobli), on a mâstikal in the open yard near Gundana Bappa's house.*

svasti śrî S'aka-varushaṅgaḷ 1347 neya Krôdhi-saṃvatsarada Phâlguṇa ................. dêva-lôkake prâptiy âdaru mâsti.. âdâru Kâmâyigaḷu sahagamana svarga-prâptar âdaru Kâmâyi-kalu Virû-pôja mâḍida kallu maṅgaḷa mahâ śrî

## 26*

*At Hosakoppa (same hobli), on a vîrakal in the Dêvara kân.*

namas tuṅga-&c. ||

............... râjyâbhyudaya â-chandrârkka-târaṃ saluttaṃ.......... ....... kampaṇavaṃ suka-saṅkathâ-vinôdadiṃ râ .................. suddha-pâḍya-Maṅgaḷavâradandu śrîmanu .... ........... aras-aṅka-gâḷa purusa-Nârâyaṇa Kuḷḷagiya.......................... Bellarasa Bommarasana kumâra Kâḷarasa.......................................... Mañjagaṇali hanneraḍu ........................................ lu Sêtuvina nâ.......... ...... ... besava.... yaṅka ............................ lu â-vârtteyaṃ kêḷi śrîmanu-mahâ-maṇḍaḷêśvaraṃ Kêtarasanuṃ Tuḷu-kaṭakavaṃ kû ... du Sêtuvina dêvâlyadali ôḍâḍi kâduvali Kâḷarsanu sarbba-daḷa-sahita nûki yirida ....... kâḷâḷaṃ tâgi taḍedu kutti kutsikoṇḍu heṇamayaṃ mâḍi dêva-lôkava .. .... 12 haḷḷi antu 24 haḷḷi Paṭṭuguppeyali badikuva santânakke ... ṭaguppeyali badikida santâna hechchali yalli nôḍidaḍe heṇa ..... ballâḷu Kâḷarasa kaḍi .... ḷa mâḍidanu vayiri-paḍe yand utta ......... kai nettara .... âhava yaḷḷâri-balavan âtaṃ dhuradoḷage kaḍidu harahalu sura-lô .... volidu sura-kannikeyaru ||

ottaysi diṭṭatanadiṃ |
neṭṭane vîra-taṭṭan aṭṭi muṭṭ iṟiyuttaṃ |
kaṭṭâḷu .. .. huḍi- |
guṭṭalu S'iva mechchi tanna padaviya koṭṭaṃ ||

jitêna labhyatê &c. ||

......nâḍa .... â-chandra .... naḍava .............. svasti śrîmanu-mahâ-maṇḍaḷêśvaraṃ aras-aṅka-gâḷa purusha-Nârâyaṇa ma .... gaṇḍa-gattari Kâlarasana tamma Bella ... sukadiṃ râjya-mâḍu .... Kâḷarasanaṃ .... ta kala...... Yadukôja maṅgaḷa mahâ śrî

## 27

*At Maḷali (same hobli), on a stone in the field behind Vîrappa's house.*

namas tuṅga-&c. ||

svasti Sakâbda 1224 Subhakṛitu-saṃvatsarada Kârttika-suddha 10 Maṅgaḷavâradandu svasti śrî-Billêśvara-dêvara dibya-śrî-pâda-padmârâdhakanum appa śrîmanu-mahâ-maṇḍaḷêśvaraṃ ari-râya-jagad-daḷaṃ mûrtti-Nârâyaṇa viḷâsa-vallabhaṃ satya-ratnâkaraṃ saraṇâgata-vajra-pañjaraṃ para-nârî-sahôdaraṃ Adivar-âdityanu Soḍala-Dêvanu Ballâḷa-Dêvana hêḷikeyiṃ Sâlûraliy Abbara-Nâykana samasta-chaturaṅga-baladoḍane taḷtu kâduvalli gaḍiy-aṅka-Bhîma Hanumana harigeya kaḷadukoṇḍu Soḍala-Dêvana chittavisey endu Maṇaliya Kommeyana Kôḍiyaṇana kuduṟe-kâḷâḷaṃ taḷt iṟidu sura-lôka-prâptan âda maṅgaḷa mahâ śrî yî-kalla nilisidâtan Kommeyana Kôṭiyaṇana maga Jakke-ya || yî-kalla mâḍidâta kallukuṭiga Siṅgôjana maga Bîrôja âtana birudu manṭhaṇisuvara gaṇṭaṟa gâḷa matsarisuvara manṭhaṇa-sûla.

* This inscription is much effaced.

## 28

*At Haritâḷu (Haritâḷu hobli), on a vîrakal in the field to the north.*

namas tuṅga-&c. ||

svasti śrîmanu-mahâ-maṇḍaḷêśvara aras-aṅkakâra... birudar-aṅkusa...................... râya .......... vallabha śri-Billêśvara-dêva-dibya-śrî-pâda-padmârâdhaka ............... ppa ....... ...... Echarasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ (10 *lines gone*) ḷin ikkida Haritâḷiṅge Haratâḷa .. Bamme-gauḍa tâgi taḷt iṟidu bidda hô .................. vîra-Bamma-gauḍana .... ûralli mâḍida Hosa.. sagaṭṭeya Bamma-gauḍana ma[kka]ḷu-mammakkaḷiṅge salisi...... (*usual imprecatory phrases*) Ammayaṅge Mâḷa-gauḍa mâḍisida

## 29

*At the same village, on a vîrakal to the east of Râmappa's garden.*

namas tuṅga-&c. ||

svasti śrîmad-râjâdhirâja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-Oḍeyaru Vijayanagaradali sukha-saṅkathâ-vinôdadiṃ prithvî-râjyaṃ geyyuttam iddalli tat-sabhâ-kamaḷa-virâjita-sûriyar aha hêmâdrî-dâna-modalâda-nânâ-dâna-vinôda-tilakarû Râyapa-Oḍeyara *garbha-tanûjâta-Bommaṇṇa-Oḍeyara kumâra Vîraṇṇa-Oḍeyaru Kâmbeḷumalege mukhyavâda Âragada Hadineṇṭu-kampaṇavanu sukha-râjyaṃ geyuttam iddalli adaroḷage agrêsarigaḷâda Bôḷeya Mummeya-Nâyakanavaru dêśavan ellavanu yiṟidu seṟeyanu koṇḍu-hôgi râjyadoḷage ânê(ya)ka atyanta-baraû paṭaḷavanu mâḍuttiralâgi â.... ru mâḍuva paṭaḷavanu râyaru chittayisi â-Bêḍarige takka âgneyanu mâḍuvudu endu nirûpavanu chittayisidar âgi â-Bêḍara mêle Vîraṇṇa-Oḍeyaru daṇḍ etti bandu Ânevari-nâḍali kâṭuharige billa-mandi jôḍu hakkarikeya kudureya sahitav âgi hêrâḷâda âḷanu mâḍikkoṇḍu bahudu endu nirûpa ...... ..... Aṅgada-Râjamalla-mahâ-prabhuv enisida Haḷḷinâḍa Kêûra-nâḍiga mukhyavâda maṟe-vokkare kâva mârântare koluva mûvaru râyara gaṇḍa bâśege tappuva-râyara gaṇḍa.. ḷa harabaḷige malavara gaṇḍa tale bhavara gaṇḍara balakke...atti-mâḍuvara gaṇḍa śrîmanu-mahâ-prabhu Haratâḷu-Modûru-Kallûru-Keḷaleya Dâna-mûlagaru Haratâḷa Mêdi-gauḍara kumâra Muda-gauḍaru Bomma-Dêva-gauḍara tamma Tirika-gauḍaru âḷu-kudareyanu kûḍikoṇḍu hôgi Vîraṇṇa-Voḍeyara .... mukhav âgi nâvu âḍida bhâśege tappuvar alla śrî-vîra-pratâpa-Harihara-mahârâyaru śrîman-mahâ-pradhâna-Guṇḍapa-daṇṇâyakaru mûvaru râyara gaṇḍan emba biridanu koṭṭu yidâru namma biradu pâḍu-vahage yiddutu â-ôpâdiyali Bêḍara daḷavaṃ muṟiyal ikkuvenu end upachârisi hôgi S'aka-varuśa 1149 neya Sarvajitu-saṃvatsarada Mâgha-śu 10 Âdivâradalu Tirika-gauḍaru harige kattigeyû tegadu-koṇḍu daḷavaṃ muṟiyal ikki para-daḷavaṃ ... iṟidu hoḍadu ... chhâḍi nânâ-sênâ-nâyakaraṃ kondu tânu svargastan âdanu â-Tiriki-gauḍara madavaḷige Bommeyakkanu sahagamanavanu mâḍi dampatigaḷu sahita Druva-lôka-prâptar âdaru

jitêna labhyatê &c. ||

## 30

*At Kerehaḷḷi (Kerehaḷḷi hobli), on a stone in front of the Râmêsvara temple.*

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ srîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôtta-râbhivriddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakan asa. hâya-sûra nâyaka-niyôga .........râyaṇa satya-pârâyaṇa vivêka-Vidyâdhara .................. śrîmad-Bhuvanaikamalla-Dêva-pâdâravinda-satcharaṇa ................ nâmâdi-samasta-praśasti-

* So in the original.

sahitam śrîmau-mahâ-pradhânam hiriya-sandhi-vigrahi mane-verggade-dandanâyakan Udeyâ[ditya-Dêva-].. .. mumam sukadinda sâyiramumam........ vadda-râvuḷamumam Banavâsi-pannirchhâsirada perjjuṅkamumam eradu-bilkodeyumam Sântaḷige-sâsirada perjjuṅkamumam dushṭa-nigraha-viśishṭa-pratipâḷanadind âḷda.. ...geyyuttam ire Saka-varsha 995 neya Pramâdîcha-saṃvatsarada Pushya-bahuḷa 6 Sômavâradandu saṅkrânti-nimittadiṃ Garuḍa.. .. kâlaṃ karchchi dhârâ-pûrvvaka-diṃ Sântaḷige-sâsiradoḷagaṇa kampaṇada-.. damu.. ṛa baḷiya Keṛêhaḷḷiya mûlasthânada Garuḍêsvara-dêvargge stâna-nivêdyakke vidyârthigaḷ .... biṭṭa kâka .. meḷasina .... (*usual final phrases*).

śrîmad-Bhuvanaikamalla-Dêvara pâda-paṅkaja-bhramarâyamâṇar appa mahâ-prachaṇḍa-daṇḍanâya-kan Udêyâditya-Dêvara besadiṃ vadda-râvuḷada perggaḍe Janârddanayyanu (*others named*)î-dharmman â-chandrârkka-târaṃ-baraṃ pratipâḷisuvaru (*usual final verse*).

## 31

*At Hârambaḷḷi (same hobli), on a vîrakal in front of the Îs'vara temple.*

śrî-Gaṇâdhipatayê namaḥ svasti śrîmatu Bîrarasanu Hombuchchadalu râjyav âḷuvandu Hosagonda Tammarasa Kôṭi-Nâyakanu sarvva-daḷa-sahitavâgi ...... dandu .... râja Mudarasana voleya Kêṛi-Haruvabaḷḷiya Bîrahana maganu Mâcha Târaṇa-saṃvatsara-Chaitra-mâsa-su . la-paksha-dasami-Budhavâra banda...................... êṛida kudureya ........ m iṛida kâlâḷa-tivida Haruv-abaḷḷiya Mâcha dêva-lôkava praputan âda || kallukuṭṭiga Siṅgôjana maga Bîrôja mâḍida-kaluv î-kalla mâḍidargge maṅgaḷa mahâ-srîy akke

## 32

*At Dûna (same hobli), on a stone near Rudrappa's wet land.*

śrî namas-tuṅga-&c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varsha 1662 neya Raudri-saṃvatsarada Chaitra-śu 1 llu śrîmat-Keḷadi-Basavappa-Nâyakaru tamma jyêshṭha-pitrigaḷu Sômasêkhara-Nâyakaraiyyanavara dharmma-patni Nîlammâji-ammanavara bhaktiyallu Bidarûra taḷavârike-sistinallu Sômavârada-pêṭheyallu Murige-svâmiyavara sampradâyada S'ântavîra-svâmigaḷige kaṭṭisikoṭṭa Virakta-maṭhakke uttârava koṭṭadu Mosarûra-sîme-vaḷagaṇa Dûnada-grâmavanu S'ivârppitavâgi uttârava koṭṭa dharmma â-chandrârkkam astu | baradâta staḷada sênabôva Lakshmaṇṇa

## 33

*At Mâsûru (same hobli), on a stone in front of the Kallêśvara temple.*

namas tuṅga-&c. ||

svasti samasta-prasasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêsvara Paṭṭi-Hombuchcha-pura-varâdhîsvaraṃ saraṇagata-vajra-pañjaraṃ haḍapa-Nârâyaṇa vîra-prabhaḷa-gûḷi kaṭṭâri-karahatti-malla śrî-Billêsvara-dêvara dibya-śrî-pâda-padmârâdhakanum appa Kôṭi-Sômeya-Nâyakanu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttiralu ad ent endaḍe ||

ka || paṭṭakk atiratha-mallaṃ |
katṭ-ugrada maṇḍaḷîkar ellara challaṃ |
dushṭara sikshisa ballaṃ |
kaṭṭ-ugrada Kôṭi-Sôyya sâdhisi koluvaṃ ||
sarvva-.. .. sahita neḍedaṃ |
vorvvam Brahmâṇḍa voḍeye .. sugi naḷidaṃ |
garvvada Biyamana Baṅkiya |
sarvvasvavan eḷadu Sôya koṇḍapan endaṃ ||

va || antu śrî-Râma-Lakshmî-dharanante Kôṭe-Sômeya-Nâyakanu Baṅki-Nâyakana mêle neḍadu Kânilichelâveyalli bîḍam biṭṭandu S'aka-varsham 1212 neya Virôdhi-samvatsarada Pausya-bahuḷa 12 Sômavâradandu Mâsûra Jakkeyana Bammeya-Nâyakanu mâḍida vîra-vistâra ad ent endaḍe ||

ka || karasida Bammana Sôyyam |
pariyâḷada vîḷeyava koḍut int endam |
kara-kamaḷaṅgaḷa tâḷdalu |
sura-. . . . . . âgi durggavam gelug endam ||
vuṭṭanu pom-baṭṭegaḷam |
kaṭṭida nûlpaṭṭe-dâra-sira-paṭṭigaḷam |
. . ṭṭaṇa . . . . . . . . gûliya |
voṭṭaysuta . . . . datta kaṭṭ-ugradoḷam ||
taḷt iṟid eḍe goḍad iṟiyalu |
. . ḷkittâsu . . ya peḍeya bennam doḷeyal |
aḷk adiṟid aṭṭi vêḍalu |
baḷk ittâ piḍida kaydu . . . . . . . . . . . . ||
kuttida kâlâḷ-kudureya |
kuttisikoṇḍ otti. . . . . . . . . kachchida nagutam |
attiya maranam malagalu |
attalu biḍid uydar achha-kanneayr âgaḷ ||
pamma . . kanneyar uyyalu |
tamman maydanana tâ . . baḷagava nenadam |
kemmane ki . . .dirddan endam |
Bammanu Kalinâthanole sukhavum . . .V. . . . . . . .' ||

. . . . . . . . . . . . . . . . . . . . . . . . . . gaṇṭala gâḷa . . . . kalukuṭiga Siṅga-ôjana Birupa-dêva . . . . . . . . . . . . kavi pêḷe kêḷda charaṇa-kavi . . . . . . . . . . . . . . . . .

## 34

*At Kôḍûru (same hobli), on a stone in front of the Îśvara temple.*

namas tuṅga-&c. ||

svasti śrîman-mahâ-maṇḍaḷêśvara ari-râya-vibhâḍha bhâsege tappuva râyara gaṇḍa chatus-samudrâdhipati śrî-vîra-Bukka-Râyaṇa kumâra śrî-vîra-Virupa-Râya âtana pradhâna Taḷukâḍa Mâvarasaru Âragada Hadineṇṭu-kampaṇa Guttiya Hadineṇṭu-kampaṇa Iḍuguṇḍi Koṅkaṇa-Hoysaṇa-râjya mêreyâgi sukhadim râjyam-geyva kâladoḷu â-Virupa-Râyaṅge sthira-râjyav âgabêk endu Ayvattu-nâḍa ko . . ra . . S'aṅkara-dêvarige aṅga-bhôga-amrita-paḍige Saka-vaiśa 1290 neya Plavaṅga-samvatsarada Kârttika-su 1 Sô Ayvatu-nâḍu-muntâgi pâlsikoṭṭa dharmma (*here follow details of boundaries*) chatussîme-muntâgi koṭṭa dharmma . . . . . . â-dêvastânake . . ya sênabôvana âḷi . . Hariyaṇṇa-sênabôva Machiya-Nâykana . . .makkaḷu makkaḷu tappade naḍasuvaru S'aṅkhara-dêvarige Bandigaṇaliya ûranu dêvara sêvege kalla naṭṭu â-chandrârkkam dhârâ-pûrvvakavâgi koṭṭa dharmma (*usual final phrases and verse*) sthânava mâḍida . . Kallasiya Madôja

## 35

*At Humcha (Humcha hobli), on a stone in the yard of the Pañchabasti.*

bhadram astu Jina-śâsanâya ||

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyat trailôkya-nâthasya śâsanam Jina-śâsanam ||

PANCHA BASTI STONE INSCRIPTION, HUMCHA (N

PANCHA BASTI STONE INSCRIPTION, HUMCHA (NR 35 L 22-51)

Saka-varsha 999 neya Piṅgaḷa-saṃvatsaraṃ pravarttisuttam ire svasti samasta-bhuvanâśraya śri-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire tat-pâda-padmôpajivi || samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaran uttara-Madhurâdhîśvaraṃ Paṭṭi-Pomburchcha-pura-varêśvaraṃ mahôgra-vaṃśa-lalâmaṃ Padmâvatî-labdha-vara-prasâdâsâdita-vipuḷa-tuḷâpurusha-mahâdâna-hiraṇyagarbbha-trayâdhika-dâna vânara-dhvaja mṛigarâja-lâñchhana-virâjitânvayôtpannaṃ bahu-kaḷâ-sampannaṃ Sântara-kuḷa-kumudinî-śaśâṅka-mayûkhâṅkuraṃ ripu-maṇḍaḷika-pataṅga-dîpâṅkuraṃ Toṇḍa-maṇḍaḷika-kuḷâchaḷa-vajra-daṇḍaṃ biruda-bhêruṇḍaṃ Kandukâchâryyaṃ Mandara-dhairyyaṃ kîrtti-Nârâyaṇaṃ sauryya-pârâyaṇaṃ Jina-pâdârâdhakaṃ para-baḷa-sâdhakaṃ Sântar-âdityaṃ sakaḷa-jana-stutyaṃ nîti-śâstrajñaṃ biruda-sarbbajñaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Nanni-Sântara-Dêva ||

vṛitta || charaṇa-vinamnan âgi todaḷ êṃ Bidi munne lalâṭa-paṭṭadal |
bareda dur-aksharâvaḷigaḷaṃ toḷedappuvu tâme ninna sach- |
charaṇa-rajaṅgaḷ endoḍ uḷidar ninag âr ddore dêva maṇḍaḷê- |
śvara-kaḷabhaika-kêsari narêndra-śikhâmaṇi Nanni-Sântarâ ||
pratibimbaṃ rûpinoḷ pôlk ema guṇadoḷ ad âr pôltapar nninnan emb î- |
stutiyaṃ niśchaysi Gôvindara beseyadir ent emba ninnante nôḍ u- |
nnatiyoḷ Hêmâchaḷaṃ kshântiyoḷ avani-taḷaṃ mêreyoḷ vârddhi saucha- |
bratadoḷ Sindhûdbhavaṃ satyadoḷ Ina-taneyaṃ sauryyadoḷ Bhîmasênaṃ ||

ant enisida Nanni-Sântara-Dêvar-anvayam ad ent ene | Uttara-Madhurâdhîśvaranum Ugra-vaṃśôdbhavanum enisida Râhan emba maṇḍaḷêśvaraṃ Kurukshêtradoḷ Bhâratadal kâdi gelvaḍe Nârâyaṇaṃ mechchi êka-saṅkhamumaṃ vânara-dhvajamumaṃ koṭṭa || âtanim palabaruṃ râjyaṃ geydu pôge | Sahakâran âtaṃ nara-mâṃsa-bratan âge âtaṅgaṃ S'riyâ-Dêvigaṃ puṭṭida Jinadattan âtana charitakke pêsi dakshiṇâbhimukhan âgi baruta Siṃharathan emb asuranaṃ kondaḍe Jakkiyabbe mechchi siṃha-lâñchhanamaṃ koṭṭaḷ || Andhakâsuran emb asurana kondu Andhâsuram endu mâḍidaḷ Kanaka-purake vand alli Kanakâsuranaṃ konda | Kundada kôṭiyoḷ irdda Karanuṃ Karadûshaṇanumaṃ kâdi yôḍisidaḍe Padmâvatî-dêvi mechchi Kanakapuraṃ enisida Pomburchchada lokkiya maradal nelasi Lokkiyabbey emb eraḍaneya pesaraṃ tâḷdi Pomburchcham âtaṅge râjya-sthânam endu poḷalaṃ mâḍidaḷ || alli Jinadattanuṃ palabarum arasu-geydu sale S'rîkêsiyuṃ Jayakêsiyum âdar â-Srikêsigaṃ mudadi Mahâdêvigaṃ Raṇakêsi putran âdan âtanim palabar arasu-geyye | Hiraṇyagarbbham irddu mahâdânaṃ mâḍiy adhivâsada palabar-arasugaḷam konduṃ ôḍisiyuṃ teṅka Sûlada-hoḷe paḍuva Tavanasi baḍagaṃ Bandage mêrey âge Sântaḷige-Sâyira-nâḍumuman êkâyattaṃ mâḍi Kandukâchâryyanuṃ dâna-vinôdanuṃ Vikrama-Sântaranum enisidaṃ | âtaṅgaṃ Banavâsiy-arasaṃ Kâma-Dêvana magaḷu Lakshmî-Dêvigaṃ Châgi-Sântaraṃ taneyam âdan âtaṃ Châgisamudramaṃ mâḍisidan | âtaṅgaṃ (m)Aḷvara(ra) Nañjayana magal Eñjala-Dêvigaṃ Vira-Sântaraṃ sutan âdan | âtaṅgaṃ adey-ûra S'ânti-varmmana sute Jâkala-Dêvigaṃ Kannara-Sântaraṃ tanûbhavan âdan | âtanim kiṟiya Kâva-Dêvaṅgaṃ Bîra-Bayalnâthana magaḷ Chandala-Dêvigaṃ Tyâgi-Sântaran âtmajan âdan | âtagaṃ Kadambara Harivarmman-âtmaje Nâgala-Dêvigaṃ Nanni-Sântaraṃ tanûjan âdaṃ | âtagaṃ Palasige-nâḍ-Arikêsariya nandane Siriyâ-Dêvigaṃ Râya-S'ântaraṃ putran âdan | âtagam Akkâ-Dêvigaṃ Chikka-Vîra-S'ântaraṃ nandanan âdan | âtagaṃ Bijjala-Dêvigam Ammaṇa-Dêvan âtmajan âdan | âtaṅgaṃ Hochala-Dêvigaṃ magaḷ Bîrabarasiyuṃ magaṃ Tailpa-Dêvanuṃ puṭṭidar || â-Bîrala-Dêvi Baṅkiyâḷvaraṅge mahâdêviy âdaḷ | yâ-Baṅkiyâḷvaranim kiriya-Mâṅkabbarasiyuṃ Gaṅga-vaṃśa-tilakaṃ Pâlaya-Dêvana sute Keḷeyabbarasiyuṃ Tailpa-Dêvaṅge vallabheyar âdar alli mâdêvi-Keḷayabbarasige |

vṛi || vara-lakshmî-lakshmaṇaṃ Sântara-kuḷa-tiḷakaṃ sûryya-têjaḥ-prabhâvaṃ |
para-nârî-dûram âvarjjita-guṇa-niḷayaṃ vairi-kâlânaḷaṃ man- |

dara-dhairyyam nîti-pârâyanan amaḷa-lasat-kîrtti-mûrttî-vitânam ı
dhareyam kâyal samartthan Surapati-vibhavam puṭṭidam Bîra-Dêvam ||
ka || dhuradoḷ asi-lateyan uchchidod ı
ari-nṛipa-yuvatiyara muguḷa kaṅkaṇad â-kîl ı
tarataradin uchchidavu nija- ı
kara-khaḷgam avarkke kîle S'ântara-nṛipati ||
Bîrugana dorege dore peṟar ı
ârum bandapare Kṛita-yugam Trêtâ-Dvâ- ı
pâra-Kali-yugadoḷagaṇa bî- ı
rar udârar pratâpigaḷ dharmma-parar ||
âtan-anujar jagad-vi- ı
khyatar śrî-Siṅgi-Dêvanum ripu-baḷa-nir- ı
gghâtan ene Barmma-Dêvanum ı
âtata-kîrtti-vitânar avanî-taḷadoḷ ||

va || ant-enisida Bîra-Dêvaṅge Kâḍava-mâdêviy enisida Chaṭṭala-Dêviyim kiṟiya Bîrala-mâdêviyam vivâhôtsavadim kûḍey â-Vîra-mâdêviyu Noḷamba-Nârasiṅga-Dêvana sute Bijjala-Dêviyum Âḷvara magaḷ Achala-Dêviyu kula-vadhugaḷ avaroḷage Vîra-mahâdêviy-anvaya-kramam ad entene || svasti samasta-bhuvanâdhîśvarêkshvâku-kula-gagana-gabhastimâlinî-parâkramâkrânta-Kanyakubjâdhîśvara-śirô-vilagna-niśita-śiḷîmukha pârtthiva-Pârtthas samara-kêḷî-Dhanañjayô Dhanañjayaḥ tad-vallabhâ Gândhârî-Dêvî tat-sutô Hariśchandras tad-agra-mahishî Rôhiṇî-Dêvî tat-sutau Râma-Lakshmaṇau tau Daḍiga-Mâdhavâpara-nâmadhêyau tad-anvayô Gaṅgânvayaḥ ||

kam || Mâdhavana jaya-śrî-râ- ı
mâ-dhavana bhujâvalêpamam baṇṇisal â- ı
Mâdhavanu tri-bhuvanadoḷ U- ı
mâdhavanum neṟeyar uḷidavar neṟedapare ||
â-nṛipan-agrajan âtan a- ı
mânusha-śauryyâvaḷêpa-Matsya-mahîbhṛit- ı
sênege neṭṭane Kaurava- ı
sêneyan âṭaṅku baḍida daḍigam Daḍiga ||

va || âtana nandanam Kiṟiya-Mâdhavam Mâdhava-parâkraman enisi negaḷe ||

ka || tat-tanayam Harivarmman u- ı
pâtta-nayam Vishṇugôpan âtana sutan u- ı
dvṛitta-ripu-nṛipati-sainyô- ı
nmatta-dvipa-simhan â-nṛi-simhana tanayam ||

va || aut atibaḷa-parâkramam Taḍaṅgâla-Mâdhavan âtan-âtmajar ||

ka || avinîta-ripu-baḷâ'avig ı
avinîtar amôgham enisi vismayam ugrâ- ı
havadoḷ a-vinîtar enisidar ı
avaniyoḷ Avinîta-Durvvinîta-narêndrar ||
vasudhege Râvaṇa-pratiman emba negartteya Kâḍuveṭṭiyam ı
visasana-raṅgadoḷ piḍidu tanna tanûjeya putranam prati- ı
shṭhisi Jayasimha-vallabhanan-anvaya-râjyadoḷ urbbiyoḷ vigur- ı
bisidan id ên agurbbo nija-dôr-baḷad unnati Durvinîtana ||

va || ant âtanim Mushkaran ati-mushkaran âgi râjyam geyye tan-nandanam ||

ka || Tâviya taḍi-varegam dhara- |
nî-vaḷayaman âḷdu bâhu-vikramadiṃ |
S'rîvikrama-Bhûvikrama- |
bhûvallabhar adhika-kîrtti-vallabhar âdar ||

va || ant âtan-anuja Nṛipa-Kâmaṃ gaja-dânanaṃ artthig ittu Châgiy emba pesara paḍedan âtana marmmaṃ S'rîpurushaṃ S'rîvallbhan enip anvarttha-nâmamaṃ tâḷdi Gaja-śâstra-kartṛiv enisi ||

vṛi || śâtrava-saṅkuḷa-praḷaya-Bhairavan emba yaśaṃ podaḷdu lô- |
ka-traya-madhyadoḷ pareye bîrada Kañchiya Kâduveṭṭiyaṃ |
chitrav idaṃ Chîḷardeyoḷ asugoḷe kâdi tadîya-Pallava- |
chchhatraman irddukoṇḍu meṟedaṃ bhuja-garbbaman â-mahîbhuja ||

ka || â-nṛipa-chûḍâmaṇi Kâñ- |
chî-nâthana kayyoḷ irddukoṇḍaṃ gaḍa Per- |
mmânaḍiy emb-î-pesaruman |
ên embudo Gaṅga-nṛipara śauryyônnatiyaṃ ||

va || antu Vîramârttâṇḍa-Dêvan enisid âtana magaṃ S'ivamâra-Dêvaṃ Saigoṭṭan emb eraḍaneya pesaraṃ tâḷdi Sivamâra-matam endu Gaja-śâstramaṃ mâḍi mattaṃ ||

kaṃ || êvêḷvuḍo S'ivamâra-ma- |
hî-vaḷayâdhipana subhaga-kavitâ-guṇamaṃ |
bhû-vaḷayadoḷ Gajâshṭaka |
môvanigey umonake-vâḍum âdude pêḷgu ||

vṛi || Vijayâditya-narêndran âtan-anujaṃ tan-nandanaṃ châgi bhû- |
bhujaroḷ mikk Eṟegaṅgan âtana magaṃ śrî-Râjamallaṃ tad-â- |
tmajan âtaṃ Maruḷaṃ tadîya-taneyaṃ śrî-Bûtugaṃ tat-sutaṃ |
vijigîshutvaman âḷdu nind Eṟeyapaṃ tân â-Mahêndrântakaṃ ||

ka || enipa Bhuvanaikavîrana |
tanayaṃ Narasiṅgan avane Bîra-veḍeṅgaṃ |
manujapati Râjamallâṅ- |
kan âtaniṃ kiṟiyan avane Kachcheya-Gaṅgaṃ ||

va || ant âtaṅg anujanuṃ sakaḷa-śâstrajñanuṃ enipa Bûtuga-Vermmânaḍi Kṛishṇa-Râjaṅge bhâvan enisi ||

vṛi || tân iradandu kondapudu maṇḍalamaṃ peṟaroḷ samânam emb |
î-nuḍi vêḍa koḷkoḍege Ballahan âtana sañchivârad ud- |
dânige Râyan âpêḍege Chôḷan ivar dorey endoḍ in na bhû |
tô na bhavishyam ennadavar âr aḷavaṃ Jagaduttaraṅgana ||

tri || Jânhavi śâkshi madhyânhârkka-sama-kôpa- |
vanhi Lallayana aḷure Bûtagaṃ râjya- |
chinhamaṃ-tadant uḷigaṅge ||

akkara || balavaṃ pêḷvaḍe dhâḷiyoḷ koṇḍan â-Chitrakûṭamum êḷu-Mâḷavam A- |
taleyaṃ koṇḍan â-Râyatammanaṃ Dahaḷeyaṃ koṇḍan ant onde meyyoḷ |
palavuṃ kalgaḷan elliyuṃ niṟisidaṃ Gaṅga-Mâḷavam endu pesaran iṭṭu |
kaliya pêḷ endoḍey emba kaliyan int achalita-Gaṅganaṃ pôlvan âvaṃ ||

ka || Rêvaka nimm-aḍigaṃ vi- |
dyâ-vallabhan appa Bûtugêndragam Umâ- |
dêvigam Indudharaga Pâva- |
kivôl Maruḷa-Dêvan agra-tanûjaṃ ||

sa snêhât sakala-mahîśa Kṛishṇa-bhûpô
bhûnâthaḥ khaḷu Madanâvatâra-samjñâ ।
chhatraṃ tan-narapatibhir na kaiśchid âptas
samprâptô Maruḷa iti pratîta-nâmâ ॥

va ॥ ant â-Kṛishṇa-Râjaṅg aḷiyan enisida ॥

ka ॥ â-Maruḷa-Dêvan-anujaṃ ।
Bhîmânuja-sannibha parâkrama-siṃhaṃ ।
śrî-Mârasiṃha-Dêvaṃ ।
Hêmâdri-śirô-vilagna-kîrtti-patâkaṃ ॥

va ॥ ant âtaṃ Noḷaṃba-kuḷântakanuṃ Pallava-mallanuṃ Guttiya-Gaṅganum enisidan âtan-anuja ॥

ka ॥ śrî-Râjamalla-Dêvaṃ ।
*Bhâravi-kêyûra Râjaśêkharan âtaṃ ।
Bhâravi sâkshâd Bâṇa Ma- ।
yûraṃ Vâlmîki Kâḷidâsaṃ Vyâsaṃ ॥

âtana tamma ॥ śrî-Nîtimârgga-bhûpati ।
Kânînaṃ Bali Dadhîchî Guttaṃ sâkshâd ।
dînânâtha-janakke ni- ।
dhânaṃ Gôvindarâbhidhâna-narêndra ॥

va ॥ âtaniṃ kiṛiya Vâsava-mahîbhujaṅgaṃ Trailôkyamallan enisid Âhavamalla-Dêvana mâvan Ayyaṇa Rêvarasana tây Sâvin-immaḍiyiṃ kiṛiya-Kañchala-Dêvigaṃ puṭṭida Gôvindara-Dêva ॥

ka ॥ niravadya-charitan anvaya- ।
dhurandharam Satyavâkyan irbbara-gaṇḍaṃ ।
para-chakra-karkkaśaṃ ga- ।
ṇḍara mûkuti gaṇḍa-dallaḷaṃ nṛipa-tiḷakaṃ ॥

vṛi ॥ vasudhâlaṅkâran ârôhakara mogada kai balkaṇi Brahman ugrâ- ।
ri-samûhôtsâha-śakti-praḷaya-kara-karâbhîḷa-khaḷgaṃ yaśas-śrî- ।
prasara-prachchhanna-diṅ-maṇḍaḷan adhika-baḷaṃ Gaṅga-Nârâyaṇaṃ Ra- ।
kkasa-Gaṅgaṃ Gaṅga-chûḍâmaṇi niṛipa-ṭiḷakaṃ Vîramârttaṇḍa-Dêva ॥

ka ॥ taḷiyaṃ dâṭuva kariyaṃ ।
ghaḷilene piḍid ugiye nija-śiraṃ pêchakamaṃ ।
kaḷidudu kari-siram uramaṃ ।
paḷilene tâgidudu kadana-kaṇṭhîravana ॥
âtan-anujaṃ jagad-vi ।
khyâtaṃ Komar-aṅka-bhîman Arumuḷi-Dêvaṃ ।
nîtijñan adhika-têjan a- ।
râti-baḷa-praḷaya-kâḷan âhava-dhîraṃ ॥

va ॥ ant âtaṅge Kadamba-Mayûravarmman-âtmaje Jâkala-Dêvigaṃ Pañchala-Dêvaṅgaṃ puṭṭida Sântiy-abbarasigaṃ Guḍiya-Daḍigege paṭṭaṃ gaṭṭi râjyaṃ geysidan anvayada Balavarmma-Dêvagaṃ puṭṭid Abbala-Dêvigaṃ Sahasrabâhu-pratâpanuṃ Mahî-Haya-vaṃśodbhavanuṃ Jyôtishmatî-pura-varêśvaranuṃ Madhya-dêśâdhipatiyum enisid Ayyaṇa-Chandarasaṅgaṃ puṭṭida Gâvabbarasigaṃ Arumuḷi-Dêvaṅgaṃ ॥

ka ॥ Sarasatiyuṃ Siriyuṃ dina- ॥
karanuṃ puṭṭirdduv embinaṃ Chaṭṭaleyuṃ ।
vara-vadhu Kañchaleyuṃ sat- ।
purushôttaman enipa Râja-Vidyâdharanuṃ ॥

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*Perhaps a mistake for *Bhârati*.

puṭṭe tanag andu râjyada ।
paṭṭaṃ kai-sârddud endu Rakkasa-Gaṅgaṃ ।
niṭṭisi tann aramaneyoḷ ।
neṭṭane tand irisidaṃ mahôtsavadindaṃ ॥

va ॥ antu sukhadiṃ baḷeyuttirdda kanyâ-ratnaṅgaḷ irbbariṃ piriya-Chaṭṭala-Dêviyaṃ Toṇḍe-nâḍu-nâlvatteṇchchhâsirakk adhipatiyuṃ Kañchî-nâthanuv Îśvara-vara-prasâdanuṃ Vṛishabha-lâñchhana-nuṃ enisida Kâḍuveṭṭige Rakkasa-Gaṅga-Permmânaḍi vivâhôtsavamaṃ mâḍi Chaṭṭala-Dêvige Kâḍava-mahâdêvi-vaṭṭamaṃ kaṭṭi sukhadin irisidan । â-Vîra-Dêvaṅgaṃ Kañchala-Dêviy enisiyuṃ veraḍaneya pesaraṃ tâḷdida Vîra-mahâdêvigaṃ ॥

ka ॥ Dasarathana tanayar-andaman ।
esed ire pôltirdda Tailanuṃ Goggiganuṃ ।
Kusumâstran enisid Oḍḍuga- ।
vasudhêsanuṃ antu Barmmanuṃ tanayar avar ॥
puṭṭaloḍam âtma-gṛihadoḷ ।
puṭṭidud aiśvaryyam oḷpum ârppuṃ kûrppuṃ ।
neṭṭan ari-nṛipara gṛihadoḷ ।
puṭṭiduv utpâta-bhîti chêtô-vikaḷaṃ ॥

va ॥ ant â-kumârar sukhadiṃ baḷeyuttirey avaroḷ agrajaṃ Tailapa-Dêvan asahâya-siṃhan enisiyuṃ tanna bâhâ-baḷame chatur-aṅga-baḷaṃ âge dâyigaruman âṭavikaruṃmaṃ râjya-kaṇṭakarumaṃ niḥ-kaṇṭakaṃ mâḍi tanna dôrbbaḷa-vikramadi S'ântara-vaṭṭaman avaṭaysi Bhujabaḷa-S'ântaran enisi sukhadiṃ râjyaṃ geyda ॥

Bhujabaḷa- S'ântara-nṛipatiya ।
bhuja-baḷad aḷavuṃ pratâpamuṃ śauryyateyuṃ ।
vijigîshu-vṛittiyuṃ nija- ।
vijayamum î-lôkadoḷage bhumbhukam enikuṃ ॥

ant âtan-auja Gôvindara-Dêvaṃ ॥

Gôvindarana parâkramam ।
âvagam avu tannoḷ eyde tôṛire dhareyaṃ ।
kâva para-nṛiparan aḷkaṛe ।
sôva mahâ-guṇame tanage nija-guṇam enikuṃ ॥

vṛi ॥ Dêva samudra-mudrita-vasundhareyoḷ nṛipar âdar ellaraṃ ।
bhâvisi kaṇḍen ânta ripu-santatiyaṃ nelegeṭṭu pôpinaṃ ।
sôva budhâḷig ârttu pirid îva śaraṇ-buge kâva sad-guṇakk ।
âvano ninnavol neṛeda maṇḍaḷikar kkali-Nanni-S'ântara ॥
pirid ettaṃ Mêrugaṃ sâgarame jagadoḷ â-Mêrugaṃ sâgarakkaṃ ।
dharaṇî-chakraṃ karaṃ bhâvisuvaḍe pirid-â-Mêrugaṃ sâgarakkaṃ ।
dharaṇî-chakrakkam âśâḷiye kaḍuvirid â-Mêrugaṃ sâgarakkaṃ ।
dharaṇî-chakrakkam âśâḷigam ele piriyaṃ S'ântarâditya-Dêva ॥
khyâtiyan ênaṃ pêḷvudo ।
Bûtuga-Vermmâḍi paḍeda mahimônnatiyaṃ ।
bhûtaḷadoḷ S'ântaran upa- ।
mâtîtaṃ chakri kuḍala paḍedan amôgha ॥
arddha-patham idirge vondu tad- ।
arddhâsanam enipa lôha-vishṭaradoḷ saṃ- ।

varddhita-S'ântaran enipa dha- |
nurdharanam chakravartti nilisidan eseyal ||

va || int enisid unnatiyam tâḷdi tanna maṇḍaḷadoḷagaṇa râjya-kaṇṭakaram nishkaṇṭakam mâḍi tanage nanniye nija-guṇam appa kâraṇadim Nanni-S'ântaran emba paṭṭamam tâḷdi pala-kâladim parâyattam âḍa bhûmiyam svâyattam mâḍi jagad-êka-dâniy enisi lôkad artthi-janakke piridan ittu samyaktva-ratnâkaranum Jina-pâdârâdhakanum enisiyum ellâ-samayagaḷam sva-dharmmadim naḍayisutum parâṅganâ-sahôdaran enisi vîradoḷam vitaraṇadoḷam dharmmadoḷam śauchadoḷam lôkadoḷ perar ill enisi naḍedu bandhu-janamumam sva-dêśamumam rakshisi Chaṭṭaḷa-Dêviyum kumârar Oddamarasanum Barmma-Dêvanum tâmu Pomburchchadoḷ sukhadim râjyam geyyuttam irddu dharmmam prâg êva chintêd emba vâkyârtthamumam bhâvisiy Arumuḷi-Dêvaṅgam Gâvabbarasigam Vîrala-Dêvigam Râjâditya-Dêvaṅgam parôksha-vinayamam mâḍal end Urvvî-tiḷakam enisida Pañcha-vasadiyam mârpp udyôgaman etikoṇḍu ||

kam || S'rîvijaya-Dêvar ugra-ta- |
pô-vibhavar ggurugaḷ akhiḷa-śâstrâgama-sam- |
bhâvitar enisal Chaṭṭala- |
Dêviye krita-puṇyavante viśvambhareyoḷ ||

vṛi || janakam Rakkasa-Gaṅga-bhûmipati Kâñchînâthan âtma-priyam
vinutar Srîvijayar suśikshakar enal vidvishta-bhûpâḷa-sam- |
hana-vikrânta-yaśô-viḷâsa-bhuja-khaḷgôllâsi tâm Goggi na- |
ndanan â-Chaṭṭala-Dêvig endoḍe yaśas-śrîg intu mun nôntar âr ||

ka || keṛe bhâvi basadi dêgulam |
aṛavaṇṭage tîrttha śatram ârave-modalâg |
aṛikeya dharmmâdigaḷam |
neṛe mâḍisi nôntal eseke Chaṭṭala-Dêvi ||
uttuṅga-prâsâdaman |
uttara-Madhurêśan appa Goggiya tây lô- |
kôttaram ene mâḍisidaḷ |
bittaradim Pañcha-kûṭa-Jina-mandiramam ||
desey âgasam emb eraḍuman |
asadaḷam eydirddav embinam posa-geṛeyam |
basadiyumam mâḍisi tann |
esamam S'ântarana tây nimirchchidaḷ etta ||

vṛi || intu samasta-dâna-guṇad unnatigam peṛar âro munnam êm |
nôntavar embinam negarda Chaṭṭala-Dêvi chatus-samudra-pa- |
ryyantam anêka-vipra-muni-santatig anna-hiraṇya-vastramam |
santatam ittu S'ântarana tây paḍedaḷ pirid appa kîrttiya ||

va || antu pogarttegam negarttegam neley enisi Chaṭṭala-Dêviyum Nanni-S'ântaranu Voḍeya-dêvara guḍḍagaḷ-appa-kâraṇadim śrîmat-Tiyaṅguḍiya Niḍumbaṛe-tîrtthad Aruṅgaḷânvayada sambandhada Nandi-gaṇâdhîśvarar enisida S'rîvijaya-bhaṭṭârakara nâmôchchâraṇadim śubha-karaṇa-tithi-muhûrttadal avara śishyar S'rêyâmsa-paṇḍitar Urvvî-tiḷakam enisida Pañcha-vasadig unnatam app edeyal karuv enise kesarkkall ikkidar avar-âchâryyâvaḷiy ad ent ene | śrî-Varddhamâna-svâmigaḷa tîrttham pravarttise Gautama gganadharar ene tri-jñânigaḷ appa munigaḷ saley avarim chatur-aṅguḷa-ṛiddhi-prâptar enisida Koṇḍakundâchâryyarim kelava-kâlam pôge Bhadrabâhu-svâmigaḷind itta Kali-kâla-varttaneyim gaṇa-bhêdam puṭṭidud avara anvaya-kramadim Kali-kâla-gaṇadhararum śâstra-karttugaḷum enisidda Samantabhadra-svâmigaḷ avara śishya-santânam S'ivakôṭy-âchâryyar avarim Vara-

dattâchâryyar avarim Tatvârttha-sûtra-karttugal enisid Âryya-dêvar avarim Ganga-râjyamam mâdida Simhanandy-âchâryyar avarind Êkasandhi-Sumati-bhattârakar avarim ।

vri ‖ râjan Buddhôpy abuddhas Suragurur aguruh Pûranô'pûranêchchah
Sthânuh sthânus tv Ajôjôr vir aviralaghur mMâdhavô mâdhavas tu ।
Vyâsôpy avyâsa-yuktah Kanabhug akanabhug Vâg avâg êva dêvî
syâd-vâdâmôgha-jihvê mayi viśati sati mantapam Vâdisimhê ‖

va ‖ enisid Akalanka-Dêvar avarim Vajranandyâchâryyar avarim Pûjyapâda-svâmigal avarim S'rîpâla-bhattarakar avarim Abhinandanâchâryyar avarim Kaviparamêshti-svâmigal avarim Traividya-dêvar avarin Akalanka-sûtrake vrittiyam bared Anantavîryya-bhattârakar avarim Kûmârasêna-dêvar avarim Mauni-dêvar avarim Vimalachandra-bhattârakar avara sishyar ‖

ka ‖ âdityana keladol chan- ।
drôdayam eseyadavol î-dharâ-mandaladol ।
vâdigal emb î-tuntuka- ।
vîdigal esedapare Vâdirâjana keladol ‖

va ‖ ant enisi râya-Râchamalla-Dêvange gurugal enisida Kanakasêna-bhattârakar avara śishyar S'abdânuśâsanakke prakriyey endu Rûpasiddhiyam mâdida Dayapâla dêvarum Pushpashêna-siddhânta dêvarum ‖

vri ‖ alavê dig-danti-dantam baram esedudu sad-gadya-padyôki vidyâ- ।
balavê sarvvajña-kalpam birudan ulivud inn anya-vâdîndran im châ- ।
valisal vêl ôho patram gudad ired alalir bendapam pêlvod inninn ।
alavallam Vâdirâjam para-mata-kubhrit âbhîla-vâg-vajra pâtam ‖

va ‖ înt enisida shat-tarkka-Shanmukhanum Jagadêkamalla-vâdiyum enisida Vâdirâja-dêvaram ‖ Rakkasa-Ganga-Permmânadigala Chattala-Dêviya Bîra-Dêvana Nanni-S'ântarana gurugal enisida ‖

vri ‖ yad-vidyâ-tapasôh praśastam ubhayam śrî-Hêmasênê munau
prâ...... chirâbhiyôga-vidhinâ nîtam parâm unnatim ।
prâyaś Srîvijayêśa-dêva sakalam tatvâdhikâyâm sthitê
sankrântê katham anyathâ.......... drik tapah ‖
śâstram budhânâm upasêv ..
yam dâtukâmam yata êva dâtâ ।
tatôpi hi S'rîvijayêti-namnâ
parêna vâ Pandita-pârijâtah ‖

va ‖ enisida S'rîvijaya-bhattârakarum avara sishyar Cholla ...... S'ântâ-dêvar Gunasêna-dêvar Dayâpâla-dêvar Kamalabhadra-dêvar Ajitasêna-pandita-dêvar Sirêyâmsa-panditar ant avar ây-Urbbi-tilakam enisida Pañchakûta-vasadiya Saka-varsha 999 neya Pingala-samvatsarada Jêshtha-śuddha-bidige-Brihaspativâradandu pratishteyam mâdiy â-basadiya khanda-sputita-jîrnnôddharanakkam all irdda rishi-samudâyad âhâra-dânakkam pûjâ-vidhânakkamâge Nanni-Sântara-Dêvanum Oddamarasanum Bamma-Dêvanum Chattala-Deviyum âchâryyar Kamalabhadra-dêvara kâlam karchchi dhârâpurbbakam â-sambandhiya samudâya-mukhyam âge mâdi kotta grâ .... (*here follow details of gift and boundaries*).

## 36

*At the same place, on a south pillar of the Tôrana-bâgil.*

(*east face*). śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchchhanam ।
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ‖

(*from* svasti *to* mahâ-mandalêsvaram in line 25 correspond with lines, 2 to 5, of previous No.)

elagê chennane Bîrugaṃ vapuviniṃ Bhâvôdbhavaṃ takkan ent ।
elagê bîrane Bîrugaṃ birudiniṃ Bhîmôpamaṃ bâppu matt ।
elagê dâniye Birugaṃ piriyan â-Karṇṇâkhyanind akkum ent ।
elagê Birala-Dêvi nôntaḷ avanoḷ kûḍirppa saubhâgyamaṃ ॥
ant enisida Bîra-S'ântara-Dêvagaṃ Bîrala-mahâdêvigaṃ ॥

Daśarathana taneyar-andaman ।
eśedire pottirdda Tailanuṃ Goggiganuṃ ।
Kusumâstran enisuv Oḍḍuga- ।
vasudhêśanum antu Bommanuṃ tanayar ad âr ॥

avaroḷ agrajan arâti-sainya-śôshaṇa-bâḍavânaḷanum âśrita-kalpa-vṛikshanum enisi parâyattam âda dêśamaṃ tanag êkâyattaṃ mâḍi Sântara-vaṭṭamaṃ tâḷdi ॥

nija-bhuja-baḷadind ari-bhû- ।
bhujaraṃ kond ottikoṇḍu dêśaman ant â- ।
vijigîshu Taila-bhûpaṃ ।
Bhujabaḷa-S'ântaran enippa pesaraṃ paḍedaṃ ॥

âtan-anujaṃ Gôvindara-Dêvan anêka-râjya-kaṇṭakaraṃ nishkaṇṭakaṃ mâḍi samyaktva-chûḍâmaṇiyuṃ jagad-êka-dâniyuṃ enisi Sântaḷige-sâyiramuman êka-chhatra-chchhâyeyindam âḷdu Nanni-Sântaran emb eraḍaneya pesaraṃ paḍedaṃ ॥

(*south face*). khyâtiyan ênaṃ pêḷvudo ।
Bûtuga-Permmâḍi paḍeda mahimônnatiyaṃ ।
bhûtaḷadoḷ S'ântaran upa- ।
mâtitaṃ chakri kuḍal paḍedan amôgha ॥
arddha-patham idirgge vandu ta- ।
d-arddhâsanam enipa lôha-vishṭharadoḷ saṃ- ।
varddhita-Sântaran enipa dha- ।
nurddharânaṃ chakravartti nilisidan eseyal ॥

ant âtana tamman Oḍḍugan aśêsha-dharâ-vaḷayamaṃ kara-vaḷayamaṃ tâḷduvante lîleyiṃ tâḷdi Vikrama-Sântaran emba pesaraṃ paḍeda ॥

svasti śrî-lasad-Ugra-vaṃśa-tilakaḥ śrî-Vîra-Dêvâtmajaḥ
dṛipyad-vairi-nikâya-darppa-daḷana-prâdurbbhavad-vikramaḥ ।
sampûrṇṇêndu-karâvadâta-su-yaśô-vyâlipta-dig-bhittikaḥ
śrîmân Vikrama-S'ântarô vijayatê lakshmî-vadhû-vallabhaḥ ॥

âtan-anuja ॥

para-narapa-śiraḥ-kañjô- ।
tkara-kari-kamaḷâ-payôdhara-dvaya-hâraṃ ।
Smara-mûrtti nikhiḷa-dig-mukha- ।
parichumbita-kîrtti Barmma-Dêva kumâra ॥

ant enisid avara tâyi ॥

janakaṃ Rakkasa-Gaṅga-bhûmipati Kânchî-nâthan âtma-priyaṃ ।
vinutar S'rîvijayar su-sikshakar enal vidvishṭa-bhûpâḷa-saṃ- ।
hana-vikrânta-yaśô-viḷâsa-bhuja-khaḷgôllâsi tâṃ Goggi nan- ।
danan â-Chaṭṭala-Dêvig endoḍ yaśaś-śrîg intu mun nôntar âr ॥

antu samasta-guṇa sandôhakkaṃ dharmmakkaṃ janma-bhûmiy enisida Chaṭṭala-Dêviyuṃ Bhujabaḷa-S'ântara-Dêvanuṃ Nanni-S'ântara-Dêvanuṃ Vikrama-S'ântara-Dêvanuṃ Barmma-Dêvanuṃ

Pomburchchadoḷ sukhadiṃ râjyaṃ geyyuttam irddu dharmmaṃ prâg êva chintêd emba vâkyârtthamaṃ bhâvisi tamage śrêyô-nibandhanârtthaṃ Urvvî-tiḷakam enisida Pañcha-vasadiyaṃ mârpp udyôgaman ettikoṇḍu tâm ellarum Oḍeya-dêvara guḍḍagaḷ appa kâraṇadinda Draviḷa-saṅghada Nandi-gaṇad Aruṅguḷânvayada S'rîvijaya-dêvara nâmôchchâraṇaṃ geyd avara śishyaru S'rêyaṃsa-paṇḍitarind Urvvî-tiḷakam enisida Pañcha-vasadige subha-muhûrttadoḷ â-chandrârkka-sthâyiy appant unnatam app eḍeyoḷ kesarkkall ikkisidaru avar-âchâryyâvaḷiy entene । śrî-Varddhamâna-svâmigaḷa tîrtthaṃ pravarttise saptarddhi-sampannar appa Gautamar ggaṇadharar ene tri-jñânigaḷ appa munigaḷ palambaruṃ sale avarim chaturaṅguḷa-riddhi-prâptar enisida Koṇḍakundâchâryyaruṃ śrutakêvaḷigaḷ enisida Bhadrabâhusvâmigaḷ modalâgi palambar âchâryyar pôdimbaḷiyaṃ Samantabhadra-svâmigaḷ udayisidar avaranvayadoḷ Gaṅga-râjyamaṃ mâḍida Siṃhanandy-âchâryyar avariṃ Akaḷaṅka-dêvar avariṃ râya-Râchamallana gurugaḷ appa Vâdirâja-dêvar enisida Kanakasêna-dêvarum avara śishyar Oḍeya-dêvaruṃ Rûpasiddhiyaṃ mâḍida Dayâpâḷa-dêvaruṃ Puṟpasêna-siddhânta-dêvaruṃ Shaṭ-tarkka-Shaṇmukharuṃ Jagadêkamalla-vâdiyum enisida Vâdirâja-dêvar avariṃ Kamaḷabhadra-dêvar avariṃ

êkâsyaḥ Chaturânanô Gaṇapatir nnêbhânanô Bhâratî
na strî sarvva-kaḷâdharô'śaśadharaḥ Kâmântakô nêśvaraḥ ।
vidyânâṃ parinishṭhita-kshiti-taḷaṃ tan-mûḷam âḷambanam
chittê tê 'jitasêna-dêva vidushâṃ vṛittaṃ vichitrîyatê ॥

ant enisida S'abda-Chaturmmukhanuṃ Târkkika-chakravarttiyuṃ Vâdîbhasiṃhanum enisid Ajitasêna-dêvara saha-dharmmigaḷu

durita-kuḷa-pradhvaṃsaṃ ।
Smara-mâdyat-kumbhi-kumbha-daḷana-mṛigêndraṃ ।
vara-Vâg-vanitâ-kântaṃ ।
dhareyoḷ negardd î-Kumârasêna-dêva-munîndraṃ ॥

ant enisida Kumârasêna-dêvariṃ Vaidya-gaja-kêsariy enisida S'rêyâṃsa-dêvar ant avar ây-Urvvî-tiḷakam enisida Pañcha-vasadiyan â-Saka-varshada 999 neya Piṅgaḷa-saṃvatsarada Jyêshṭha-śuddha-bidige-Bṛihaspativârad andu pratistheyaṃ mâḍiy â-basadiya khaṇḍa-sphuṭita-jîrṇṇôdharaṇakkam all irdda ṛishi-samudâyad âhâra-dânakkaṃ pûjâ-vidhânakkam âge samasta-guṇa-maṇi-gaṇa-virâjamâneyar appa śrîmatu-Chaṭṭala-Dêviyarum antu tammam nâlvarum irddu Kamaḷabhadra-dêvara kâlaṃ karchchi dhârâ-pûrbbakam â-sambandhiya samudâya-mukyam âge Bhujabaḷa-Sântara-Dêvaṃ koṭṭa grâmaṅgaḷ (*as specified*) mattam âtan-anujaṃ Nanni-S'ântara-Dêvaṃ sukhadiṃ râjyaṃ guyyuttam irddu Pomburchcha-nâḍ-oḷagaṇa Hâdigâru adara kâluhaḷḷi Hallavanahaḷḷiyuṃ Biḍeyumaṃ koṭṭa ant âtana tammaṃ Vikrama-Sântara-Dêvaṃ râjyam guyuttam irddu Pomburchaha-nâḍ-oḷagaṇa Hâlandûruṃ Kallûru-nâḍoḷagaṇa Keregôḍa samîpada Maḍambaḷḷiyumaṃ koṭṭar int î-basadiya vṛitti-ellavakkaṃ dêvi-deṟe aḍe-garchchu kâṇike sêse birddu bîya-modalâge kumâra-gadyâṇaṃ kiṟu-deṟe kiṟu-kuḷâyaṃ sâmyaṃ salge modalâgi peravuṃ teregaḷ emba sarvva-bâdhâ-parihâravaṃ mâḍidar (*here follow boundaries & usual final phrases*).

## 37

*At the same place, on a pillar to the north of Tôraṇa-bâgil.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jiyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

svasti samasta-bhuvanâsrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Jagadêkamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire tat-pâda-padmôpajîvi । (*from* 'samadhigata-pañcha' *in line* 8 *to* 'mahâ-maṇḍalêsvaraṃ' *in line* 20 *correspond with lines*, 11 to 25, *of previous No.*)

kundada têjag-prasaram |
kandise para-nṛipa-yaśô-latâ-kandaḷamam |
vandige bêḷpudan ittam |
kandada jasam eseye Bîra-Dêva-nṛipâḷam ||
âtana hṛidayârddhâṅgadoḷ |
âtata-tanu-latikey onde sandise mikkaḷ |
mât êno Siriyumam Giri- |
jâteyumam satiyaroḷage Bîrala-Dêvi ||
avarge tanûbhavar kramadin âdar apaśchima-dig-vadhûṭiyoḷ |
ravi nereyal podaḷva beḷagum bahu-râgamum ugra-têjamum |
bhuvana-dṛig-utsavaṅgaḷ enip î-guṇadant ire Taila-bhûpanum |
bhuvana-vinûta-Goggi-nṛipan Oḍḍugan aggada Bamma-Dêvanum |
nija-bhuja-baḷadind ari-bhû- |
bhujaram kond ottikoṇḍu dêśaman ant â- |
vijigîshu-Taila-bhûpam |
Bhujabala-S'ântaran enippa pesaram paḍedam ||
âtana tammam tôḷoḷ i- |
ḷâ-taḷamam taḷedu tâḷdidam satya-vacham |
khyâtam Goggi-nṛipâḷam |
bhûtaḷav aṛiyalke Nanni-S'ântara-vesara ||
Vikrama-S'ântara-vesaram |
S'akraṅg eṇey enisi paḍedan uddaṇḍa-mahî- |
chakraman eṛagisi diṅ-mukha- |
chakrôjvaḷa-kîrtti-kântan Oḍḍuga-bhûpam ||
para-narapa-śiraḥ-kañjô- |
tkara-ka[illegible] Kamaḷâ-payôdhara-dvaya-hâram |
Smara-mûrtti sakaḷa-dig-mukha- |
parichumbita-kîrtti Bamma-Dêva-kumaram ||

avara tâyi ||

janakam Rakkasa-Gaṅga-bhûmipati Kâñchî-nâthan âtma-priyam |
vinutar S'rîvijayar su-śikshakar enal vidvishṭa-bhûpâḷa-sam- |
hanadim krânta-yaśô-viḷâsa bhuja-khaḷgôllâsi tâm Goggi nan- |
danan â-Chaṭṭala-Dêvig endoḍe yaśaś-śrîg intu mum nôntar âr |
Kuntaḷa-dêśadoḷ orppuva |
Sântaḷ-geya naḍuv enippa Pomburchcham ilâ- |
kânteyâ pera-nosal enise nir- |
antaram esev-ondu-tiḷakam Urvvî-tiḷakam ||

int enisid Urvvî-tiḷaka-Jina-bhavanavam mâḍisida mahâ-satiya priya-putran appa Vikrama S'ântaraṅge ||

puṭṭidan inaṅge têjam |
diṭṭi mogakk amardu chandramaṅg eḷtaradim |
puṭṭuvavol akhiḷa-vairi-gha- |
raṭṭam S'arad-indu-kîrtti Taila-nṛipâḷam ||
Naḷane vinôdi Dharmmajane dhârmmikan abdhiye ratnad âgaram |
kuḷiśame śastram Arjjunane dhanvi Surêndrane bhôgi Mandarâ- |
chalame giriîndram apratima-râye-Jhaḷappane chakri Taila-man- |
ḍalikane dâniy endum uḍig-ikkiden ârppavar ettikoḷḷire ||

Tribhuvanamalla-chakri kuḍe Taila-nṛipaṃ paḍedaṃ nṛipôttamaṃ |
Tribhuvanamalla-Sântara-nijôchita-nâmaman urvvi bannisal |
vibhu Jagadêkadâni-vesaraṃ taḷedaṃ nikhiḷârtthig âdud ond |
abhinavam appa jaṅgama-sura-drumam embinam ittu dhâtriyoḷ ||
âtana vakshasthaḷadoḷ |
nû (*north face*) tana-maṇi-hârav enise tanu-ruchi saubhâ- |
gyâtata-guṇamaṃ taḷedaḷ |
kautuka-tanu-latikeyinde Chaṭṭala-Dêvi ||
sampannôtsava-bhâvamaṃ taḷedu lîlâ-yauvana-śrîyan ânt |
impind â-mithunaṃ manôrathaman ântirppannegaṃ puṭṭidar |
Pampâ-Dêviyuṃ Ugra-vaṃśa-tiḷakaṃ S'rîvallabhôrbbîśanuṃ |
pempiṃ puṭṭuvavôl sudhârṇṇavadoḷ â-S'rîyuṃ sura-kshmâjamuṃ ||
para-bhûpâḷa-samudradoḷ nija-kara-prôtkhâta-nistriṃśa-Man- |
daramaṃ saudhisi vikramad-bhuja-phaṇîndrâvêshṭita-prântamaṃ |
bharadindaṃ kaḍed Ugra-vaṃśa-tiḷakaṃ śrî-kânteyaṃ tanna pêr- |
uradoḷ tâḷde budhâḷiy êṃ pogaḷadô S'rîvallabhâkhyânamaṃ ||
vikrama-garvvamaṃ taḷedu tâgida vairi-nṛipâḷa-jâḷa-dôś- |
chakradoḷ irdda vikrama-vadhûṭiyan iḷkuḷigoṇḍu balpiniṃ |
vikrama-vajra-vêdi-bhuja-maṇḍapadoḷ taḷed oldu tâḷdidaṃ |
vikrama-śâḷigaḷ pogaḷe Vikrama-S'ântaran emba nâmamaṃ ||
śauryyaṃ yasya sadarppa-vairi-vanitâ-vaidhavya-dîkshâ-guruḥ
prâyô dânam anûnam artthi-janatâ-dâridrya-vidrâvaṇaṃ |
kîrttir ddig-vanitâ-vilôla-kabarî-kunda-pratidvandvinî
sô'yaṃ sad-guṇa-ratna-Rôhaṇa-giriḥ S'rîvallabhôrvvîśvaraḥ ||
abhaya-viśuddha-nâyaka-nibaddha-nija-krama-chûḷeyaṃ śiraś- |
śubhagâ-vibhûshey endu taḷedirdd arig ittu samasta-dhâtriyaṃ |
vibhu sale koṭṭu kaṭṭidiroḷ ânt ahitargg ahi-nâka-lôkamaṃ |
Tribhuvana-dâniy emba pesaraṃ taḷedaṃ budha-mâḷe bannisal ||
katturiya boṭṭe mêṇ idu |
puttaḷigeyo niḷa-maṇiya tôḷ-gambadoḷ êm |
tettisidud enisi dhareyaṃ |
pottudu bhuja-vajra-kôṭi Sirivallahanâ ||
intu bagegoḷipud ondu-Va- |
santada Sântaḷige-sâyiraṃ santav iral |
S'ântara-tiḷakaṃ Vikrama- |
S'ântaran êkâtapatramaṃ taḷedirddaṃ ||
â-bhûpatiy-agrajege |
traibhuvana-vyâpta-kîrtti-Gaṅgâ-jaḷadiṃ |
bhû-bhuvana-Kaḷi-kaḷaṅkada |
vaibhavamaṃ karchchi kaḷavud ên achchariye ||
dharey ellaṃ chitra-chaityâlaya-nava-rachanâ-chûḷakaṃ dik-karîndrô- |
tkara-karṇṇâ-śrêṇiy ellaṃ Jina-sava-ninadat-tûryyakôttâḷa-tâḷaṃ |
sphuritôdyad-vyômam ellaṃ parama-Jinapatîjyâ-dhvajaṃ tân enal |
vara-Pampâ-Dêviy ettaṃ beḷaguvaḷ Aruhachchhâsana-śrîya pempaṃ ||
vinuta-Mahâpurâṇa Jina-nâtha-kathôktiye karṇṇa-bhûshaṇaṃ |
Jina-munigaḷge mâḍuva chatur-vvidha-dâname hasta-kaṅkaṇaṃ |

Jinapati-bhakti-sûkti-nuti-mâleye bandhura-kaṇṭha-maṇ (*west face*)ḍanaṃ |
tanag ene Taila-bhûpa-sute mechchuvaḷê tanu-bhâra-bhûsheyaṃ ||
Urbbî-tiḷakaman iḷipi vi- |
gurbbisidavol onde-tiṅgaḷoḷ mâḍisidaḷ enalk |
orbbaḷe S'âsana-dêvate |
sarbbôrbbî-vandyey enisi Pampâ-Dêvi ||
â-nûtanâttimabbeya |
bhû-nuta-śîḷavane taḷedu saubhâgya-vapuś- |
śrî-nidhi bhôgya-slâghya- |
śrî-nidhi puṭṭidaḷ udâtte Bâchala-Dêvi ||
stana-kaḷaśâgradoḷ poḷedu muttina hâraman ondi karṇṇadoḷ |
ghana-kuḷiśâvataṃsaman amarkkeyan âḷdu vinîḷa-kêśadoḷ |
vinutav enippa kêdageya sûḷiyan itt Aruhan-nakhâṃśugaḷ |
dinamukha-pûjeyoḷ toḍava nîmave Bâchala-Dêvig âvagaṃ ||

î-charitra-pavitreye tâya śîlada pûṇkey ent endoḍe |

ruchi-pûrvvâshṭa-vidhârchchane |
ruchi-pûrvva-mahâbhishêkamuṃ ruchi-pûrvva- |
prachura-chatur-bbhaktiyum ive |
ruchi Pampâ-Dêvig akhiḷa-sandhyâ-trayadoḷ ||

int î mûvaruṃ śrîmad-[D]raviḷa-saṅghada Nandi-gaṇad Aruṅgaḷânvayada Vâdîbhasiṃhar enip Ajitasêna-paṇḍita-dêvara guḍḍugaḷ appudaṛin Urvvî-tiḷakam enisida Pañcha-vasadiya baḍagaṇa paṭṭaśâleyaṃ mâḍisidar avara gurugaḷ anvayad âchâryyâvaḷi yent endoḍe || śrî-Varddhamâna-svâmigaḷa îrtthaṃ pravarttise saptarddhi-sampannar appa Gautamar gganadharar ene tri-jñânigaḷ appa munigaḷ palabaruṃ sale avariṃ baḷiya chatur-aṅguḷa-ṛiddhi-prâptar enipa Koṇḍakundâchâryyaruṃ śruta-kêvaḷigaḷ enipa Bhadrabâhu-svâmigaḷuṃ modal âge halambar âchâryyar ppôdimbaḷiyaṃ Samanta-bhadra-svâmigaḷ udayisidar avar-anantaraṃ Gaṅga-râjyamaṃ mâḍida Siṃhanandy-âchâryyar avariṃ Jina-mata-kuvaḷaya-śaśâṅkar enip Akaḷaṅka-dêvar avariṃ râya-Râchamallana gurugaḷ appa Vâdirâja-dêvar enisida Kanakasêna-dêvarum avara śishyar Oḍeya-dêvaruṃ Rûpasiddhiyaṃ mâḍida Dayâpâḷa-dêvaruṃ varttisid-imbaḷiyaṃ Shaṭ-tarkka-Shaṇmukharuṃ Syâdvâda-vidyâpatigaḷuṃ Jagadêkamalla-vâdigaḷum enisida śrî-Vâdirâja-dêvaru ||

jayisuvude binadam uddhata- |
chayamaṃ śrî-Vâdirâja-sûrige sabheyoḷ |
Jayasiṃha-chakravarttige |
jaya-patraṃ baredu kuḍutam irppude binadaṃ ||

int appa Vâdirâja-dêvariṃ | Kamaḷabhadra-dêvar avariṃ | S'abda-Chaturmmukharuṃ Târkkika-chakravarttigaḷuṃ Vâdîbha-siṃharum enisid Ajitasêna-paṇḍita-dêvar avara sadharmmar Kumâra-sêna-dêvar anantara Vaidya-gaja-kêsariy enisida S'rêyâṃsa-dêvar avariṃ ||

yaḥ pûjyaḥ pṛithivî-taḷê yam aniśaṃ santas stuvanty âdarât
yênânaṅga-dhanur jjitaṃ muni-janâ yasmai namas-kurvvatê |
yasmâd âgama-nirṇṇayas tanubhṛitâṃ yasyâsti jîvê dayâ
yasmin śrî-Maladhâriṇi vrati-patau dharmmô'sti tasmai namaḥ ||
yasya vâg-amṛitaṃ lôkê mithyaikânta-vishâpahaṃ |
tasmai S'rîpâla-dêvâya namas Traividya-chakriṇê ||

avara sadharmmar ||

ichchhâ-vidhâtâ bhayatô Vidh âtâ
Nârâyaṇô mauna-parâyaṇô'sau |

Mahêśvarô dûra-vinaśvarô'smin
kô'nantavîryyê pративakti vâdî ||

śrîmat-Pampâ-Dêviyarum S'rîvallabha-Dêvanum râjyam geyyuttam iralu Saka-varsha 1069 Prabhava-samvatsarada Vaiśâkha-śuddha-pañchamî-Brihaspativâradandu badagana paṭṭaśâleya pratishṭheya mâḍi S'rîvallabha-Dêvam Vâsupûjya-siddhânta-dêvara kâlam karchchi dhârâ-pûrvvakam kotta vritti âvud endoḍe Oḍilabayalu-Mûtagaddeyumam sarvva-namasyam mâḍi koṭṭar || (*usual final phrases and verse*) (*south face*) śrî-Durmmati-samvatsarada Puśya-suddha-chhaṭṭi-Sômavâradandu śrî-Vîra-Sântara-Dêvargge . . . . . . . . . . ikkidaru Dêvarasa-dannâyaka barada rûvâri Mâdeya hoyida śrî-Jina śaraṇu ||

## 38

*At the same place, on the mânastambha.*

*East face.*

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire | tat-pâda-padmôpajîvi | samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaran(n) uttara-Madhurâdhîśvaram Paṭṭi-Pomburchcha-pura-varêśvaram mahôgra-vamśa-lalâmam Padmâvatî-labdha-vara-prasâdâsâdita-vipuḷa-tuḷâ-purusha-mahâdâna-hiraṇyagarbbha-trayâdhika-dâna vânaradhvaja-mṛigarâja-lâñchhana-virâjitânvyôtpannam bahu-kaḷâ-sampannam S'ântara-kuḷa-kumudinî-śaśâṅka-mayûkhâṅkuram ripu-maṇḍaḷika-pataṅga-dîpâṅkuram Toṇḍa-maṇḍaḷika-kuḷâchaḷa vajra-daṇḍam biruda-bhêruṇḍam Kandukâchâryyam Mandara-dhairyyam kîrtti-Nârâyaṇam śauryya-pârâyaṇam Jina-pâdârâdhakam ripu-bala-sâdhakam S'ântar-âdityam sakaḷajana-stutyam nîti-śâstrajñam biruda-sarvvajñam śrîman-mahâ-maṇḍalêśvaram Vîra-S'ântara-Dêvar | (*from* vṛi || varalakshmî-lakshmaṇam *in line* 20 *to* dharmma-parar *in line* 32 *corresponds with lines,* 18 *to* 21, *of No.* 35 *of this Taluq*).

ant âtan-agra-taṇayam ||

kanda || Bhujabaḷa-S'ântara-nṛipatiya |
bhuja-baḷad aḷavum pratâpamum śûrateyum |
vijigîshu-vṛittiyum nija |
vijayamum î-lôkadoḷage bhumbhukam enikum ||
gajabajisad asiya mase gaja- |
gajisire ripu-gajada radanadoḷ parisuva bhû- |
bhuja-bhuja-nija-bhuja-vijayada |
Bhujabaḷa-S'ântarana bhuja-baḷam prabaḷa-baḷam ||
Bhujabaḷa-S'ântaraṇ int î- |
bhuja-vijayada paṭaha-laṭahamam kêḷaloḍam |
gujuguju-goḷutiral allade |
gajabajisuva Malepar aḷave ninnoḷ Javanoḷ ||
todard-artthige kuḍu nîn end- |
eḍe vêḍiral avarum indu nâḷeye bây emb |
eḍacharane jaḍidu Goggiya |
kuḍuva dhanam sûḷeyante kayg eydirkkum ||

S'rêyâmsa-paṇḍitara guḍḍam Nannôjana khaṇḍaraṇeya besa ||

## 39

*South face.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât trilôkya-nâthasya śâsanam Jina-śâsanam ||

namô Arhatê ||

svasti-śrî-ramaṇî-vinôda-bhavanaṃ yasyôdgha-vaksha-sthaḷaṃ
Vâg-dêvî-vanitâ-viḷâsa-niḷayô yasyânanâmbhôruhaṃ ı
vîra-śrî-yuvatêr abhût kuḷa-gṛihaṃ yad-bâhu-daṇḍa-dvayaṃ
yat-kîrttiś S'arad-indu-kânti-vimaḷâ pârê-diśaṃ varttatê ||
sâkshâd Ugra-kuḷa-prabhur nnija-bhuja-prôdbhâsi-kaukshêyaka-
pradhvastîkṛita-bhûri-garvva-baḷavad-vidvêshi-bhûpâḷakaḥ ı
dînânâtha-janâ yadîya-su-mahâ-dânât parêshṭa-pradâs
sa śrîmân bhuvi Nanni-S'ântara iti khyâtô bhṛiśaṃ bhrâjatê ||
vibhâti yasyâpratimaḥ pratâpaḥ
manôgatô vairi-mahîpatînâṃ ı
santâpayaty êva tad-antaraṅgaṃ
śrîmân asâv Oḍḍuga-maṇḍaḷêśaḥ ||
kumâra-chûḍâmaṇir êsha bhâti
śrî-Brahma-Dêvô guṇavân anindyaḥ ı
śrî-Jaina-pâdâmbuja-yugma-bhṛiṅgaḥ
yaśô'bhivêshṭyâkhiḷa-bhûmi-bhâgaḥ ||
śrîmad-Râkshasa-Gaṅga-maṇḍaḷapatiḥ śrî-Gaṅga-Nârâyaṇaḥ
dôr-ddaṇḍa-dvaya-vîryya-bhîshita-ripuḥ śrî-Gaṅga-Permmânaḍiḥ ı
syâd yasyâ janakô matô nirupamô vikhyâta-kirtti-dhvajaḥ
śrîmach-Chaṭṭala-Dêvi atra bhuvanê khyâtâ varîvṛityatê ||
dṛishṭê yatra mahôtsavaika-niḷayê paśyaj-janânâṃ manaḥ
puṇyaṃ sañchinutê-tarâm atitarâm aṃhô haraty apy aḷaṃ ı
pûjâbhiḥ pṛithubhiḥ punaḥ pratidinaṃ bâbhâti yô'yaṃ sadâ
śrîmat-Pañcha-Jinâḷayô nirupamô bhaktyâ yayâ nirmmitaḥ ||
saṃsârâmbhôdhi-madhyân nirupama-guṇa-sad-ratna-bhêdâdhivâsaṃ
nirvvâṇa-dvîpam âptuṃ pratiyata-manasâṃ paṇḍitânâṃ munînâṃ ı
kṛitvâ śrîmaj-Jinêndrâḷaya-vilasita-nâvaṃ vyadhâd* yakshiṇâman-
mâna-stambhôllasat-kûbaram api cha dhanâny artthi-sârtthâya datvâ ||
âhârâbhaya-bhaishajya-śâstra-dânair nnirantaraiḥ ı
śrîmach-Chaṭṭala-Dêvîyaṃ bâbhâti bhuvana-stutâ ||
Rôhiṇî Chêḷinî Sitâ Rêvatâ cha Prabhâvatî ı
śrûyante vârttayâ sêyaṃ dṛiśyantê vimaḷair gguṇaiḥ ||
śrîmad-Draviḷa-saṅghê'smin Nandi-saṅghê'sty Aruṅgaḷaḥ ||
anvayô bhâti yô'śêsha-śâstra-vârâśi-pâragaiḥ ||
yad-vâg-vajrâbhighâtêna pravâdi-mada-bhûbhṛitaḥ ı
sañchûrṇṇitâs tu bhâti sma Hêmasênô mahâmuniḥ ||
S'abdânuśâsanasyôchchair Rûpa-siddhir mmahâtmanâ ı
kṛitâ yêna sa bâbhâti Dayâpâḷô munîśvaraḥ ||
śrî-Pushpasêna-siddhânta-dêva-vaktrêndu-saṅgamât ı
jâtâvabhâti Jainîyaṃ sarvva-śuklâ S'arasvatî ||
namrâvanîśa-mauḷîddha-mâḷâ-maṇi-gaṇârchchitaṃ ı
yasya pâdâmbujaṃ bhâtaṃ bhâtaḥ S'rîvijayô guruḥ ||
sadasi yad Akaḷaṅkaḥ kîrttanê Dharmmakîrttiḥ
vachasi Surapurôdhâ nyâya-vâdê'kshapâdaḥ ı
iti samaya-gurûṇâm êkatas saṅgatânâṃ
pratinidhir iva dêvô râjatê Vâdirâjaḥ ||

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* So in the original.

Sâṅkhyâgamâmbudhara-dhûnana-chaṇḍa-vâyuḥ
Bauddhâgamâmbunidhi-śôshaṇa-bâḍabâgniḥ ।
Jainâgamâmbunidhi-varddhana-chandra-rôchiḥ
jîyâd asâv Ajitaśêna-munîndra-mukhyaḥ ॥
S'rêyâṃsa-paṇḍitar ggata- ।
mâyâdi-kashâyar amaḷa-Jina-mata-sârar ।
nyâya-parar ssita-kamaḷa- ।
śrî-yuta-da . na-kunda-rundra-kîrtti-patâkar ॥

namô Jinâya ॥

## 40

*West face.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

(*from* svasti *in line* 3 *to* kûḍirppa-saubhâgyamaṃ *in line* 17 *corresponds with lines*, 11 *to* 31, *of No.* 36 *of this Taluq*).

enisida Bîra-Dêvan-agra-taneyaṃ ॥

ari-biruda-bhûbhujarkkaḷa ।
birudaṃ bêrinde kirttu vîra-śrîyoḷ ।
nered adaṭ upamâtîtaṃ ।
dhareg ene Bhujabaḷane S'ântarânvaya-tiḷakaṃ ॥
biruda-ripu-nṛipara śiramaṃ ।
bharadiṃ seṇḍâḍi vîra-lakshmiyan olisal ।
narapatigaḷ âro dhuradoḷ ।
nirutaṃ ninnante Nanni-S'ântara-nṛipati ॥
uttara-Madhurâdhîśvaran ।
uttama-guṇan Ugra-vaṃśa-tiḷakaṃ vibudha- ।
stutya-yaśômbudhi biruda-nṛi- ।
pôttama Bhujabaḷana tamman enipaṃ Goggi ॥

âtana tammaṃ ॥

oḍḍid-ari-narapar-oḍḍaṃ ।
kaḍḍiṃ kaḍid aṇṇan-aṅkakâṟa-vesar kkêḷ ।
Oḍḍuganoḷ eseye jagadoḷag ।
Oḍḍugan aras-aṅkakâṟa-vesaraṃ taḷedaṃ ॥

â-ku-vaḷaya-chandraman-anujaṃ ॥

kuṟi-daṟi-daṟidaṃ pagey emb ।
aṟikeya kânanaman adaṭar-adaṭaṃ muṟidaṃ ।
neṟed-adaṭiṃ Barmmugan emb ।
aṟitada kaṇi biruda-komara-chûḍâratnaṃ ॥
Tailana Goggiy Oḍḍugana Bommana tây Jina-râja-dharmma-sal- ।
lîleya Bîra-Dêva-nṛipan-attige kannege vîra-lakshmig ir- ।
pp âlayam âda maṇḍalika-Rakkasa-Gaṅgana putri kâṇi śî- ।
lâḷig enippaḍ ên abaḷe nôntaḷe Chaṭṭala-Dêvi nôntudaṃ ॥
bêrin ahîndranaṃ naḍuvin âgasamaṃ kuḍiyiṃ divâgramaṃ ।
târa-nagaṅgaḷaṃ kavalin oḷḷeleyiṃ deseyaṃ muguḷgaḷiṃ ।
târakiyaṃ sitâbjamane pushpade pôlvudu paṇṇi (*north face*) n induvaṃ ।
nîr eṟedante dugdhamane Chaṭṭala-Dêviya sad-yaśô-drumaṃ ॥

iut enisid ivaru Santaḷige-sâsiramaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt irddu tamma râjyâbhivṛiddhi-nibandhanam appa śrî-Jaina-dharmmânurâgadiṃ S'aka-varsha 999 neya Piṅgaḷa-saṃvatsarada Jyêshṭha-śuddha-bidige-Bṛihaspativâradandu Pañcha-kûṭa-Jina-mandiramaṃ pratishṭhisi â-basadiya khaṇḍa-sphuṭita-nava-karmma-pûjâ-vidhânakkam all irppa ṛishi-samudâyakk âhâra-dânârthamum âge Dramiḷa-gaṇada Nandi-saṅghad Aruṅgaḷânvayada śrî-Vâdirâjâpara-nâmadhêya-śrîmat-Kanakasêna-paṇḍita-dêvara śishyar Oḍeya-dêvar enisida S'rîvijaya-paṇḍita-dêvar-antêvâsigaḷ appa śrîmat-Kamaḷabhadra-paṇḍita-dêvara kâlaṃ karchchi dhârâ-pûrvvaṃ tat-samudâyaṃ mukhyam âge koṭṭa grâmaṅgaḷ (*here follow details of gifts and their boundaries*).

svasti-śrî-lasad-Ugra-vaṃśa-tiḷakaḥ śrî-Vîra-Dêvâtmajaḥ
dṛipyad-vairi-nikâya-darppa-daḷana-prâdurbbhavad-vikramaḥ |
sampûrṇṇêndu-karâvadâta-su-yaśô-vyâlipta-dig-bhittikaḥ
śrîmân Vikrama-S'ântarô vijayatê Lakshmî-vadhû-vallabhaḥ ||
odedu taṭattaṭ emba pada-tâṭaneyinde diśâ-gajâdigaḷ |
maḍam uḍugiḷduv añji puguvirpp-eḍe gâṇane Nâgarâjanuṃ |
kadaḷada gampadindam eḷe kampise kûḍe kalaṅke sâgaraṃ |
bidird alaginde târaki kaḷal taral Oḍḍugan ârddaḍ ôḍuguṃ ||
adirade barppa chapparipa kappari pârdd alag otti śastramaṃ |
bidirdu maral maralch enute kuttuva kuttidoḍ ântu kaṭṭid â- |
padadoḷe sutti muttidavol êṟane tôṟuva gêṇa binnaṇakk |
odavuva binnaṇaṃ negaḷal Oḍḍuga nîn aras-aṅka-gâḷanai ||
parid udarâgniyaṃ maṟedu tinda peṇaṅgaḷin âd ajirṇṇadiṃ |
maruḷa baḷâḷi vaidya-maruḷaṃ besagoṇḍaḍe danti madd enal |
kariyane nuṅgi sûḍukoḷe vaidya-maruḷ nage vîra-lakshmi nô- |
ḍ ari-hara ninnin âyt id ene Vikrama-S'ântaran âdan Oḍḍugaṃ ||

ant enisida Vikrama-S'ântara-Dêvar sSaka-varsha 1009 neya Prabhava-saṃvatsarada śuddha-pâḍivadandu Pañcha-vasadiya pûjâ-vidhâna-jîrṇṇôddharaṇakkam all-irppa ṛishi-samudâyakk âhâra-dânârtthamum âgi ||

Sarasati ninag initu kalâ- |
pariṇati negard Ajitasêna-paṇḍitarindaṃ |
dore-vettu dêviy-âd î- |
piriyatanaṃ ninnad alt id avara mahatvaṃ ||

enisida Paravâdîbha-siṃhâpara-nâmadhêya-śrîmat-Ajitasêna-paṇḍita-dêvara kâlaṃ karchchi dhârâpûrvvakam â-sambandhada samudâyaṃ mukhyam âge koṭṭa grâmaṅgaḷ (*here follow details of gift and usual final phrases and verses*) Dramiḷa-gaṇô lasatitarâm nirupama-dhî-guṇa-mahitaiḥ || śrîmat-sênabôvaṃ S'ôbhanayyaṃ Digambara-dâsi baredaṃ ||

## 42

*In the same enclosure, on a stone to the south.*

svasti śrî-Mûla-saṅghada.... Pustaka-gachchhadoḷe prasiddhi-vaḍeda śrî ...... bhaṭṭâraka-śishyar appa Lakshmîsêna-bhaṭṭâraka-dêvaru chira-kâla tapaṃ geydu ....... || vidita-Bahudhânya .... Kârttika-śukla-tṛitîyârkajavâra-sûryyôdaya...Lakshmîsêna-munipar amarâspadamaṃ || ............ Dêvasêna-bhaṭṭâraka ........... châritra-guṇôllasita-śrî-Pârśvasêna-bhaṭṭâraka .. ene jasaṃ baḍe.. ||

vidita-Bahudhânya-nâmâ- |
bdadoḷ oppuva-Chaitra-bahuḷa-navamî-Kujavâ- |

radoḷ oḍḍi samâdhiyi.. |
ydidar anupama-Pârśvasêna-munipar ddivamam ||

śrî

## 43

*At the same place.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

svasti śrîmatu Saka-varsha 1218 neya Durmmukhi-samvatsarada Puśya-su-bidigêlu śrî-Guṇasêna-siddhânta-dêvara priya-guḍḍa Yâla-gavuḍa samâdhi-vidhiyim muḍipi sura-lôka-prâptan âda maṅgaḷa mahâ śrî

## 44

*In the same enclosure, on a stone to the east of the Pârs'vanâtha basti.*

srîmat-parama-gambbîra-syâd-vadâmôgha-lâñchchanam |
jîyat traiḷôkya-nâthasya śâsanam Jina-śâsanam ||

svasti śrîmatu Saka-varsha 1178 Ânanda-samvatsarada Puśya-bahuḷa-chauti-Maṅgaḷavâradandu yama-niyama-svâdhyâya-dhyâna-maunânushṭhâna-japa-samâdhi-śîla-guṇa-sampannaru tri-pada-tri-śalyarum tri-gârava-rahitarum gupti-traya-samyutarum sapta-bhayâtîtarum asaraṇa-śaraṇyarum śrîmanu-mahâ-maṇḍaḷâchâryyarum râja-gurugaḷum appa śrî-Puṟpasêna-dêvarum Akaḷaṅka-dêvarum sanyasana-vidhiyim muḍipi mukti-pathavam paḍedaru ||

śrî-Paramâtma-chinteyoḷe chittaman âgaḷe pattu viṭṭ anant-|
âspada-saukhyamam paḍeva pañcha-padaṅgaḷan ôdut artthiyim |
bâppure Vâdirâja-muni-pâda-payôruha-bṛiṅga muktiy-em- |
b ôpaḷa Puṟpasêna-yati kûḍidan aide manônurâgadim ||
â-Nandana-samvatsarad |
ânandade Puśya-bahuḷa-Maṅgaḷavâram |
tân â-chautiya-dinadoḷu |
jñânâtmam Puṟpasêna muḍipidan olavim ||
sthiradinda Pañcha-vasadiya |
vara-muni-Guṇasêna-siddhanâthara kayyoḷ |
bharadim kayy ede goṭṭ â- |
nara-lôkam pogaḷe mukti-pathavam paḍedam ||
parama-Jina-tatva-chinteye |
sthiratarav âgiralu bhâva nelegoḷe munipâ |
dhareyoḷage muḍipi muktige |
varan âdam nish-kaḷaṅkan îy-Akaḷaṅkam ||
Akaḷaṅka-dêvar eydida |
sakaḷaṅkânandav appa samvatsaradoḷ |
muktige Mârggaśiram tâm |
śuklam paurṇṇamiya dinada Budhavâradoḷam ||
prakaṭisi Jina-dharmmamumam |
sukṛitamum âgiralu pêḷa .... yatiyam |
sakaḷâgama-kôvidanam |
Akaḷaṅka-bratiyan oyya takkude dhâtrâ ||

ill embaue kuḍuv-avasarav ।
all embare munnin-andav alladu kâlam ।
holl embare bêḷp-avasara ।
nill embare Puṟpasêna-yati-pati dhareyoḷ ॥
tarkka-byâkaraṇâbdhim askhalam atijñânêna yaḥ pupluvê
śrî-Nandyânvaya-râja-bhûshaṇa-maṇiḥ śrî-Vâdirâjô muniḥ ।
tachchhishyaḥ para-vâdi-parvvata-paviḥ sâhitya-ratnâkaraḥ
jîyâd Drâviḷa-Jaina-saṅgha-tiḷakaḥ srî-Puṟpasênô muniḥ ॥
Sâyôjana maga Sântôja mâḍida ॥

## 45*

*On the wall to the west of the door of the above basti.*

śrîmat svasty anavadya-darśana-mahôgrarum pratâpa-sampannam para-chakra-gaṇḍa.........yyutt ire S'aka-varsham eṇṭu-nû..............nâḍa nâḷgâmuṇḍam maḷteyara ma.. .. sarggatan.. .. .......... nâḷgâmuṇḍa bî...ḷḷidoḷ Kiṟıkabe sarggatana bâṇasigey âkeya piriya-magam .. ḷiyakkam Tolâpurusha-Sântarana baḷeyâke tamm abbeya sanyâ .. ḷuttam î-kalla basadiyum ondu-dêvâramumam mâḍisidaḷ ...śrî-Sâmiyabbe sedegoṭṭaḍe Sântarana binnan appa mogamam nôḍen end arasi.... paṟidu Prabhâvati-kantiyar endu pesaram koṇḍu sanyâsanam geydoḍe.. .. Kukkasa-nâḍa kiṟiya-Sâleyûram basadig ittam Balaka-nâḍa Suḷḷigôḍum dêvârakke.. bhaṭârargge baḷiyam naṭṭi basadigam dêvârakkam koṭṭaḷ Pâḷiyakkam Bôliyakkam puttu.. .. ṇakkeyyam.. irkkaṇḍuga-bittuvudam koṭṭaḷ Kundayyam kondaroḷ ...... yembudu maṇṇ-irkkaṇḍuga ......ṭṭam Poravakkanum Sembakkanum Pâḷiyakkana keḷadiye Puḷiyaṇṇan î-dharmmam naḍayisu......r î-nâḍ-arasam Raṇavikramam Pâḷiyakkana basadige Badarînâḍân andu ppannerada vaṇṇa tamma bâṇasigeya bayalam koṭṭa î-dharmmamam śrî-Sâmiyabbe Gelluganam munname Sâliy.. ra ne . di Pâḷiyakkana basadig ittaḷ Gellugana dharmmam kâvônum naḍayisuvônu......gaḷa mahâ śrî ॥ śrî-Mâdhavachandra-traividya-dêvara śishyar appa Nâgachandra-dêvara putra Mâdeya-sênabôva.. sa.. puna-pratishṭheyam mâḍidanu maṅgaḷa mahâ śrî śrî-Vîtarâ [ga] ॥

## 46

*On a stone in the enclosure of the Padmâvatî temple.*

Vidyânanda-svâmiya ।
hṛidyôpanyâsa-vâṇi dhareyoḷag endum ।
mâdyad-vâdi-gajêndrara ।
bhêdyôddhura-siṃha-v rutiyantevol esegum ॥
sthitiyoḷ Vidyânanda- ।
vratipati-mukha-jâta-vâṇi vibudhara manadoḷ ।
satatam rañjisutirkkum ।
brati-virahita-kânta-rachita-Bhâshyada teradim ॥
Vidyânanda-svâmy-ana- ।
vadyôpanyâsa-mudre kavigaḷa manadoḷ ।
sadyam sukhakara Bâṇana ।
gadyâtmaka-kâvyadante rañjisi tôrkkum ॥
śrî-Nañjarâyapaṭṭaṇad ।
â-narapati-Nañja-Dêva-bhûpana sabheyoḷ ।
â-Nandana-Malli-bhaṭṭô- ।
dânaman uṟe kiḍisi meṟada Vidyânanda ॥
S'rîraṅga-nagarak âryyana ।
Pêraṅgiya matamam aḷidu vidvat-sabheyoḷ ।

* Only a few pieces of this inscription are built into the wall.

S'âradeyam vasa-mâḍiye ।
dhâriṇig abhivandyan âde Vidyânandâ ॥
śrî-Sântavêndra-Râjana ।
Kêsari-Vikraman-abhaṅgurâsthânadoḷ int ।
î-sâhityaman urvvare ।
gôsisuvant usurde Vâdi-Vidyânandâ ॥
śrî-Sâḷva-Malli-Râyana ।
pûsarag eṇey enisi tôrppa jâṇana sabheyoḷ ।
sâsanadoḷ adhikar âdara ।
bâseyanu maniside Vâdi-Vidyânandâ ॥
arṇṇava-vêshṭita-vasudhâ- ।
karṇṇôpama-Guru-nṛipâlan-âsthânadoḷ êṃ ।
Karṇṇâṭa-daksha-kṛitiyaṃ ।
varṇṇisi jasa-vaḍade Vâdi-Vidyânandâ ॥
Vâsava-samâna-bhâgya- ।
śrî-Sâḷuva-Dêva-Râyan-âsthânikeyoḷ ।
pusiy end akhiḷa-vâdy-uru- ।
śâsanamaṃ geldu mechchide Vidyânandâ ॥
Nagarî-râjyada râjara ।
.. l enisuva sabhegaḷalli vibudha-vrâtakk ।
agaṇita-vâkyâmṛitamaṃ ।
sogasind îṇṭiside Vâdi-Vidyânandâ ॥
Kaḷaśôdbhava-sama-śauryyana ।
Biḷigeya Narasimha-bhûpan-âsthânikeyoḷ ।
beḷagide Jina-darśanamaṃ ।
Naḷinâmbaka-sûnu-vairi Vidyânandâ ॥
Kârakaḷa-nagarad âṇmana ।
Bhairava-bhûpâla-mauḷiy-âsthânadoḷ êṃ ।
sâratara-Jaina dharmman ।
ôrantire beḷagi meṟade Vidyânandâ ॥
Bidireya Bhavya-janaṅgaḷa ।
vid-amala-châritra-bhûshya-hṛidayara sabheyoḷ ।
paḍe siddhântita-matamaṃ ।
mudadiṃ prakaṭiside Vâdi-Vidyânandâ ॥
narapati-maṇi-makuṭârchchita- ।
Narasimha-kumâra-Kṛishṇa-Râyana sabheyoḷ ।
para-mata-vâdi-vṛindaman ।
oraside vâg-balade Vâdi-Vidyânandâ ॥
Kopaṇa-modalâda-tîrtthadoḷ ।
aparimita-dravyadiṃ dêhâjñâ-vidhiyiṃ ।
sv-apavarggada phalak âgiye ।
vipulôdaya mâḍi meṟade Vidyânandâ ॥
Beḷaguḷada Gummaṭêśana ।
chaḷana-dvayadalli Jaina-saṅghakke mahâ- ।
kaḷa mudade vasana-bhûshaṇa- ।
kaḷadbautada maḷeya kaṟade Vidyânandâ ॥

śrî-Gêrasoppeyoḷagaṇa ।
yôgâgama-vâda-sakta-munigaḷa gaṇamam ।
râgade pâlipa kajjak i- ।
d î-guru-kaṇiyante meṟede Vidyânandâ ॥

Vṛi ॥ vîra-śrî-vara-Dêva-Râja-kṛita-sat-kalyâṇa-pûjôtsavô
vidyânanda-mahôdayaika-nilayaḥ śrî-Saṅgi-Râjârchchitaḥ ।
Padmâ-nandana-Kṛishṇa-Dêva-vinutaḥ śrî-Varddhamânô Jinaḥ
pâyât Sâḷuva-Kṛishna-Dêva-nṛipatiṃ S'rîśô'rddhanârîśvaraḥ ॥
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanam ॥
Varddhamânô Jinô jîyât Gautamâdi-muni-stutaḥ ।
Sutrâmârchchita-pâdâbjaḥ paramârhantya-vaibhavaḥ ॥
sa chaturddaśa-pûrvvêśô Bhadrabâhur jjayaty araṃ ।
daśa-pûrvva-dharâdhîśa-Viśâkha-pramukhârchchitaḥ ॥
Tatvârttha-sûtra-karttâram Umâsvâti-munîśvaraṃ ।
śrutakêvali-dêśîyaṃ vandê'haṃ guṇa-mandiraṃ ॥
śrî-Kuṇḍakundânvaya-Nandi-saṅghê
yôgîśa-râjyêna matâṃ.. ..... ।
jâtâ mahântô jita-vâdi-pakshâḥ
châritra-vêshâ guṇa-ratna-bhûshâḥ ॥
Sidhântakîrttir jJinadatta-Râya-
praṇûta-pâdô jayatîddha-yôgaḥ ।
siddhânta-vêdî Jina-vâdi-vandyaḥ
Padmâvatî-mantra .. tî-kṛitêjyaḥ ॥
jîyât Samantabhadrasya Dêvâgamana-saṃjñinaḥ ।
stôtrasya Bhâshyaṃ kṛitavân Akaḷaṅkô maharddhikaḥ ॥
alañchakâra yas sârvvam Âptamîmâṃsitaṃ mataṃ ।
svâmi-Vidyâdinandâya namas tasmai mahâtmanê ॥
yaḥ pramâtâ pavitrâṇâṃ ............... ।
Vidyânanda-svâminaṃ cha vidyânanda-mahôdayaṃ ॥
Vidyânanda-svâmî
virachitavân S'lôkavârttikâlaṅkâraṃ ।
jayati kavi-vibudha-târkkika-
chûḍâmaṇir amala-guṇa-nilayaḥ ॥
Mâṇikyanandî Jinarâja-vâṇî-
prâṇâdhinâthaḥ para-vâdi-marddî ।
chitraṃ Prabhâchandra iha kshamâyâṃ
Mârttâṇḍa-vṛiddhau nitarâṃ vyadîpît ॥
sukhî .. Nyâyakumudachandrôdaya-kṛitê namaḥ ।
S'âkaṭâyana-kṛit-sûtra-Nyâsa-kartrê vratîndavê ॥
Nyâsaṃ Jainêndra-sañjñaṃ sakaḷa-budha-nutaṃ Pâṇinîyasya bhuyô-
Nyâsaṃ S'abdâvatâraṃ manuja-tati-hitaṃ Vaidya-śastraṃ cha kṛitvâ ।
yas Tatvârtthasya ṭîkâṃ vyarachayad iha tâṃ bhâty asau Pûjyapâda-
svâmî bhûpâla-vandyaḥ sva-para-hita-vachaḥ-pûrṇṇa-dṛig-bôdha-vṛittaḥ ॥
Varddhamâna-munîndrasya vidyâ-mantra-prabhâvataḥ ।
śârddûlaṃ sva-vaśîkṛitya Hoysaḷô'pâlayad dharâṃ ॥

Hoysaḷânvaya-bhûpânâṃ vṛitta-vidyâ-pradâyinaḥ ।
śrî-Varddhamâna-yôgindra-mukhâs tê guravô'bhavan ॥
Vâsupûjy-vratî bhâti Bhavya-sêvyô budhârchchitaḥ ।
siddhânta-vârdhi-śîtâmśuḥ .. ritrâdhâra-vigrahaḥ ॥
ripu-varddhana-Ballâḷa-Râya-vandya-kramâmbujaḥ ।
anêkânta-nayôdbhâsî S'rîpâḷô râjatê sukhî ॥
bhûbhṛit-pâdânuvarttî san râja-sêvâ-parâṅmukhaḥ ।
saṃyatô'pi cha môkshârtthî ...... Pâtrakêsarî ॥
Triḷôkasâra-pramukha ......
........ bhuvi Nêmichandraḥ ।
vibhâti saiddhântika-sârvvabhaumaḥ
Châmuṇḍa-Râyârchchita-pâda-padmaḥ ॥
rêjê Mâdhavachandrô'sau nirâkṛita-madhûtsavaḥ ।
Chaityâśrayî śuchi-ratis sadâ S'râvaṇa-tatparaḥ ॥
jîyâd Abhayachandrô'sau munis siddhânta-vêdinâṃ ।
charamaḥ Kêśavâryyêṇa .. . satya-paṇâśrayaḥ ॥
............ sa-râja-sûryyô
dayâ-paraḥ śrî-Jayakîrtti-Dêvaḥ ।
virâjatê śâstra-vidâṃ varêṇyaḥ
sa .. ramâliṅgita-ramya-gâtraḥ ॥
...... śâsana-śrîman ...... sêna jivâvanau ।
râjatê Jinachandrâryya .. .. ........... yaḥ ॥
âchâryya-varyya ...... vibhâti vijitê.... ।
Indranandî Jinêndrôkta-Saṃhitâ-śâstra-vid-varaḥ ॥
Vasantakîrttir vvana-dêśa-vâsî
Viśâlakîrttiś S'ubhakîrtti-dêvaḥ ।
śrî-Padmanandî muni-Mâghanandî
jaṭâ-prasiddhâmala-Siṃhanandî ॥
vyatibhâtê guṇâdhîśô dhîmân Chandraprabhô muniḥ ।
Vasunandî Mâghachandrô Vîranandî Dhanañjayaḥ ।
Vâdirâjô dharâdhîśa-vanditâṅghri-sarôruhaḥ ॥
Shaṭ-tarkka-vâdi-janatâbhaya-dâna-dakshaḥ
sâhitya-nandana-vanâli-vikâsi-Chaitraḥ ।
śrî-Dharmmabhûshaṇa-gurur mmunirâja-sêvyô
bhaṭṭârakô jayati sat-kavitâ-kalênduḥ ॥
râjâdhirâja-paramêśvara-Dêva-Râya-
bhûpâla-mauḷi-lasad-aṅghri-sarôja-yugmaḥ ।
śrî-Varddhamâna-muni-vallabha-maukha-mukhyaḥ
śrî-Dharmmabhûshaṇa-sukhî jayati kshamâḍhyaḥ ॥
Vidyânanda-svâminas sûnu-varyyâs
sañjâtâs tê Siṃhakîrtti-vratîndraḥ ।
khyatas śrîmân pûrṇṇa-châritra-gâtrô
dâna-svarbbbhû-dhênu-mandâra-dêśyaḥ ॥
śvêta-varṇṇâkulô bhûmau sarvvadâ marud-âvṛitaḥ ।
sudarśanô Mêrunandî râjahaṃsa-parishkṛitaḥ ॥

Varddhamânaḥ Prabhâchandrô'marakirttir ggunâkaraḥ |
Viśâlakîrttiś śrî-Nêmichandras Siddha-guṇâ iva ||
bâbhâty Aśvapatêr ddine tata-nayô Vaṅgâḷya-dêśâvṛita-
śrîmad-Diḷḷi-purêḍ-Mahammuda-Suritrâṇasya Mârâkṛitêḥ |
nirjjityâśu sabhâvanau Jina-gurur bBauddhâdi-vâdi-vrajaṃ
śrî-bhaṭṭâraka-Simhakîrtti-muni-râ .. .. dyaika-vidyâ-guruḥ ||
Viśâlakîrttir vvâdîndraḥ paramâgama-kôvidaḥ |
bhaṭṭârakô Balâtkâra-gaṇâdhiśô mahâ-tapâḥ ||
Sikandara-Suritrâṇa-prâpta-satkârav ai bhavaḥ |
mahâ-vâda-jayôdbhûta-yaśô-bhûshita-vishṭapaḥ ||
śrî-Virûpâksha-Râyasya śrî-Vidyânagarêśinaḥ |
sabhâyâṃ vâdi-sandôhaṃ nirjjitya jaya-patrakaṃ ||
svîkṛitya cha mahâ-prajñâ-balêna budha-bhûbhujaiḥ |
mataṃ Sarasvatî-mûla-śâsanaṃ vâ sadôjvalaṃ ||
Dêvappa-daṇḍanâthasya nagarê śrîmad-Âragê |
prakâśita-mahâ-Jaina-dharmmô'bhûd bhûsurârchchitaḥ ||
Viśâlakîrttêś śrî-Vidyânanda-svâmîti śabditaḥ |
abhavat tanayas Sâḷva-Mallirâya-nṛipârchchitaḥ ||
âgama-traya-sarvvajñaḥ kavitva-guṇa-bhûshitaḥ |
nânôpanyâsa-kuśalô vadi-mêgha-mahâ-marut ||
svâmi-Vidyâdinandasya Bhâratî Bhâlalôchanaḥ |
sûnur dDêvêndrakîrttyâkhyô jâtô bhaṭṭârakâgraṇîḥ ||
śrîmad-Dêvêndrakîrtti-vrati-pada-nakha-rug-mañjarî maṅgalaṃ mê
bhûyât tat-pâda-pârśvê mama nuti-vinaman-mastakê mallikâbhâ |
nêtrê karppûra-pâ .. vadana-sarasijê sphâra-pîyûsha-dhârâ
kaṇṭhê muktâ-kalâpas tv avayava-nikarê chandra-yuk-chandana-śrîḥ |
ânandajâśru-salilair api bhâvayitvâ
bhâla-sthalî-virachitâñjali-kuṭmalêna |
Dêvêndrakîrtti-charaṇê mukham arppayâmi
kâmâturaḥ kucha-bharê sa yathâ taruṇyâḥ ||
yat-pâdâbja-nakhêndu-kânti-laharî-sthânaṃ jagat-pâvanaṃ
yat-pâdâbja-rajô-vilêpanam ahô saṃsâra-santâpa-hṛit |
yat-kâruṇya-kaṭâksha-vîkshaṇam api kshîrôda-paṭṭâmbaraṃ
yat-prêm.. .. sudhâśanaṃ bhava-bhavê sô'stu priyô mê guruḥ ||
śrîmân Dêvêndrakîrttir yyati-pati-mukurô mantra-vâdîbha-siṃhaḥ
sâhityâmbhôdhi-sûryyô vimalatara-tapaḥ-śrî-samâliṅgitâṅgaḥ |
Vidyânandâryya-sûnuḥ kavi-vibudha-mahâ-pârijâtô vibhâti
prâyô bhûtâchalêndraḥ para-hita-charitaḥ S'âradâ-karṇṇapûraḥ ||
śrî-Kṛishṇa-Râya-sahajâchyuta-Râya-mauli-
vinyasta-pâda-kamalaḥ kamanîya-mûrttiḥ |
Dêvêndrakîrtti-sukhirâḍ jayati prasiddhaḥ
syâd-vâda-śâstra-makarâkara-śîtarôchiḥ ||
śrîmad-Dêvêndrakîrtti-vratipa Jina-matâmbhôjinî-bhâsi-bhânô
sad-vidyâ-nâtha-pâthônidhi-viśada-śarat-.. ra-piyûshabhânô |
enô-bandhâsidhênô mayi kuru karuṇâṃ vâk-sudhâ-kâmadhênô
Vidyânandâryya-sûnô guṇa-maṇi-vilasad-Rôhaṇâdrîndra-sânô ||
vâdâvasâna-vinamad-vara-vâdi-vaktra-
kañjâta-jâta-muditâśruja-bindu-vṛindaiḥ |

muktâ-phalair iva muhuḥ paripûjyamânaṃ
Dêvêndrakîrtti-charaṇaṃ śaraṇaṃ vrajâmi ||
san-mârggâsakta-chittaṃ kuvalaya-janitâmôda-sad-vṛiddhi-hêtuṃ
sad-vṛittaṃ chârn-bôdhôjvala-vibudha-nutaṃ sat-kaḷânâm adhîśaṃ |
kshôṇîbhṛit-tuṅga-mauḷi-praṇihita-vilasat-pâdam uchchair ajasraṃ
Vidyânanda-vratîndrâmṛitakaram avatu śrî-patir vVarddhamânaḥ ||
vâdi-prôddâma-vâchâ-timira-samudaya-prôchchalad-bâla-bhânus
trailôkyâkharvva-garvva-Smara-vipina-mahâ-dîpra-têjaḥ-kriśânuḥ |
śâstrâmbhôrâśi-târâramaṇa-sadṛiśa-Dêvêndrakîrttyâryya-bhânur
vVidyânandâryya-varyyô jagati vijayatê dharmma-bhûmîdhra-sânuḥ ||
sâkârô vâ bhâti saujanya-râśis
Sarvvajñô vâ martya-vêshas samindhê |
sañchârî vâ sarvva-śâstra-prapañchaḥ
Vidyânanda-svâmi-varyyô vibhâti ||
kâ sarvvaṃ viśadîkarôti Vinatâpatyaṃ bhavêt kiṃ Harêḥ
bhuṅktê pûta-haviś cha kaḥ khaga-mṛigâdînâṃ cha kô vâśrayaḥ |
kvâstê dêva-tatiḥ prathâ kvanu kutas santô bhajantê mudaṃ
Vidyânanda-munâv Anaṅga-vijayiny udvîkshyamâṇê sati ||
vît yânam damunâḥ vanaṃ gavi jayini ||
Dêvêndrakîrttir Jina-pûjanêshu
Viśâlakîrttir vvibhudhâdhipêshu |
viśvâvanî-vallabha-pûjya-pâdô
Vidyâdinandô jayatâd dharitryâṃ ||
Vidyânanda-svâmi-śâstrôpamâyai
Sêshaś S'ambhuṃ sêvatê hâra-bhâvât |
prâyô Lakshmy-âliṅgitâṃsaṃ pumâṃsaṃ
paryyaṅkatvaṃ prâpya sâkshâd upâstê ||
vyâchikhyâsati vaidushî-bhara-lasad-vyâkhyâna-kôlâhalê
Vidyânanda-munau sabhâsu vidushâṃ kânyasya sûrêḥ kathâ |
khadyôtî kim udêti kântir uditê râkâ-sudhâdhâmani
praudhê bhâsvati bhâsi bhâti . . . daipî kathaṃ dîdhitiḥ ||
vîra-śrî-vara-Dêva-Râya-nṛipatês sad-bhâginêyêna vai
Padmâmbâ-. . . . -garbbha-vârddhi-vidhunâ râjêndra-vandyâṅghriṇâ |
śrîmat-Sâḷuva-Krishṇa-Dêva-dharinîkântêna bhaktyârchchitô
Vidyânanda-munîśvarô vijayatê syâd-vâda-vidyâ-phalaḥ ||
śrîmad-Vidyânanda-svâminam Amarâchalaṃ manyê |
dvija-vibudha-kavi-gurûṇâṃ sandôhas sêvatê'nyathâ kathaṃ bhuvanê ||
kiṃ Vâṇi Chaturânanaḥ kim athavâ Vâchaspatiḥ kinv asau
vidyânâṃ vibhavas Sahasravadanaḥ sâkshâd Anantaḥ kimu |
itthaṃ saṃsadi sâdhavas samuditâs saṃśêratê sâdaraṃ
Vidyânanda-munau Budhêśabhavana-vyâkhyânam âtanvati ||
yô Vidyânagarî-dhurîṇa-vijaya-śrî-Krishṇa-Râya-prabhôr
âsthânê vidushâṃ gaṇaṃ samajayat pañchânanô vâ gajaṃ |
sad-vâgbhir nakharair udâtta-vimala-jñânâya tasmai namô
Vidyânanda-munîśvarâya jagati prakhyâta-sat-kîrttayê ||
Vidyânanda-svâminô'bhût sadharmmâ
vikhyâtô'yaṃ Nêmichandrô munîndraḥ |

bhûta-vrâtâmbhôja-vaikâsakârî
[ .. ]śâstrâmbhôrâsi-saṃvṛiddhikârî ||
Pomburchcha-Pârśvanâthasya vasatiṃ śrî-tri-bhûmikâṃ |
kṛitvâ pratishṭhâṃ mahatîṃ santanôti sma bhaktitaḥ ||
Vidyânanda-svâminaḥ puṇya-mûrttêḥ
jîyât sûnuś śrî-Viśâlâdikîrttiḥ |
vidvad-vandyaḥ sarvva-śâstrâvatârô
mâdyad-vâdîbhêndra-saṅghâta-siṃhaḥ ||
vâdi-Viśâlakîrtti-sukhi-râḍ vibudha-stuta-sad-guṇôdayaḥ
kshmâdhipa-saṃsad-apratima-vâkya-nirâkṛita-sûri-santatiḥ |
syât-pada-lâñchhanânvita-Jinâgama-bhâvana-pûta-mânasô
bhâti nṛipâla-pûjita-padaḥ sa-dayô jita-Pushpasâyakaḥ ||
jîyâd Amarakîrtty-âkhya-bhaṭṭâraka-śirômaṇiḥ |
Viśâlakîrtti-yôgîndra-sadharmmâ śâstra-kôvidaḥ ||
Viśâlakîrtti-yôgîndra-bhaṭṭôdaya-mahîbhṛitaḥ |
Dêvêndrakîrtti-sukhi-râḍ bâlârkka iva bhâsatê ||
śrî-Bhairavêndra-vaṃśâbdhi-râja-Pâṇḍya-nṛipârchchitaḥ |
jiyâd Dêvêndrakîrttyâryyô vidyânanda-mahôdayaḥ ||
Dêvêndra-kîrttis siddhârtthas tad-vâṇî priyakâriṇî |
dhîmâṃs tad-uditô varṇṇî Varddhamânô na kiṃ bhavêt ||
nirbbhagnâtma-nibandhanas sa-karuṇô nirvvâṇa-vâñchhânvitô
bâhyârtthâvagamâbhilâsha-rahitô dûrîkṛitôtkalpanaḥ |
sva-chchhanda-sva...... nâ bhadrâṅga-lakshmyâ paraṃ
kshityâṃ matta-mahâ-karîva jayati śrî-Varddhamânô muniḥ ||
khyâta-śrî-Varddhamânô'bhûd vita-saṃsâra-vibhramaḥ |
jñâtânuyôga-śâstrârtthô jâtarûpâ.... svaruḥ ||
yati.......................... dana |
nûta-sad-guṇa-santâna-pûta-chid-bhâvanâ-matiḥ ||
jayati bhuja-bala-śrîr âryya .. sañchayasya
Jina-pati-mata-buddhiḥ svargga-môkshaika-siddhiḥ |
jana-hita-mita-vâṇî-lupta-Kandarppa-bâṇî
nava-tapana.............. ||
. dindrakîrtti-yôgîndra Vidyânanda-mahôdaya |
Varddhamâna-budhârâdhya bhûyô bhûyô namô'stu tê ||
sat-putrô jananîṃ nidâgha-trishitaḥ śaityaṃ jalaṃ kāminî
kântaṃ vâravadhûḥ dhanaṃ yati-patiḥ.... yitaṃ châtakaḥ |
mêghaṃ bhûramaṇô jayam yudhi yathâ dhyâyaty ajasraṃ tathâ
Vidyânanda-sukhîśvarasya charaṇâmbhôjaṃ madîyaṃ manaḥ ||
vandê Padmâvatîṃ dêvîṃ Dharaṇîndra-manaḥ-priyâṃ |
śrî-sindhu ............................ ||
Dêvêndrakîrtti-muni-râja-tanûbhavêna
śrî-Varddhamâna-sukhinâ gaditâni bhânti |
padyâni sad-guṇa-yutâni mahôjvalâni
vidvat-kavîndra-gala-karṇṇa-vibhûshaṇâni ||
........ dayâ dharmmas tâvat sad-dharmma-śâsana . |
śrîr astu jagatâṃ râjâ dharâṃ nyâyêna rakshatu ||

bhântu shaḍ-darśanâny u .................... ||
(*usual final verse*).
Varddhamâna-munîndrêṇa Vidya ...... bandhunâ |
Dêvêndrakîrtti-mahitâ likhitâ ........ ||

## 47

*On pillars of the mukhamaṇṭapa in the Pârs'vanâtha basti.*
(*south pillar*).

(*east face*) ...prithuvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Trailôkyamalla-Dêvar chchatus-samudra-paryyantam prithvî-râjyânushṭhânadin ire || tat-pâda-padmôpajîvi || samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaran uttara-Madhurâdhîśvaram Paṭṭi-Pomburchcha-pura-varêśvara mahôgra-vaṃśa-lalâmam Padmâvatî-labdha-vara-prasâdâsâdita-vipuḷa-tuḷâpurusha-mahâdâna-hiranyagarbha-trayâdhika-dâna vânara-dhvaja-virâjita-râjamâna-mrigarâja-lâñchhana-virâjitânvayôtpannam bahu-kaḷâkîrnna Sântar-âditya sakaḷa-jana-stutya kîrtti-Nârâyaṇam sauryya-pârâyaṇam Jina-pâdârâdhaka ripu-baḷa-sâdhakam nîti-śâstra-jñam biruda-sarvvajñam nâmâdi-samasta-praśasti-sahita śrîmat-Trailôkyamalla-Vîra-S'ântara-Dêvam Sântaḷige-sâsiramam nir-ddâyâdamam nishkaṇṭakamam nirâkuḷamum mâḍi nijânvaya-râjadhâni-Pomburchchadoḷ sukha-saṅkathâ-vinôdadin arasu-geyyutt iḷdu Saka-varsha 984 neya Subhakrit-saṃvatsaram pra.....

(*north face*) Jinadattam tanag andu dêvateya kâruṇyam podaḷd irppinam |
Danu-patraṅg atibhîtiyam nija-bhujâvashṭambhadim mâḍi koṇ- |
ḍa nijâmnâyada pempu-vetta poḷaloḷ Pomburchchadoḷ mâḍidam |
Jina-gêhaṅgaḷan arttiyim palavumam śrî-Vîra-bhûpâḷakam ||
Surasaiḷêndramo mêṇ Kubêragiriyô mêṇ tuṅga-târâdriyô |
dorey embantire tanna bhakti manadim poṇmuttam irppannegam |
paramôtsâhade Nokkiyabbeya Jina-śrî-gêhamam mâḍidam |
dharey ellam pogaḷvannegam biruda-sarvvajñâvanîpâḷakam ||
vachana || antu negaḷda Vîra-S'ântarana manô-nayana-vallabhey enisida Châgala-Dêvi ||
vritta || guṇadoḷ rûpinoḷ oḷpinoḷ subaginoḷ śriṅgâradoḷ saumya-la- |
kshaṇadoḷ maimeyoḷ ôjeyoḷ vibhavadoḷ śîlaṅgaḷoḷ bhritya-pô- |
shaṇadoḷ bhôgadoḷ ârppinoḷ vibhuteyoḷ kâruṇyadoḷ pôlisalk |
eṇey âr ggelva bedaṅgig end anudinam vidvaj-janam baṇṇikum ||

(*north pillar*).

(*south face*) kanda || jayad-aṅkakâtti dâna- |
priye S'ântara-Dêvan-oppuv-arddhâṅgada-la- |
kshmiy eni[?]pa puṇyavatiyam |
jaya-dêvateyannad unte peṛat ên embar ||
śrî-vanitege Bîrana vâk- |
śrî-vanitege kîrtti-vadhuge Sântara-vijaya- |
śrî-vaniteg adhike Châgala- |
Dêviye bhâvisuvaḍ akhiḷa-viśvambhareyoḷ ||
salugege sâmyakk ekkege |
palar akk ema satiyar ahitaram gelveḍey .. |
gelva bedaṅgiye Bîrana |
balada bhujâ-daṇḍadalli keladoḷ nilvaḷ ||
patiyam vañchisi sale nija- |
kritakadin arddhâvaḷôkanâkshigaḷim bhrû- |

lateyoḷam oḷapoyv î-dur- ।
vrateyar ppôltapare Châgiyabbarasiyaraṃ ॥
saṅgata-guṇan-amaḷa-lasat- ।
tuṅgâkhiḷa-kirtti-Vîra-Sântara-nṛipan-a- ।
rddhâṅga-sthita-lakshmiy enalk ।
êṅ gaḷa pôltapare Châgiyabbarasiyaraṃ ॥
nêtrâvaḷi-dôchchharddi-vi- ।
chitrâmbara-kanaka-rajata-maṇi-mauktikamaṃ ।
pâtram arid îva-guṇak ati- ।
mâtreyar eydipare Châgiyabbarasiyaraṃ ॥

(*east face*) vri ॥ atiśayam appa rûpinoḷ udârateyoḷ vinayôpachâradoḷ ।
patig atibhaktinoḷ vipuḷa-bhôgadoḷ iṃ peṟat ênan embe mâṇ ।
Ratig anusâri Pârvvatige tôḍu Kujatege pâṭi nôḍ Arun- ।
dhatig eṇe Vâsavâṅganege pâsaṭi Châgala-Dêvi dhâtriyoḷ ॥

yenisida Châgala-Dêvi nija-vallabhaṃ Vîra-S'ântarana kula-dêvate Nokkiyabbeya basadiya munde makara-tôraṇamaṃ mâḍisi ॥ mattaṃ Baḷḷigâveyalo Châgêśvaram emba dêgulamaṃ mâḍisi palavaruṃ Brâhmaṇara kanne-dinamaṃ mâḍisi mahâdânaṅ-geydu vandi-bṛindakkav âśritarggaṃ ponnuṃ buṭṭi-geyumaṃ bêrppannegam ittu châgamaṃ meṟedaḷ ॥ antu negardda Châgala-Dêviya tây enipa Arasikabbe prasiddhakk esedaḷ Sântarana maneya sarvva-pradhânaṃ Brahmâdhirâja Kâḷidâsayyaṃ bagedaṃ (*west face*) śrî-Lokkiya basadige Dêkarsaṃ Jambahaḷḷiya biṭṭaṃ śrî-Mâdhavasêna-dêvaṅge dhârâ-pûrvvakaṃ mâḍi koṭṭaṃ ॥

## 48

*At the same village, on a stone at the door of the Padmâvatî temple.*

(*west face*) svasti-śrî-viditôgra-vaṃ.. ...... śrî-vîra-Nârâyaṇaṃ ।
vistârôjvaḷa-kîrtti-sauryya-niḷayaṃ kôdaṇḍa-Vidyâdharaṃ ।
vyastârâti-nirasta-śâtrava-baḷaṃ dâyâda-kôḷâhaḷaṃ ।
prastutyaṃ nayanâbhinandan esedaṃ śrî-Vîra-bhûpâḷakaṃ ॥
ratna-parîksheyoḷ turaga-śâstradoḷ uttama-hasti-tantradoḷ ।
nûtna-Manôbhavâgamadoḷ oppuva nṛittadoḷ udgha-vâdyadoḷ ।
pratnav enippa gîtadoḷ aśêsha-nayaṅgaḷoḷ arttha-śâstradoḷ ।
yatna-paraṃ palar ppogaḷe dhâ .. ṇiyoḷ vibhu-Vîra-S'ântaraṃ ॥

âtan........ kusuma-sâyaka-hatigaṃ .... vana-tatigaṃ himakṛid-dyuti .... nutanaṃ Bîruganan abaleyar nnôḍal.. taḷirvvâsiṅgaṃ koḷuva tili-nîrggaṃ chandana-dravakaṃ puḷiṇa-sthaḷigam sôvatamappa lalitâṅgiyar oldu Bîranaṃ ......y âmp-adaṭara...... (*south face*)... śaḷarasarâ piriyâtaṃ Râhan embôn uttara-Madhureyoḷ iḷḷu râjyaṃ geyyutt ire kiṟiyâtaṃ nara-mâṃsamaṃ maḷchi poḷala mânasar ellamaṃ tave timbudaṃ kaṇḍu Râhaṃ aḷidu nâḷk-aḍigaḷoḷ .. ante bandu Kurukshêtradoḷ Bhâratamaṃ kâdi geldoḍe Nârâyaṇaṃ mechchi êka-śaṅkamuman Aṇuvana-paḷavigeyumaṃ koṭṭaṃ Siṃharathana emb asuranaṃ kondoḍe Jakkiyabbe mechchi siṅga-lâñchhanamaṃ koṭṭaḷ teṅka payaṇaṃ band Andhâsuran emba rakkasanaṃ kondu Kanakâpurakke band alli Kanakâsuranaṃ kondu Kundadakôṭeyoḷ Karanuṃ Karadûshaṇanumaṃ kâdiy ôḍisidâgaḷ Nokkiyabbe mechchi idu râjya-sthânam endu Pombuḷchadoḷ nelasida Sântar emba kulam ent âdud endoḍe Râham uḷidu sâ antinoḷ endu nuḍidoḍe andiṃ baḷiyaṃ Sâutar emba kuḷa pratishṭhisidudu katti...(*east face*) î-bhaṭâri Patmâvatiyabbey embôl uttara-Madhureyind oḍane bandu Pombuḷchadoḷ nokkiya marada mêloḷ nelasidaḷ andiṃ baḷiyaṃ Nokkiyabbey emb pesar âdudu śrî Senḷaṃ ballâtaṃ Kanduka-Brahmam maṅgaḷa svaba.. ḍi Nokkiyabbegey Urukundad âḷva Erumbili-pammeradu (*details of grant*) Nokkiyabbeya dêva-svakk eṟagad-anna besakeya.... .................. (*rest illegible*).

## 49

*At the same temple, on a stone in the enclosure.*

svasti śrîmat-Saka-varsha 11 neya Ma.. .. saṃvatsarada S'râvaṇa-suddha-trayôdasiy-Âdityavâradandu śrîma ... ḷêśvaran Adiyar-âdityan ubhaya-mârttaṇḍa gaḷa-gaṇḍagatta .... patâka sahaja-vivêka S'ântaḷi-diśâ-bhûshaṇa Brahmajña-pada-śrî-pâda-padmârâdhakan appa Pombuchchada Mâla .. .. Mâcha-gâvuṇḍa nijâyushyâvasânaman aṟidu samasta-samudâyamaṃ barisi sakaḷa-sanyâsa ...... samâdhi-vidhiyiṃ muḍipi sura-lôka-prâptan âda maṅgala mahâ śrî Boppa-jîya taṅge Kâḍiyabbe.. ..

## 50

*At the same place, on a 2nd stone.*

bhadraṃ bhûyâj Jinêndrasya śâsanâyâgha-nâśinê ||

svasti śrîmat-Saka-varsha 1170 neya Plavaṅga-saṃvatsarada Pushya-śuddha-pañchami-Bṛihaspati-vâradandu śrîmatu se ...... Sômayana maga...ḍe veggaḍe-ta.. ...... .. vaseyana.. dalliya samudâyamaṃ .... maṃ karadu samasta ... ga-sêvitanum âgi bratârôpaṇamaṃ mâḍikoṇḍu samâdhi-vidhiyiṃ muḍupi sura-lôka-prâptan âda maṅgaḷa mahâ śrî śrî

## 51

*At the same place, on a 3rd stone.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti śrîmatu S'aka-varusha sâ 1321 neya Bahudhânya-saṃvatsarada Mârggasira-suddha 4 ...... S'ravaṇa-nakshatrada....... Mallappagaḷa maga Hombuchchada yiṃ.. Pâyaṇṇa sakala-sanyasana-sal-lêkhana...daṇiyaṃ sarîra-bhâramaṃ biṭṭu svarggastar âdaru maṅgaḷa mahâ śrî śrî

## 53

*At the same place, on a 5th stone.*

śrî-Mûla-saṅgha-Dêśî-gaṇada .. .. du-traividya-dêvara guḍḍa ....... jaṇani Bâḷachandra-dêvara guḍḍi brata-śîla-guṇa-sampanne Sôyi-Dêvi Ânanda-saṃvatsarada Pushya-mâsa-bahuḷa-daśami-Budha-vârad andu samâdhi-vidhiyiṃ muḍipi sura-lôkava sûṟegoṇḍaḷu

mâtâ Kâmâmbikâ śrîmân ...... Mâdhavâhvayaḥ |
putrî Sômâmbikâ tasyâḥ Sôyi-Dêvî.. ... ja.. ||
kavitvê gamakitvê cha vâditvê vâgmitâ-jayê |
traividya-Bâḷachandrasya sadṛikshô nâsti nâsti hi ||

maṅgaḷa mahâ srî

## 54

*At the same place, on a 6th stone.*

śrî

svasti śrî-Jina-śâsana- |
vistârita-Mûla-saṅgha-Dêśî-gaṇadoḷ |
.. ..... ..... |
..... nisirdda Koṇḍakundânvayadoḷ ||

Kîrtti-dêvara Munichandra-Maladhâri-dêvara śishyar Abhaya .............. samâdhiyiṃ muḍapi svarggakke sandaru

## 55

*At the same temple, on a pillar to the right.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ॥

śrîmad-Vibhava-samvatsarada Chaitra-mâ 13 daśyâm tithau .......... vaibhava ... Jakapâkhyasya putrâbhyâm Râma-srêshṭi-Brahma-srêshṭibhyâm dhany(âm) âvâsam prathama-manṭapa-nirmmâṇam kṛitam chira-kâlam vard lhatîm Jaina-śâsanam kartṛîṇâm sad-dharmma-śrî-balâyur-ârôgyaiśvaryâbhi-vṛiddhir astu mangala mahâ śrî

## 56

*On a stone in the same temple.*

Baramasêna .. nâya .. svasti

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ॥

svasti srîmat-Saka-varsha 1172 neya Kilaka-samvatsarada suddha-Srâvaṇa-dasami-S'ukravâradandu śrîman-mahâ-maṇḍalêśvara śrî-Brahma-bhûpâḷakana sachi ...................... Brahmaya-sênabôvana priya-putra Pârśva-sênabôva .......... mâḍi ...................... sura-lôka-prâpitan âdam śrî (*rest illegible*).

## 57

*At the same village, on a mânastambha in front of the Sûḷê basti.*

(*west face*) śrî-Vîra-Sàntarana piriya-magam Tailaha-Dêvam Bhujabala-S'ântaran endu paṭṭamam kaṭṭisi koṇḍu paṭṭaṇa-svâmi mâḍisida Tirtthada-basadige Bîjakana-bayalam biṭṭan (*usual imprecatory phrases*) svasti samadhigata-pañcha-mahâ-kalyâṇâshṭa-mahâ-prâtihâryya-chatus-triṁśad-atiśâya-virâjamânam bhagavad-Arhat-paramêśvara-parama--bhaṭṭâraka-mukha-kamaḷa-vinirggata--sad-asad-âdi-vastu-sva-rûpa-nirûpaṇa-pravîṇarum siddhântâmṛita-vârddhi-vâr-ddhauta-viśuddhêddha-buddhi-samṛiddhar ubhaya-siddhânta-ratnâkarar appa śrîmad-Divâkaranandi-siddhânta-dêvara guḍḍa svasty anêka-guṇa-gaṇâbhimaṇḍanam manakhara-mukha-maṇḍanam S'ântara-râjyâbhyudaya-kâraṇam Kali-yuga-dôsa-nivâr-aṇam S'ântaḷi-dêśa-kântârântara-jangama-tirttham Kali-yuga-Pârttham Pomburchcha-kuḷôdbhava-divâkaram Jina-pâda-śêkharam âhârâbhaya-bhaiśajya-śâstra-dâna-Kânînam viśada-yaśô-nidhânam samyaktva-vârâśiyum appa śrîmat-paṭṭaṇa-svâmi-Nokkayya-Seṭṭiyar

vṛitta ॥ Jina-tatv vyâpta-chittam Jina-mata-tiḷakam Jaina-kalpâvanîjam ।
Jina-dharmmâmbhôdhi-chandram Jina-samaya-sarôjâkarôttamsa-hamsam ।
Jina-râja-stôtra-mâḷâviḷa-mukha-kamaḷôdbhâsi siddhânta-ratnâ- ।
kara-dêva-śrî-padâmbhôruha-madhupan enal paṭṭaṇa-svâmi sandam ॥

(*north face*) guṇigaḷ siddhânta-ratnâkarar amaḷa-charitrar mmahâ-yôgi-bṛindâ- ।
graṇigaḷ śrî-S'ântinâtha-krama-kamaḷa-yugârâdhakar Bbhâratî-bhû- ।
shaṇa-buddhar jñânigaḷ Dêśiga-gaṇa-tiḷakar jJaina-siddhânta-chûḍâ- ।
maṇigaḷ śrî-paṭṭaṇa-svâmige gurugaḷ enal Nokkan ant âr kkṛitârthar ॥
parama-śrî-Jaina-dharmakk atiśaya-vibhavam mârppa vidvaj-janakk â- ।
daradîndam santosam mâḍuva muni-janak âhâra-bhaiśajyamam vi- ।
staradindam chinte-geyv unnata-guṇa-yutam paṭṭaṇa-svâmi Nokkam ।
baram âr bBhavyarkkaḷ antâ purusha-ratunadim Bîra-Dêvam kṛitârtham ॥
hari-sanghâtade kaṭṭu-petta baḍava-jvâḷâḷiyim benda bhî- ।
kara-pâṭhîna-timingiḷâḷiyin atikshôbhakke sand iḷd Aga- ।

styarin ap-prâśanak eyde vârad ati-tîkshṇa-kshâra-vâri-prabhañ- |
gura-vârâśiyoḷ antu pôlipudo pêḷ samyaktva-vârâśiyaṃ ||
sirig âvâsam anêka-ratna-nichayôtpattyâśrayaṃ bhîru-ra- |
ksha-rataṃ chandra-kaḷâ-pravarddhana-mudaṃ pîyûsha-piṇḍâspadaṃ |
vara-vêḷâ-vaḷayâvṛitaṃ samateyiṃ vârâsi pôltuṃ manô- |
hara-dânatvadin eyde pôlade valaṃ samyaktva-vârâśiyaṃ ||

paṭṭaṇa-svâmiya magaṃ Mallaṃ baredaṃ |

(*east face*) jaḍaruṃ bâḷakaruṃ budha-prakaramuṃ tatvârtthamaṃ kalt aghaṃ |
kiḍe samyaktvaman eydi sapta-parama-stânâptiyaṃ niśchayaṃ |
paḍeyal mâḍidar oppe . . . . . . . . . Tatvârttha-sûtrakke Ka- |
nnaḍadiṃ vṛittiyan elligaṃ negaḷpinaṃ siddhânta-ratnâkarar ||
Kantu-darppa-haraṃ Jinaṃ tanag âptan âḷdan avâryya-vi- |
krântan oḷgali Vîra-S'ântaran Ammaṇaṃ guṇi tande dig- |
danti-varttita-kîrttigaḷ gurugaḷ Divâkaraṇandi-si- |
ddhânta-dêvar enalke paṭṭaṇa-sâmi Nokkane sannutaṃ ||
snânaṃ pañchâmṛitâkhyaṃ paṭu-paṭaha-raṇaṃ jhallarî-śabda-ramyaṃ
pûjâṃ pushpâbhirâmâṃ Maḷayaja-payasâ lêpanaṃ divya-dhûpaṃ |
nityaṃ kṛitvâ Jinânâṃ sakaḷa-jana-dayâ-jîva-rakshânna-dânaṃ
Pomburchchârhat-pratishṭhâ tava bhavati paraṃ lôka-vidyâ-vivêkaḥ ||
*dâridrya-lôbha-mada-bhaya-
nâśa-karaṃ êkam êva tat-kshaṇataḥ |
pañchâksharam idaṃ mantraṃ
paṭṭaṇa-sâmi tê japa-vibudhaṃ ||
pusi nuḍiva chapaḷa-vittiyoḷ |
asadaḷam esaguva parâṅganâ-saṅgatig â- |
ṭisuva tavag illad oḷpaṃ |
pasaripa narar aṇma-Nokkanaṃ pôltaparê ||

(*south face*) châru-charitrar î-doreyar âr enip oḷpina Chandrakîrtti-bha- |
ṭṭârakar-agra-śishyar agha-hârigaḷ Arhata-tatva-vastu-vi- |
stârigaḷ Aṅgajâtigaḷ aśêsha-viśêsha-guṇâvaḷî-manô- |
hârigaḷ embinaṃ negaḷdar alte Divâkaraṇandi-sûrigaḷ ||

vachana || ubhaya-siddhânta-chûḍâmaṇigaḷuṃ traividya-dêvaruṃ enisida śrî-Divâkaraṇandi-siddhânta-ratnâkara-dêvara śishyar ||

Sakaḷachandra-muni-nâthar urvvarâ- |
sakaḷadoḷ parama-yôgyar embudaṃ |
kakubha-dantigaḷa dantadoḷ karaṃ |
prakaṭam âge baredaṃ Pitâmahaṃ ||

vachana || samyaktva-vârâśiyum enisida paṭṭaṇa-svâmi Nokkayya-Seṭṭiyara magaṃ ||
sundara-rûpadiṃ vinayadind abhimânadin ôḷpinim janâ- |
nanda-parôpakâra-guṇadiṃ sujanatvadin ôjeyiṃ jagad- |
vandita-kîrtti puṇya-nidhi tandeyoḷ achchinoḷ ottidannan end- |
and ele Vaiśya-vaṃśa-tilakaṃ negaḷd Indiran êṃ kṛitârtthanô ||

* This verse is so in the original.

## 58

*On a stone in front of the Sûḷe basti.*

svasti samasta-surâsura-
mastaka-makuṭâṃśu-jâḷa-jaḷa-dhauta-padaṃ |
prastuta-Jinêndra-śâsanam
astu chiraṃ bhadram akiḷa-Bhavya-janânâṃ ||

svasti śrî prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêvara râjyaṃ saluttam ire || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaran uttara-Madhurâdhîśvara Paṭṭi-Pomburchcha-puravarêśvaraṃ mahôgra-vaṃśa-lalâmaṃ Padmâvatî-labdha-vara-prasâdâsâdita-vipuḷa-tuḷâpurusha-mahâdâna-hiraṇyagarbbha-trayâdhika-dânaṃ vânara-dhvaja-virâjita-râjamânaṃ mṛigarâja-lâñchhana-virâjitânvayôtpannaṃ bahu-kaḷâkîrṇṇaṃ S'ântar-âdityaṃ sakaḷa-jana-stutyaṃ kîrtti-Nârâyaṇaṃ sauryya-pârâyaṇaṃ Jina-padârâdhakaṃ ripu-baḷa-sâdhakaṃ nîti-śâstrajñaṃ biruda-sarvvajñaṃ śrîmat-Traiḷôkyamalla-Vîra-Sântara-Dêvaṃ Sântaḷige-sâyiramuman êka-chchhatra-chchhâyeyindam âḷuttam ire || tat-pâda-padmôpajivi svasty anêka-guṇa-gaṇâbhimaṇḍanaṃ nakhara-mukha-maṇḍanaṃ S'ântara-râjyâbhyudaya-kiraṇaṃ Kali-yuga-dôsa-nivâraṇaṃ âhârâbhaya-bhaiśajya-śâstra-dâna-Kânînaṃ viśada-yaśô-nidhânar appa śrîmat-paṭṭaṇa-svâmi-Nokkaya-Seṭṭi Saka-varsha 984 Subhakṛit-saṃvatsarada Kârttika-suddha 5 Âdityavârad andu tanna mâḍiśida Paṭṭaṇa-svâmi-Jinâlayakke Vîra-Sântara-Dêvange (*here follow details of gift*) sarvva-bâdhâ-paribâram âgi mâḍi tanna sahadharmmigaḷ Sakaḷachandra-paṇḍita-dêvargge koṭṭam (*here follow usual final phrases*).

ishṭan orvvan adhidêvateg end osed ittudaṃ |
dushṭan orvvan adaṛa phalavaṃ sale tindavaṃ |
siṭṭi-mêle paramâtmane bandeḍeg ôvadaṃ |
kaṭṭikoṇḍa bidirante kula-kshayam âguguṃ ||

(*usual final verse*).

akkara || îvar end atti pallirid eradapa.. tâgi bêḷdapar llejje-geṭṭu kâvar endal.. saraṇ endu bandapar ttâv añji maṟevakkuṃ bâḷvem endu sâma-baṅgadâ maṟevakkuṃ ban ...... biḍiyuṃ nidde paṭṭiyad andu jîvamjîvake tûkakke bârade kiḷvaṭṭu baravêke Bîra-Dêva ||

dhuradoḷ asi-lateyan uchchidad |
ari-nṛipa-yuvatiyara muguḷa kaṅkaṇad â-kil |
tarataradin uḷchidavu nija- |
kara-khaḻgam avarkke kile S'ântara-nṛipati ||
Bîrugana dorege dore peṟa- |
r âruṃ bandavar î-Kṛita-yugaṃ Trête Dvâ- |
pâraṃ Kali-yugadoḷagaṇa |
bîrar udâra-pratâpigaḷ dharmma-parar ||

vṛitta || parama-śrî-Jaina-dharmmakk atiśaya-vibhavaṃ mârppa vidvaj-janakk â-|
daradindaṃ santosaṃ mâḍuva muni-janak âhâra-bhaiśajyamaṃ vi- |
staradindaṃ chinte-geyv-unnata-guṇa-[.. ]yutaṃ paṭṭaṇa-svâmi Nokkaṃ|
baram âr bBhavyarkkaḷ antâ-purusha-ratnadiṃ Bîra-Dêvaṃ kṛitârtthaṃ |
pudida tamas-tamaṛ-paṭaḷam oṇdida chinte taguḷdu taḷtu pa- |
ṭtida ruje perchchi sârchchida daridrate baṭṭeyoḷ âda sêde baṅ- |
gidapudu kaṇḍa kâṇkeyoḷe tappadu paṭṭaṇa-sâvi Nokkan i- |
lladaḍe baḷaldu banda budha-maṇḍalig î-male sûnyam âgade ||

balvalan appa perbbusiya baykige bhâjanam âda dôḷge bî- |
ḷal varivante nêlda nare-gaḍḍada doḍḍara bellavâtugaḷ |
kolgum avârke kemman eḍeyâḍadir ôv ele śishṭa bêḍiko- |
ḷḷolvaḍe namma dharmmada tavar-mmane paṭṭaṇa-sâmi Nokkanam ||
Jinanaṃ baṇṇipa pûjipa |
Jinâgamôktiy âḍe negaḷva Jina-padamaṃ bhâ- |
vaneyaṃ nichchaṃ tâḷduvan |
ene paṭṭa[ṇa]-sâvi yê Jinâgama-nidhiyô ||

vachanaṃ || samyaktva-vârâsiyum enisida paṭṭaṇa-svâmi Nokkayyaṃ .. huradoḷu dêvara vallabharan eṟagisi ratnaṅgaḷaṃ khachiyisi | ponna beḷḷiya pavaḷada mahâ-maṇiya pañcha-lôhadoḷaṃ pratime-gaḷaṃ mâḍisidaṃ | (*here follow details of gift.*) Sakaḷachandra-paṇḍita-dêvara guḍḍa Mallinâthaṃ baredaṃ ||

sujana-jana-kumuda-chandrana |
sujana-janâ[nana]-vilôka-maṇi-mukuraranan â- |
sujana-jana-vanaja-haṃsana |
sujana-janaṃ pogaḷe Mallinâthaṃ negaḷdaṃ ||

Guḍivayaluman biṭṭa (*on the top*) paṭṭaṇa-svâmiya pari nêma-bratav eredande .. turavan int idu.... geyyada................ yettida . ya.. sâ.. santôsa-dâna-vinôda...... || śrî-paṭṭaṇa-sâmiya gurugaḷ śrîmad-Divâkaraṇandi-siddhânta-ratnâkara-dêvaru śrî-biruda-sarbbajñaṃ Bîra-Sântara-Dêvaṃ ||

pusiyadir âroḷaṃ ba . nadiṃ para-nâriya .. tta pôge tapp |
esagadir âva-jîvad eḷam êvaḍey embudan entum olladir |
kusiyadir âyadiṃ poṇardu taḷteḍeyoḷ vratam endu koṇḍudaṃ |
bisaḍadir embud î-bareda .... sane Sântara-Bîra-Dêvanaṃ ||
negard-Ugrânvaya-padminî-dinakaraṃ śrî-S'ântarôrvvîśan u- |
dgha-guṇâmbhônidhi Bîrugaṃ biruda-sarbbajñaṃ dharâ-maṇḍalaṃ |
poga[ḷa]l kûrmmiyin îye nirmmaḷa-yaśaṃ dharmmâdhikaṃ tâḷdidaṃ |
jagadoḷ paṭṭaṇa-sâmi-vaṭṭaman id êṃ Nokkaṃ yaśô-bhâgiyô ||

Paṭṭaṇasvâmi-Jinâlayada śâsanaṃ

## 59

*At the same village, on the outer wall of the Chandraprabha basti.*

bhadram astu Jina-sâ.... svasti samasta-bhuvanâśraya śrî-prithivî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Trailôkyamalla-Dêvar chchatus-samudra-paryyanta-prithvî-râjyânushṭhânadin ire tat-pâda-padmôpajîvi | svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaran uttara-Madhurâdhîśvara Paṭṭi-Pomburchchapura-varêśvaraṃ mahôgra-vaṃśa-lalâmaṃ Padmâvatî-labdha-vara-prasâdâsâdita-vipuḷa-tuḷâpurusha-mahâdâna-hiraṇyagarbbha-trayâdhika-dâna vânara-dhvaja-virâjita-râjamânaṃ mrigarâja-lâñchhana-virâjitânvayôtpannaṃ bahu-kaḷâkîrnna Sântar-âdityaṃ sakaḷa-jana-stutyaṃ kîrtti-Nârâyaṇaṃ sauryya-parâyaṇaṃ Jina-padârâdhakaṃ ripu-baḷa-sâdhakaṃ nîti-sâstrajñaṃ biruda-sarvvajñaṃ nâmâdi-samasta-praśasti-sahitaṃ śrîmat-Trailôkyamalla-Bhujabaḷa-S'ântara-Dêvaṃ S'ântaḷige-sâsiramaṃ nir-ddâyâdavaṃ nir-âkuḷaṃ mâḍi râjyam geyyutt iḷdu Saka-varsha 987 neya Viśvâvasu-saṃvatsaraṃ pravarttisuttam ire nijânvaya-râjadhâni-Pomburchchadoḷ Bhujabaḷa-S'ântara-Jinâlayakke Mâgha-mâsada suddha-pañchamî-Sômavâramum uttarâyaṇa-saṅkramaṇadandu tamma gurugaḷ Kanakaṇandi-dêvargge dhârâ-pûrvvakaṃ mâḍi Haravariyam biṭṭaṃ (*here follow details of boundaries*).

## 60

*At the same village, on the outer wall of the Guḍḍada basti.*

svasty anavadya-darśana mahôgra-kula-tilaka naya-pratâpa-sampannaṃ para-chakra-gaṇḍaṃ goṇḍaṃ ballâtaṃ kàrmmuka-Râma śrîmat-Tolâpurusha-Vikramâditya-S'ântaraṃ S'aka-varshaṃ yeṇṭanûṟa yippattaneya varshaṃ pravarttisutt ire śrîmat-Koṇḍakundânvayada Môni-siddhântada-baṭârargge kalla basadiya mâḍisiy adakke Pombuḷchada (*here follow details of gift and usual final phrases*).

ishṭan orvvan adhidêvateg end osed ittudaṃ ।
dushṭan orvvan adaṟa phalavaṃ tave timbavaṃ ।
sishṭimêle paramâtmane band . . . . . . . . . . ।
kashṭav . . . . bidir-ante kula-kshayam âgugum ॥

## 61

*At the same village, on a stone in front of the Kamaṭhêśvara temple.*

namas tuṅga-&c. ॥

svasti śrîman-mahâ-maṇḍaḷêsvaran uttara-Madhurâdhîsvaraṃ Paṭṭi-Pombuchcha-pura-varêsvaraṃ mahôgra-vaṃśa-lalâmaṃ . . . . . . . . . . . . . ḷiyaṃ svasti śrîman-mahâ-maṇḍaḷêsvara maṇḍaḷika-stâpanâchâryya maṇḍaḷika-Vîrabhadra Kaṭhâri-karahatta-malla Sôveya-Nâykanu Kôṭi-Nâyakanu Kumâra-Sodda...Dêva . . . . . . . . . ḍi Sântaḷige-râjyaman êka-chchhatradind âḷuttirppuduṃ dharmmaṃ prâg ê[va]yemba . . . teyaṃ nenadu Saka-varsha 1209 Sarbbajitu-saṃvatsarada Mâgha-suddha-dasamî-Âdivâradandu Kammaṭêśvara-dêvaṅge dêvâlyamaṃ punaḥ-pratishṭeyaṃ mâḍi Pombuchchad-oḷage (*rest contains details of gift and usual final phrases*)

## 62

*On the upper door-frame of the same temple.*

. . . . . . . . . . . manada nirmmaḷi. . . . yum anituy oḷ-guṇamum aṟivu dharmmamuṃ Jakka ninag allad illa bhuvanadoḷ ॥ Brahmanind aṟivu Suśarmmaman ârppinoḷ dore dharmmadoḷ Baliya saman emba Jakkavya nirmmaḷa-suddha-bhuvanadoḷ Mannekhêṭadi teṅka ninna dêgula chalvu.. .. le dâri Jakkayyan-annar â-dharmmad arivinoḷ Mâsara Jakkavyan Îśvarag ati-bakta...noḷage negaḷda dêgula kana.. .. ॥
. ratiya ...duta Jakka

## 63

*At the same village, on a wall of the Kâḷa-Bhairava temple in the Billêś'vara temple.*

idu samasta sura-vara-maṇi-makuṭa-taṭa-ghaṭita-Sadâśiva-bhaṭṭâraka-vara-prasâdav app svasti samasta-mahâ-maṇḍaḷêsvaraṃ śrîmat-Trailôkyamalla-Bîra-Sântaraṃ Goravarapaḷḷiyaṃ Sarvvanna-jîyaṅge chandrârkka-târaṃ-baraṃ sarva-namasyamaṃ biṭṭaṃ î-dharmmavan î-nâḍa gâvuṇḍaru pañcha-maṭattânaṃ nâḍan-âḷvarasarum kâyvudu kâyad . . . . . paḷaṃ . . . . (*usual final verse*).

## 64

*On copper plates in the Râmachandrâpura maṭh.*

(*Nâgarî characters*).

(*Ia*) śrî-Gaṇâdhipatayê namaḥ ।

namas tuṅga-&c- ॥

Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ ।
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ॥

kalyâṇâyâstu tad dhâma pratyûha-timirâpaham ।
yad gajô'py Agajôdbhûtaṃ Hariṇâpi cha pûjyatê ॥
asti kshîramayâd dêvaiḥ mathyamânân mahâmbudhêḥ ।
navanîtam ivôdbhûtam apanîta-tamô mahaḥ ॥
tasyâsît tanayas tapôbhir atuḷair anvartha-nâmâ Budhaḥ
puṇyair asya Purûravâ bhuja-balair âyur dvishâṃ nighnataḥ ।
tasyÂyur Nahushô'sya tasya parushô yudhhê Yayâtiḥ kshitau
khyâtas tasya tu Turvasur Vasu-nibhaḥ śrî-Dêvayânî-patêḥ ॥
tad-vaṃśê Dêvakîjânir didîpô Timma-bhûpatiḥ ।
yaśasvî Tuḷavêndrêshu Yadôḥ Krishṇa ivânvayê ॥
tatô'bhûd Bukkamâjânir Îśvara-kshitipâlakaḥ ।
atrâsam aguṇa-bhraṃśaṃ mauḷi-ratnaṃ mahîbhujâṃ ॥
sarasâd udabhût tasmân Narasâvanipâlakaḥ ।
Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva ॥
Kâvêrîm âśu badhvâ bahuḷa-jala-bharâṃ yô vilaṅghyaiva śatrûn
jîvagrâhaṃ grihîtvâ samiti bhuja-balât taṃ cha râjyaṃ tadîyaṃ ।
kritvâ S'rîraṅga-pûrvaṃ tad api nija-vaśê pattanaṃ yô babhâsê
kîrti-stambhaṃ nikhâya tri-bhuvana-bhavana-stûyamânâpadânaḥ ॥
Chêraṃ Chôḷaṃ cha Pâṇḍyaṃ tam api cha Madhurâ vallabhaṃ mâna-bhûshaṃ
vîryôdagraṃ Turushkaṃ Gajapati-nripatiṃ châpi jitvâ tad-anyân ।
â-Gaṅgâ-tîra-Laṅkâ-prathama-charama-bhûbhrit-taṭântaṃ nitântaṃ
khyâtaḥ kshôṇîpatînâṃ srajam iva śirasâ śâsanaṃ yô vyatânît ॥
vividha-sukritôddâmê Râmêśvara-pramukhê muhur
mudita-hridayaḥ sthânê-sthânê vyadhatta yathâ-vidhi ।
budha-parivritô nânâ-dânâni yô bhuvi shôḍaśa
tri-bhuvana-janôdgîtaṃ sphîtaṃ yaśaḥ punaruktayan ॥
Tippâjî tasya mahishî tasyâṃ putraṃ manôramaṃ ।
Kausalyâ Daśarathasyêva Raghu-vîram ivâparaṃ ।
. . . . Vîra-Nrisiṃhêndram âtma-tulyaṃ dayâ-paraṃ ॥
nânâ-dânâny akârshît Kanakasadasi yaḥ śrî-Virûpâksha-dêva-
stânê śrî-Kâḷahastîśitur api nagarê Vêṅkaṭâdrau cha Kâñchyâṃ ।
S'rî-sailê S'ôṇa-śailê mahati Hariharê'hôbalê Saṅgamê cha
S'rîraṅgê Kumbhaghôṇê hrita-tamasi mahâ-Nandi-tîrthê Nivrittau ॥
(*II. a.*) Gôkarṇê Râmasêtau jagati tad-itarêshv apy aśêshêshu puṇya-
sthânêshv ârabdha-nânâ-vidha-bahaḷa-mahâ-dâna-vâri-pravâhaiḥ ।
yasyôdañchat-turaṅga-prakara-khura-rajaś-śushyad-ambhôdhi-magna-
kshmâbhrit-paksha-chchhidôdyattara-Kuliśadharôtkaṇṭhitâ kuṇṭhitâbhût ॥
brahmâṇḍaṃ viśva-chakraṃ ghaṭaṃ udita-mahâ-bhûtakaṃ ratna-dhênuṃ
saptâmbhôdhîṃś cha kalpa-kshitiruha-latikâṃ kâñchanîṃ kâmadhênuṃ ।
svarṇa-kshmâyô-hiraṇyâśva-ratham api tulâpûrushaṃ gô-sahasraṃ
hêmâśvaṃ hêma-garbhaṃ kanaka-kari-rathaṃ pañcha-lâṅgaly atânît ॥
rôsha-krita-pratipârthiva-daṇḍaḥ
S'êsha-bhuja-kshiti-rakshaṇa-śauṇḍaḥ ।
bhâshege tappuva râyara gaṇḍaḥ
tôsha-krid arthishu yô raṇa-chaṇḍaḥ ॥
râjâdhirâja ityuktô yô râja-paramêśvaraḥ ।
mûru-râyara-gaṇḍâkhyaḥ para-râya-bhayaṅkaraḥ ॥

Hindu-râya-Suratrâṇô dushṭa-śârddûla-marddanaḥ |
gajaugha-gaṇḍa-bhêruṇḍa ity-âdi-birudânvitaḥ ||
âlôkaya mahâ-râya jaya jîvêti vâdibhiḥ |
Aṅga-Vaṅga-Kaḷiṅgâdyai râjabhiḥ sêvyatê cha yaḥ ||
Vîra-śrî-Nârasiṃhaḥ sa Vijayanagarê ratna-siṃhâsana-sthaḥ
kîrtyâ nîtyâ nirasyan Nṛiga-Naḷa-Nahushân apy avanyâṃ vadânyân |
â sêtôr â Sumêrôr avanisura-nutaḥ svairam â chôdayâdrêḥ
â-pâśchâtyâchalântâd akhiḷa-hṛidayam âvarjya râjyaṃ śaśâsa ||
śakâbdê S'âlivâhasya sahasrêṇa chatuś-śataiḥ |
êkôna-triṃśatâ yuktê Kshaya-saṃvatsarê śubhê ||
Pushya-mâsê tathâ darśê Ravivâsara-saṃyutê |
sûryôparâga-samayê Tuṅgabhadrâ-nadî-taṭê ||
śrîmat-Pampâ-Virûpâksha-dêva-dêvasya sannidhau |
Basavâyana-Râjîva-bhûmau Sômaṇṇa-Nâyakê ||
mahâ-dâna-pramu . . cha niyuktê svâminâ tadâ |
Padmajê . rtha-śîlê cha śâsaty Âraṅga-râjyakaṃ ||
śrîmad-Vîra-Nṛisiṃhêndra-svâminaḥ śâsanât purâ |
Dundubhau vatsarê svâminn Âśvayug-mâsi puṇyakê ||
Indau sûrya-grahê chaiva Kṛishṇavêṇî-nadî-taṭê |
S'ûrpâlayê mahâ-kshêtrê âchârya-svâminê tadâ ||
sâgnayê bhûmi-dânaṃ tu mayâ dattaṃ mahâ-prabhôḥ |
idânîṃ śâsanaṃ dêhi bhôktum â-chandra-târakaṃ ||
śrîmat-parama-haṃsasya haṃsavad jñâna-dâyinaḥ |
śrî-parivrâjakâchârya-varyasya vara-dâyinaḥ ||
pada-vâkya-pramâṇasya mahâ-pârâvarasya cha |
pârîṇasya pravîṇasya sakalasya kalâ-vidaḥ ||
Mahâbhâshyâdi-sachchhâstra-sampradâya-pradâyinaḥ |
S'ataśṛiṅga-purâdhîśa-Gôkarṇa iti viśrutaḥ ||
śrîmad-Râma-mahâ-mantra-mananâsakta-chêtasâ |
śrî-Râghavêśvara-svâmî-Bhâratî-pada-Yôginaḥ ||
śrî-Râmachandra-dêvâṅghri-padma-pûjâ-parasya cha |
śrîpadasya śrîpadasya śrîpadasya padârthi (*II. b.*) nâṃ ||
paramârâdhya-mûrtti-śrî-Râmachandrâbhidhâyinaḥ |
dêvêndrâya mahêndrâya dêva-vandya-padâya cha ||
natvâ Râghava-yôgîndra-paramârâdhya-mûrtayê |
śrîmat-Pampâ-Virûpâksha-dêva-dêvasya sannidhau ||
Basavâyana-Râjîva-bhûmau Sômaṇṇa-Nâyakaḥ |
śrî-Râmaṇâmṛita-paḍi-bhôgârthaṃ dattavân mahîṃ ||
śakâbdê S'âlivâhasya sahasrêṇa chatuś-śataiḥ |
êkôna-triṃśatâ yuktê Kshaya-saṃvatsarê śubhê ||
Pushyê mâsê tathâ darśê Ravivâsara-saṃyutê |
sûryôparâga-samayê Tuṅgabhadrâ-nadî-taṭê ||

(*here follow details of gift and boundaries*).

êtân madhya-sthitân grâmân niśchitaṃ likhitaṃ purâ |
êvaṃ samêta-dravyâṇâṃ miḷitaṃ niśchitaṃ phalaṃ ||

saptaty-ûrdhvam pañcha-śatam trayôdhika-varâhakam ।
êtad-grâma-daśa śrimad-Elabaḷyâ cha samyutam ॥
nidhi-nikshêpa-vâry-aśma-siddha-sâdhyakshiṇiti cha ।
âgâmîty-ashṭa-bhôgâdya-têjas-svâmya-samanvitam ॥
kulyârâma-yutam śulka-samasta-bali-samyutam ।
bali-tyâgânvitam habba-gâṇikêty-âdi-samyutam ॥
daśa-grâmam idam sarvamânyam â-chandra-târakam ।
sa-hiraṇyôdakam dâna-dhârâ-pûrvvam yathâ-vidhi ॥

(*in lines* 87 *to* 119, *the same is repeated*)

ya idam-darśam ârabhya tad-anantaram êva cha ।
grihîta-tithim ârabhya varâhâṇâñ cha saptatim ॥
ûrdhvam pañcha-śatam trîṇi bhôktavyam svastha-mânasaiḥ ।
Pushya-mâsê tathâ darśê Kshaya-(*III b*) samvatsarô śubhê ॥
ârabhyôdayitam dravyam tat-tat-tithi-samanvitam ।
nidhi-nikshêpa-salila-pâshâṇâkshîṇayas tataḥ ।
âgâmi-siddha-sâdhyañ cha samasta-bali-samyutam ।
têjas-svâmyêna sahitam pâlitam cha sukhêna tam ।
â-chandr(ârk)a-sthâyikam prâdât sukhinaḥ paribhuñjatâm ॥
rajânam âśisham chakruś chirañjivî bhavêd iti ।
sarvêshâm sukha-bôdhâya likhyatê dêśa-bhâshayâ ॥
spashṭârtham êtach-chhlôkârtthaḥ mudrâ-chîṭu-stha-bhâshayâ ।
Karṇâṭa-dêśa-rîtyâ cha likhyatê dharma-śâsanam ॥

(*the same is repeated in Kannada*)

Vîraṇṇa-śâsanam idam Vîra-Nṛisimhasya râja-simhasya ।
Vîra-śrî-Nârasimhêndra-bhûmipâlasya śâsanam ।
tvashṭâ śrî-Mallaṇâchâryô vyalikhat tâmra-śâsanam ॥

(*usual final verses*) śubham astu śrî śrî-Virûpâksha*

## 65

*A 2nd copper inscription from the same maṭh.*

(*Nâgarî characters*).

(*I. b.*) śrî-Gaṇâdhipatayê namaḥ ॥ namas tuṅga-&c. ॥

avyâd avyâhataiśvarya-kâraṇô Vâraṇânanaḥ ।
varadas tîvra-timi[ra-mi]hirô Hara-nandanaḥ ॥
śrîmân âdi-Varâhô vaḥ śriyam diśatu bhûyaśîm ।
gâḍham âliṅgitâ yêna mêdinî môdatê sadâ ॥
asti kaustubha-kalpadru-kâma-dhênu-sahôdaraḥ ।
Ramânujaḥ Sudhânâthaḥ kshîrasâgara-sambhavâḥ ॥
udabhûd anvayê tasya Yadu-nâmâ mahîpatiḥ ।
pâlitam yat-kulî[nê]na Vâsudêvêna bhûtalam ॥
abhûd asya kulê śrîmân abhaṅgura-guṇôdayaḥ ।
apâsta-duritâsaṅgaḥ Saṅgamô nâma bhûpatiḥ ॥
dik-karîndra-dhurâdhâra-dakshiṇa-skandha-bandhuraḥ ।
Bukka-Râyas tataś śrîmân âsîd âhava-karkaśaḥ ॥

*In Kannaḍa.

ahîna-bhôga-saṃsaktir asau râja-śikhâmaṇiḥ |
gôptâ Hariharaṃ Gauryyâṃ kumâram udapâdayat ||
śishṭân saṃrakshatô yasya dushṭân api nigṛihṇataḥ |
labdhârthaiḥ vidushâṃ sârthaiḥ ślâghyâ Hariharâtmatâ ||
tasya Mêlâmbikâjanêr udabhûd unnatô guṇaiḥ |
Pratâpa-Dêva-Râyâkhyaḥ putras Sutrâma-vikramaḥ ||
tasya Dêmâmbikâ-bhartus tanayô vinayônnataḥ |
vidyâ-vinaya-vijñâna-[ni]dhir Vijaya-bhûpatiḥ ||
tasya Nârâyaṇî-Dêvyâṃ prâdurâsîd durâsadaḥ |
prauḍha-pratâpa-vibhavô Dêva-Râya-mahîpatiḥ ||
tasya śrî-Ponnalâ-Dêvî mahishî samajâyata |
Pârvatîva Mahêśasya S'achîva Namuchi-dvishaḥ ||
rûpa-saubhâgya-lâvaṇya-tiraskṛita-Tilôttamâ |
Anasûyâpi sâsûyâ yat-pâtivratya-sampadâ ||
tayôḥ prâchîna-puṇyânâṃ paripâka-viśêshataḥ |
svîya-janmântara-prâpta-bhâgya-bhôga-phalâya hi ||
Mallikârjjuna-dêvasya S'rigirau sannivâsinaḥ |
varôtthaḥ kṛita-tan-nâmâ kumâraḥ samajâyata ||
pitary uparatê śrîmân dhîraḥ parama-dhârmikaḥ |
Immaḍi .. Dêvêndrô râjâbhûj jagatîpatiḥ ||
audârya-śaurya-gâmbhîrya-nidhau .... mahîpatau |
paripâlayati śrîmaty âśîd râjanvatî mahî ||
râjâdhirâjas têjasvî yô râja-paramêśvaraḥ |
bhâshôllaṅghi-mahîpâla-bhujaṅgama-vihaṅga-râṭ ||
vairi-bhûpati-vêtaṇḍa-.. ṇḍa-khaṇḍana-kêsarî |
gajaugha-gaṇḍa-bhêruṇḍô gajêndra-mṛgayânvitaḥ ||
.. . râ-bhujagônnaddha-(*II. a*) para-râja-bhayaṅkaraḥ |
Hindu-râya-Suratrâṇa-ity-âdi-birudônnataḥ ||
śrî-Tuṅgabhadrâ-parikhê nagarê Vijayâhvayê |
pitryaṃ siṃhâsanaṃ prâpya pâlayann avanîm imâṃ ||
puṇya-ślôkâgragaṇyô'sau Dêva-Râya-mahîpatiḥ |
Immaḍi-Prauḍha-mahimâ dîvyaty atra nṛipâgraṇîḥ ||
ṛitu-śailâgni- ... cha śakâbdê Sâlivâhanê |
Bhâvakê vatsarê Mâghê śuklê bhûta-dinê śubhê ||
Viśvâmitrô Yajuś-śâkhî Honnâvura-purê sthitaḥ |
Nîlakôḍa iti khyâtô dvija-Vara-dêśvaraḥ ||
putras tasya cha Gôvindô Vâmanêti prakîrttitaḥ |
tasyâgrajaś cha Basava-bhaṭṭô nâmnâ prakîrttitaḥ ||
vêda-śâstra-parijñânas tasya putrô Divâkaraḥ |
trayâṇâṃ[.. ]namaskṛitya pradattô dharma-śâsanam ||
S'rîmukhê hâyanê pûrvvaṃ paurṇamyâṃ Jyêshṭa-mâsakê |
sômôparâgakê puṇyê kâlê chaiva mahâ-tithau ||
dhârâṃ kṛitvâ dvijêbhyaś cha dadau śâ[sa]na-patrikâṃ |
Kaḍutôkê-grâma-sîmni Hâlukêry-Aḍugaṭṭakau |
varaha-pramâṇa-śatakaṃ Gôvindâya nivêdayêt ||
tad-agrajô Basavaṇaḥ tat-putrô' tha Divâkaraḥ |
Maṇivaḷḷiya-grâmakê Ûarkêras tu pûrvvakaṃ ||

dâtavyam cha kara-dravyam Kolapaikê pradattavân ||

(*here follow further details of gift*).

nidhi-nikshêpa-salila-pâshâṇâkshîṇayas tathâ |
âgâmi-siddha-sâdhyam cha samasta-bali-saṃyutaṃ ||
têjas-svâmyêna sahitaṃ pâlitaṃ cha sukhêna tu |
â-chandr(ârk)a-sthâyikaṃ prâdât sukhêna paribhuñjayêt ||
râjânam âśishaṃ chakruś chirañjivî bhavêr dvijâḥ |
tais tais samanvitâś chinhair dikshu prâchy-âdishu kramât |
sîmânô'syâgrahârasya likhyantê dêśa-bhâshayâ ||

(*here follow details of boundaries*).

bhûshṇu-śrî-Dêva-kshitîndra-tanayô bhû-lôka-chintâmaṇiḥ
pushyat-kîrtti-vibhûshita-tri-bhuvana-sphûrjat-pratâpôdayaḥ |
â-chandrârkkam i (*IIIa.*) mâm avan vasumatîm â-Chakravâlâchalaṃ
śrîmân âhata-śâtravô vijayatê śrî-Prauḍha-Dêvô nṛipaḥ ||

(*here follow details of gift and usual final verses*) śubham astu * śrî-Virûpâksha.

## 66

*A 3rd copper inscription from the same maṭh.*

(*Nâgarî characters*).

(*Lines* 1 *to* 69 *correspond with No.* 64 *of this taluq*).

nânâ-gôtra-prasûtêbhyô nânâ-śâkhibhya êva cha |
vikhyâtêbhyô dvijâtibhyô vêda-vidbhyô viśêshataḥ ||

(*here follow details of boundaries*).

nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitam |
akshîṇy-âgâmi-saṃyuktaṃ gaṇa-bhôgyaṃ su-bhûruhaṃ ||
â-chandra-târakaṃ bhôktuṃ dâtuṃ châpi nijêchchhayâ |
putra-pautraiś cha tat-putraiḥ tat-sutais tat-tad-uttaraiḥ ||
Vîra-śrî-Nârasiṃhêndra-mahârâyô mahâ-manâḥ |
dakshiṇâ-sahitam dhârâ-pûrvakaṃ dattavân mudâ ||
agrahâra-varaṃ dhîmân kṛitvâshṭâdaśa-saṅkhyayâ |
vṛitti-kalpanayâ dattâ likhitâ bhûsurâs tadâ |
nânâ-śâkhâbhidhâ-gôtrâ vêda-vêdâṅga-pâragâḥ ||

(*here follow details of gift*).

tad-idam avanî-vanîpaka-vinuta-dharâyasya .. . .. .. sya |
Vîraṇṇa-śâsanam idaṃ Vîra-Nṛisiṃhasya râja-siṃhaśya ||
Vîra-śrî-Nârasiṃhêndra-bhûmipâlasya śâsanaṃ |
tvashṭâ śrî-Mallaṇâchâryô vyalikhat tâmra-śâsanaṃ ||

(*usual final verses*). *śrî-Virûpâksha.

## 67

*A 4th copper inscription from the same maṭh.*

(*Nâgarî characters*).

śrî-Gaṇêśâya namaḥ svasti

namas tuṅga-&c. ||

sriman-mahârâjâdhirâja vîra-paramêsvara vîra-pratâpa Dêva-Râya-mahârâyaru Vijaya-nânâ-dêśa-da-râjadhâniyalu iddu samasta-dêśangaḷanu sva-dharmadalu pratipâlisuttam ildandina S'aka-

* *In Kannaḍa.*

varśa 1371 neya S'ukla-saṃvatsarada Mâgha-bahuḷa 30 llu || śrîmat-parama-haṃsa-parivrâjakâchârya-varya śrîmatu Bhagavatpâda-pûjya-śishya-śrîmachchhankarâchârya-śishya-Surêśvarâchârya-parampara-purassara-Bhôgavarddhana-vâlapurushâdhishṭhitar aha Rushyaśriṅga-purâdhivâsa-Krishṇatîrtha-guru-kara-kamala-sañjâtaraha Vidyâraṇya-śrîpâdaṅgaḷu śrîmatu parama-haṃsa-parivrâjakâchâryavarya śrîmad-Bhôgavarddhana-vâlapurushâdhishṭhitar aha Gôkarṇada Raghûttama-maṭhada Sîtâ-Râmachandra-Bhâratî-śishya-Chidbôdha-Bhâratigaḷige || koṭṭa vaibhava-tâmra-śâsana-bhâshâ-kramav ent endare pûrvadallu namma Rushyaśriṅga-purâdhivâsa Nityabôdhaghanâchârya-jyêshṭha Vidyânandâchârya kavalina sâmpradâya-parampara-purassarav âgi Haiva-dêśa-sthita-Haiva-Drâviḍa-sañjñita-Brâhmaṇya-dharmâchâra-vichâra--tat-purassara-prâyaśchitta--agra-têja-pûje-sthâna-mânya-Gôkarṇa-maṇḍalâchâryatva-madalahudu prakâśisi bahadarinda ubhaya-sâmpradâyavu êkav ahadarindalî. śrî-Mahâbalêśvara-sannidhiyallu nimage siṃhâsana-kirîṭa-ândôḷika-śvêta-chchhatra-ubhaya-châmara-makara-tôraṇa-vyajana-hagalu-jyôti-pîta-piśaṅga-varṇa-patâkâdi-chinhegaḷu tâḷa-śaṅkha-chakrâdi-vâdya-madalahaddannu nânâ-dêśâgata-jana-samakshadalli adhikarisi koṭṭevu || nîvu nimma śishya-paramparavâgi siṃhâsanârûḍhar âgi kirîṭa-dhṛtar âgi ândôḷikârôhaṇar âgi śvêta-chchhatra-vubhaya-châmara-makara-tôraṇa-vyajana-hagalu-jyôti-pîta-piśaṅga-varṇa-patâkâdi-chinhegaḷinda tâḷa-śaṅkha-chakrâdi-vâdyagaḷindalû yuktav âgi nâlku-dêśavannu sañcharisi prakâśitar âgi pûrva-mariyâda śrêshṭhar âgi Haiva-dêśa-sthita-Haiva-Drâviḍa-sañjñita-Brâhmaṇya-dharmâchâra-vichâra-tat-purassara-prâyaśchitta-agra-têja-pûje-sthâna-mânya-Gôkarṇa-maṇḍalâchâryatva-madalahaddannu prakâśisikoṇḍu â-chandrârka-sthâyigaḷ âgi bahiriy enta koṭṭa vaibhava-tâmra-śasana śrî

## 68

*A 5th copper inscription from the same maṭh.*

(*Nâgarî characters*).

śrî-Gaṇâdhipatayê namaḥ |

namas tuṅga-&c. ||

śrîman-mahârâjâdhirâja vîra-paramêśvara vîra-pratâpa Yimmaḍi-Dêva-Râya-mahârâyaru Vijaya-nânâ-dêśada-râjadhâniyallu iddu samasta-dêśaṅgaḷannu sva-dharmadallu pratipâlisuttam iddandina S'aka-varsha 1386 nê Svabhânu-saṃvatsarada Bhâdrapada-kṛishṇa 2 yu Guruvâra-Rêvati-janma-nakshatra-Kanyâ-saṅkrânti-saṅgama-kâla-Hêmâdri-taṭa-śrî-Tuṅgabhadrâ-tîradalu śrîmat-parama-haṃsa-parivrâjakâchârya-varya śrîmat-Bhagavatpâda-pûjya-śishya-śrîmachchhankarâchârya-śishya-Surêśvarâchârya-s'ishya-Vidyânandâchâryâ--paramparâ-purassara-Bhôgavarddhanavâla-purushâdhisṭhitar aha S'ataśriṅga-purâdhivâsa-śrî-Chidbôdha-Bhâratî-śrîpâdaṅgaḷa guru-kara-kamala-sañjâta-srîmad-Râmachandra-pâda-padmârchaka śrî-Gôkarṇada Raghûttama-maṭhada Râghavêśvara-Bhâratî-śrî-pâdaṅgaḷige Yimmaḍi-Dêva Râya-mahârâyaru poḍavaṭṭu koṭṭa vaibhava-tâmra-śâsana-kramav ent endare pûrvadallu Vidyâraṇya-śrîpâdaṅgaḷu Gôkarṇada śrî-Mahâbalêśvara-sannidhiyallu nimma pûrvâdhishṭhânar aha Chidbôdha-Bhâratî-śrîpâdaṅgaḷige siṃhâsana-kirîṭa-ândôḷika-śvêta-chchhatra-ubhaya-châmara-makara--tôraṇa-vyajana-hagalu-jyôti--pîta-piśaṅga-varṇṇa-patâkâdi-chinhê-tâḷa-śaṅkha-chakrâdi-vâdya-madalahaddannu koṭṭu prakâśisi bahadarinda îga śrî-Virûpâkshêśvara-dêvara sannidhiyalu śrî nimage pañcha-dîvaṭika-dvaya-ândôḷikôpari-pañcha-kalaśa-madalahadannu adhikarisi koṭṭev âgi (*back*). nîvu nimma śishya pâramparyav âgi pañcha-dîvaṭika-dvaya-ândôḷikôpari-pañcha kalaśa-madalahadarinda yuktarâgi nâlku-dêśavannu sañcharisi prakâśisi â-chandrârka-sthâyigaḷ âgi bahariy endu koṭṭa vaibhava-tâmra-śâsana || lêkhaka tvashṭâ Vîraṇṇâchâri śubham astu

*śrî-Virûpâksha.

## 69

*A 6th copper inscription from the same maṭh.*

(*I. b.*) śrî-Gaṇâdhipatayê namaḥ |

avyâd vaḥ prathamaḥ pôtrî sa-rasâm udvahan rasâṃ |
priyâṅga-saṅga-sañjâta-sândra-svêdôdayâm iva ||

*In Kannaḍa.

riṅgann utsaṅga-raṅgê nija-radana-dhiyâ S'aṅkarasyôttamâṅgâd
âkarshann indu-lêkhâṃ pitari gata-rada-stêyam ârôpayaṃś cha ।
mâtuḥ prôtsâhayantyâs smita-śuchi-vadanaṃ vîkshamâṇas sahâsaṃ
bâlô vâtsalya-bhûmiḥ kalayatu muditô maṅgaḷâny Êkadantaḥ ॥
asti svastimad-udayô muktâmaya-sûti-sambha[va]n-mahimâ ।
aunnatya-mûla-nilayaḥ suparva-mahitô Yadôr varô vaṃśaḥ ॥
tatrâsît Saṅgamô nâma bhûmipâlô guṇôttaraḥ ।
yêna Karṇâṭa-dêśa-śrîs sthira-tâṭaṅkavaty abhût ॥
tasmâd ajâyata nijâyata-khaḍga-dhârâ-
sampâta-pâṭita-paraś-śata-vairi-râjaḥ ।
vaṃśê viśêsha-kavi-lâsa-karair yaśôbhiḥ
saṃśôbhitaḥ kshiti-taḷe kila Bukka-Râyaḥ ॥
âsîd â-sîma-bhûmîśa-mauḷi-mâlita-śâsanaḥ ।
râjâ Hariharas tasmâd Yadu-vaṃśâbdhi-chandramâḥ ।
âsîd asîma-mahimâ himadhâma-kirttêḥ
sphîta-śriyô Hariharân nṛipatêr udâraḥ ।
uddâma-vâma-narapâla-kulâbdhi-mantha-
manthâchala-sthira-bhujô bhuvi Dêva-Râyaḥ ॥
tasmâd udanvata ivêndur udâra-kîrttir
jâtaḥ kaḷâvaḷi-viḷâsa-nivâsa-bhûmiḥ ।
jaivâtṛikaḥ kalita-kîrtti-kalâpa-chañchach-
chandrâtapô Vijaya-Râya-mahî-Mahêndraḥ ॥
tatô'jani mahârâjô Dê[va]-râja ivâparaḥ ।
sumanas-sêvitô jishṇur Dêva-Râyô dharâdhipaḥ ॥
Dhanañjaya-dhanur-vidyâ-nishadyâyâṃ dharâdhipaḥ ।
kṛita-hastô'pi vikhyâta-sthûlalakshô mahîtaḷê ॥
dṛipyan-matta-dvirada-karaṭa-śchyôtad-uddâma-dâna-
sphâyat-pâthaḥ-prasṛimara-jharî-jâla-jambâla-janmâ ।
chitraṃ nîvṛit-pratibhaṭa-nṛipa-prâṃśu-vaṃśân dahantî
nâsyê nyastaṃ dahati tṛiṇakaṃ yat-pratâpânalârchiḥ ॥
têjônidhêr ajani bhûmipatêr amushmâch
chhrî-(*II. a.*) Mallikârjuna iti prathitaḥ kumâraḥ ।
śauryâdibhir guṇa-gaṇair adhikaṃ cha tâtâch
chhaṃsanti yaṃ nṛipatim Immaḍi-Dêva-Râyaṃ ॥
bîjaṃ nijaṃ vitaraṇaṃ kshitir âlavâlaṃ
sêkôdakaṃ jaladhayaḥ chhadanâni mêghâḥ ।
târâḥ prasûnam Amarâdrir upaghna-yashṭiś
chandraḥ phalaṃ bhavati yasya cha kîrtti-valyâḥ ॥
yasya pratâpânaḷa-jṛimbhamâṇa-
jvâlâ-jaṭâḷê bhuvanântarâḷê ।
paraṃ tamaḥ prâpad anupravêśaṃ
pratyarthi-pṛithvîpati-hṛid-darîshu ॥
vadânya êshô'rthijanâya dadyât
ḷakshmîm iva kshmâm iva mâ[m a]pîti ।
bhiyêva yat-kîrttir udâra-vêgâ
vigâhatê'ntaṃ kakubhâm anantaṃ ॥

sa vîrô râja-śârdûlaḥ sarva-dharma-kṛitârtha-dhîḥ ।
tôyais tîrthâhṛitaiḥ puṇyais susnâtaḥ śuchi-mânasaḥ ‖
dhârita-kshauma-yugaḷô dhavaḷâkshata-mâlya-dhṛik ।
dharma-sthâna-gatais sadbhiḥ dharaṇîvibudhair yutaḥ ‖
śrîmad-râjâdhirâjaś cha śrî-râja-paramêśvaraḥ ।
śrîmad-vira-pratâpâdi-birudâvaḷi-saṃyutaḥ ‖
Immaḍi-Prauḍha-Dêvêndra-nâmadhêyô dharâdhipaḥ ।
S'âlivâhana-nirṇîta-śaka-varsha-kramâgatê ‖
rasâshṭa-guṇa-bhû-yuktê Svabhânv-âkhyê cha vatsarê ।
ayanê dakshiṇê Varshê ṛitau Bhâdrapadê śubhê ‖
mâsê tathâ kṛishṇa-pakshê dvitiyâyâṃ Gurôr dinê ।
Rêvaty-âkhyê janma-bhê cha Kanyâ-saṅkrânti-saṃyutê ।
pavitrê Bhâskara-kshêtrê Hêmakûṭa-girês taṭê ।
Tuṅgabhadrâ-nadî-tîrê śrî-Virûpâksha-sannidhau ‖
puṇya-kshêtrê puṇya-kâlê Chandramauḷêś cha sannidhau ‖

(*here follow details of gift*).

nidhi-nikshêpa-vâry-aśma-siddha-sâdhyâkshiṇîti cha ।
âgâmîty-ashṭa-bhôgâdya-têjas-svâmya-samanvitaṃ ‖
kulyârâma-yutaṃ śulka-samasta-bali-saṃyutaṃ ।
bali-tyâgânvitaṃ habbagâṇikêty-âdi-saṃyutaṃ ‖
grâma-trayam imaṃ sarvamânyam â-chandra-târakaṃ ।
sahiraṇyôdakaṃ dâna-dhârâ-pûrvaṃ yathâvidhi ‖
śrîmat-parama-hamsasya haṃsavad jñâna-dâyinaḥ ।
śrî-parivrâjakâchârya-varyasya vara-dâyinaḥ ‖
pada-vâkya-pramâṇasya mahâ-pârâvarasya cha ।
pârîṇasya pravîṇasya sakaḷasya kaḷâvidaḥ ‖
Mahâbhâshyâdi-sach-chhâstra-sampradâya-pradâyinaḥ ।
śrîmad-Râma-mahâ-mantra-mananâsakta-chêtasaḥ ‖
śrî-Râmachandra-dêvâṅghri-padma-pûjâ-parasya cha ।
śrîpadasya śrîpadasya śrîpradasya padârthinâṃ ।
śrî-Râghavêśvara-Sarasvatî-śrî-pada-yôginaḥ ‖
paramârâdhya-mûrti-śrî-Râmachandrâbhidhâyinê ।
dêvêndrâya Mahêndrâdi-dêva-vandya-padâya cha ‖
natvâ Râghava-Yôgîndra-paramârâdhya-mûrttayê ।
śrî-Râmâyâmṛitapaḍi-bhôgârtthaṃ sa mahîpatiḥ ‖
saṃprâdâd Immaḍi-Prauḍha-Dêva-Râyâbhidhânavân ।
śrî-Râghavêndra-Yôgîndra-paramârâdhya-mûrtimân ।
śrî-Râmachandra-dêvô'dâd varam ishṭaṃ mahîpatêḥ ‖
Immaḍi-Prauḍha-Dêvêndra chiraṃ jîva sukhî bhava ।
êvaṃ râjñâ gṛihîtasya Râma-grâma-trayasya hi ‖
yâ sîmâ kalpitâ pûrvaṃ dêśa-rîtyâtra sâ sthitâ ।
spashṭârtham êtachchhlôkârthô mudrâ-chiṭu-stha-bhâshayâ ।
Karṇâṭa-dêśa-rîtyâ cha likhyatê dharma-śâsanê ‖

(*same thing is repeated in Kannaḍa*).

idaṃ akhiḷa-râja-śêkhara-
madhukara-jhaṅkâra-gîta mâhâtmyaṃ ।

śrî-Dêva-Râya-nripatêḥ
śâsanam avani-tala-pârijâtasya ||
âvâbhyâṃ dîyamânâ yâ vrittayaḥ phala-saṃyutâḥ |
tâs sarvâ Râmachandrâya dattavantau mudâ punaḥ || śrî śrî śrî
Bhâradvâja-kulê jâtô Ṛig-vêdî Kâmaṇâtmajaḥ |
vidvân Mallaṇa-bhaṭṭâkhyô vritti-dvaya-patir bhavêt ||
tvashṭâ śrî-Muddaṇâchârya-sûnuś śâsana-lêkhakaḥ |
Vîraṇas suguṇô dhîmân vrittim êkâṃ samaśnutê ||

(*usual final verses*). *śrî-Virûpâksha

**70**

*At Billêśvara (same hobli), on a stone in front of the Kâla Bhairava temple.*

svasti śri-Vîra-S'ântara-Dêvana sâhaṇi Kêtamalla Saka-varusha 1011 neya Kîlaka-saṃvatsarada Âshâḍha-pañchami-Vaḍḍavâradalu Hoysaḷana Nâyakaroḍane kâdi balabaraṃ kondu vîra-śri-ramaṇan âgi dêva-lôkake sanda ||

jitvâ bahu-bhaṭân yuddhê Bhîmârjjuna-parâkramî |
vîraś S'rîramaṇô bhûtvâ Kêtamallô divaṃ gataḥ ||

âtana tamma Gummeya-sâhaṇi avage parôksha-vinayava mâḍi vîragalla nilisida

**71**

*At the same place, on a 2nd vîrakal.*

svasti śrîmanu-mahâ-maṇḍaḷêśvaraṃ śrî-Vîra-Sântara-Dêvara maneya pradhânigaḷu Mûḍanâḍa Siriyaroḍe Jayasiṃha-veggaḍe mâneya.... bâṛa-Siriyama Hoysaṇana mârbbalada kûḍe kâdi kudureyaṃ iṛidu sura-lôkaman eydida

**72**

*At the same place, on a 3rd stone.*

svasti śrîmat-Saka-varsha 1143 neya Vishu-saṃvatsarada Vaiśâkha-bahuḷa-êkâdaśi-S'ukravârada- ........ Bammarasana maneya ekkaṭiga ........................................ baḍidu Jôḷavâḷiya me........ sand iṛidu vîramaṃ...... sura-lôka-prâptan âda || ant âtana parôksha-vinayakkey âtana heṇḍati Siriyavveyuṃ aḷiya Sâteyanuṃ vîragalla nillisidaru maṅgaḷa mahâ śrî śrî

**73**

*At Maḷûr (same hobli), on a stone near the Gaṇêsa temple.*

(*Nâgarî characters*).

śrî-Gaṇâdhipatayê namaḥ
namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1424 ......... tsarada Âśvayuja-ba 30 Sthiravâradalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî ........ tâpa-Narasiṅga-mahârâyara .... ............ Virûpâksha-dêvara ............ dharmadiṃ pratipâlisuva kâladalli Nâgarasaṇṇa-Nâyakaravarige ............... karige Âragada râjyavanu pâli ...... suva kâladali śrî-Sômaṇa-Nâyakaru Prajôtpatti-saṃvatsarada Âśvayuja-bahuḷa 30 Sthiravâra-sûryôparâga-puṇyakâladali Âragada ............ dalu .. geya Baḷaguḷa Moḷavûra-grâmavanu .......... Narasiṅga-Râyaru Narasaṇa-Nâyaka-Râya ................. nânâ-gôtrada nânâ-sûtrada Brâhmarige â-grâmavanu .......... agrahâravanu Umâ-Mahêśvara-prîtiyâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi dhâ-

*In Kannaḍa.

reyan erradu koṭṭevu (*here follow details of gift* &c.) tathâ-tithi-sûryôparâga-puṇyakâladali Krishṇâtîradali Umâ-Mahêśvara-prîtiyâgi sarvamânyav âgi dhâre[ya]n erradu koṭa Moḷavûra-grâma int appudakke sâkshigaḷu

âditya-chandrâv &c. ||

î-Moḷavûra-grâmakke barasikoṭṭa silâ-śâsana int appudakke î-agrahârava mâḍida Sômaṇṇa-Nâyakara voppa....... (*usual final verse*)

## 75

*At Nagara (Nagara hobli), on a stone attached to the wall of the S'aṅkara temple.*

............................................ Bidarûra sîmeyanu Baṅkiyarasaru Honna......
......Dêvi-ammanavaru pratipâlisuttiha kâladalli Bidurûra ..............varige Hebbalageya Gôvinda-atikârigaḷa magaṃ ..................atikârigaḷu biṭa dêva-sva (*here follow details of gift and boundaries*) ayidu-varahana bhûmiyanu sa-hiraṇyôdaka-dhârâ-pûrvvakav âgi dhâreyan eṛadu koṭṭevu yint appudakke sâkshigaḷu chandrâdityaru (*usual final verse and phrases*).

## 76

*At the same temple, on a stone.*

(*upper portion is mostly defaced*) ippattu-vombhatta-haṇavina bhûmige â-Nîla-Bommaṇanavaru .... naṭṭu koṭṭa vâmanamudreya kallinda voḷagâgidda bhûmiyanu S'aṅkara-dêvarige Sômavârad aṅga-bhôgâdigû krishṇa-pakshada ashṭamî-chaturdasiya dîpakke dhûpârâdhanegû nitya-vittiyakkû S'aṅkara-sênabôvanu sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi dhâreyan eṛadu biṭanu mataṃ S'aṅkara-dêvarige utsava-pûjege (*here follow details of gift*) sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi dhâreyan eṛadu biṭṭanu yint appudakke sâkshigaḷu chandrâdityaru | (*usual final verse and phrases*).

## 77

*At Nagara, on a stone in the Nîlakaṇṭha temple.*

(*upper portion broken*) S'âlivâhana śaka-varuśa 1473 neya Sâdhâ ..... tra-śu 5 Âdivâra..... śrîman-mahârâjâdhi-.......... śrî-vîra-pratâpa .. -Hsrihara-Râya-mahâ ............ tar âgutâ ...Sadâśiva-Râya-mahârâ ............ pe-Hastinâvatiy emba Vidyânagaradalu sukha-saṅka..... nôdadiṃ dushṭa-nigraha-śishṭa-pratipâlakar âgi râjyava pâ isutiha kâladalu avara nirûpadinda Âragada .... .... vanu Keḷadiya Sadâśiva-Râya-Nâyakaru mâ...... mâgi âḷuttaṃ yida kâladali avara anumata-dinda.............. saluva Îre Vombhattu kampaṇadoḷage | ........ Bidirûra śîmeyanu Baṅkiy-arasarû ............ voḍeyar âda S'aṅkara-Dêviammanavara ..............

## 78

*At Nagara, on a big bell in the Veṅkaṭaramaṇa-svâmi temple.*

(*Latin*).

Fecit Anstelodami Anno Domini 1713 .

## 79

*At Nagara, a copper inscription in possession of Châtâḷi Râmânujayya.*

(*I. a.*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1538 neya Naḷa-saṃvatsarada S'râvaṇa-śu 10 llû śrîmatu Yikêri-Râmâñji-kûṭada maṭhada dharmake Veṅkatêśvara-dêvarige saha Eḍava-Murâri Kôṭe-kôlâhaḷa v śuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi Veṅkaṭappa-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Haratâḷa-sîme-voḷagaṇa Tipaḷi-grâmavanu Viśvêśvarârpitav âgi koṭṭev âgi â-grâmake saluva (*here follow details of assessment.*) antu ga 71 (*here follow particulars of how the sum is to be spent*).

âditya-chandrâv &c. || śrî-Veṅkaṭâdri.

# TÎRTHAHALLI TALUQ.

1

*At Tîrthahalli, on a stone in front of the maṭh.*

. . . . patayê namaḥ ||

namas tuṅga-&c. ||

svasti . . . . . . . . 1353 neya varttamâna-Virôdhikritu-saṃvachcharada . . . . . . . . . . masa . . . sûriya-grahaṇa-puṇyakâladalu śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-mahârâyaru Vija[ya]nagaradalu suka-sâmbrâjyaṃ geyiüttaṃ yiha kâladalu â-râyara nirûpadiṃ Âragada râjya-vanu . . . . . . . . pratipâlisuttaṃ iha kâladalu Îśvarasvarûpa-oḍeyara hesaralu Gaṅgâdharapuri-śrî-pâdaṅgaḷu mâḍi[da] dharmada chhatrada bhûmiya vivara (*here follow details of gift &c. and usual imprecatory phrases*). . . . . . . . . . . . . . . keladabâge yôga-kshêmavanu mâḍikoṇḍu iharu î-dharmava mâḍida maṭhada Gaṅgâdharapuri-śrîpâdaṅgaḷa oppa śrî-Narasimha-dêvaru (*usual final verses.*)

2

*At the same place, on a 2nd stone.*

*śrî-Gaṇâdhipatayênamaḥ namas tuṅga-&c. ||*

svasti śrî jayâbhyudaya-Saka-varusha 1346 neya varttamâna-S'ubhakrutu-saṃvatsarada Chayitra-śu 1 Âlu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-mahârâyaru Vijayânagari-ya râjadhâniyoḷu sukha-sâmbrâjyav âḷutta samasta-varṇâśramada dharmmaṅgaḷanu su-dharmmadiṃ pratipalisuttal iha kâladali â-râyara nirûpadiṃ Âragada râjyavanu Sirigirinâtha-Dêvagaḷu su-dharmmadiṃ pratipâlisuttal iha kâladalu Âragada vênṭheyada oḷage Tîrthadahaḷḷiya Dêvêndrapuri-śrî-pâdaṅgaḷa śishyaru Gaṅgâdharapuri-śrîpâdaṅgaḷu Bukkarâjapurada Nâgupâdhyara makkaḷu Subrah-maṇya-bhaṭṭaru Chennamâmbegaḷa makkaḷu Râmaṇṇagaḷa kaiyali â-Bukkarâjapurada kâluvaḷi Hen-naṅgiya bhûmiyanu krayavanu koṇḍu Tîrthadahaḷḷiya śrî-Râmanâtha-dêvaru śrî-Nârasiṃha-dêvara sannidhiyalli Tuṅgabhadrâ-tîradalli â-mahâjanaṅgaḷa samakshadalli sûrya-grahaṇa-puṇyakâladalli tsatra-dharmakke dhâreyan erada dharmma-śâsanada kramav ent endare (*here come details*).

namma kanishṭha-gurugaḷu Îśvarasvarûpa-. . . . daṅgaḷu rakta-hatarâgi muktar âdarâgi avara hesarali naḍava dharma 8 mandi Brâhmaru namma hesarali naḍava dharma yibbaru Brâhmaru antu jana 10 kke (*allowances specified*) namma guru Dêvêndrapuri-śrîpâdaṅgala hesarali naḍava vobba Brâhmaṇage (*allowance specified and follow the directions as to the allowances for the Brahmans who manage the chhatra and for the pârupatya of all the lands and grants.*) î-dharma-pratipâ-lakaru Bukkarâjapurada Tîrthadahaḷḷiya mahâjanaṅgaḷu (*here follow imprecatory phrases and usual final verses*). vâk-karmma-buddhitô yêna (*rest illegible*).

3

*At Tîrthahaḷḷi, a copper plate in possession of Chinnabhaṇḍârada S'âma Rao.*

(*front*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1563 neya Vikrama-saṃvatsarada Bhâdrapada-śu 15 lû śrîmadd-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi Veṅkaṭappa-Nâyakara pautrar âda Bhadrappa-Nâyakara putrar

* *In Nâgarî characters.*

âda Vîrabhadra-Nâyakaru | Purusôtumayya Râmakṛishṇayanu Tirtharâjapuradalli kaṭisida Lakshmî-Narasimhya-dêvaru Sachchidânandêśvara-dêvarige sahâ Râmkṛishṇaya hêḷikoḷal âgi dêvatâ-vechcha-ke S'ivârpitav âgi biṭṭadu (*here follow details of gift*) svâstheyanu S'ivârpitav âgi biṭev âgi yî-svâstheg-saluva sarva-svâmyavanu prâku-mariyâdeyalli Râmakṛishṇayyana mukhântra âgumâḍikoṇḍu kâlae kâlaṃ-pratîlu dêvatâ-vechake naḍasikoṇḍu bâhadu yendu koṭa tâmra-śâsana |

âditya-chandrâv &c. || śri-Veṅkatâdri

4

*A copper plate in possession of the same.*

(*I. a.*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivahana-śaka-varusha 1562 neya Vikrama-saṃvatsarada Bhâdrapada-śu 15 lu śrîmadd-Eḍeva-Murâri Kôṭe-koḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara paûtrar âda Bhadrappa-Nâyakara putrar âda Vîrabhadra-Nâyakarû Vaśishṭa-gôtrada Aśvalâyana-sûtrada Rukku-śâkheya Chinnabhaṇḍârada Râma-kṛishṇapayana pautrar âda Puruśôttamayana putrarâda Râmakṛishṇayage koṭa bhû-dâna-tâmra-śâsanada kramav ent endare (*here follow details of gift*) grâmagaḷanu ninage S'ivârpitav âgi koṭev-âgi yî-grâmagaḷanu pûrva-mariyâdeyali âgumâḍikoṇḍu nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu nôḍikoṇḍu ninna santâna-paramparey âgi âdhi-kraya-dâna-parivartanege salisikoṇḍu â-chandrârka-sthâyigaḷ âgi sarvamânyav âgi anubhavisikoṇḍu bahe yî-grâmadavaḷage umbaḷi-mânya dêvasthâna-tuṇḍu-mânya-svâsthe yên unṭâdanû pûrva-mari-yâdeyali naḍasibahadû yendu koṭa bhû-dânada tâmra-śâsana yidake sâkshigaḷu (*usual final verses*)

śrî-Venkaṭâdri.

5

*Copper plates in possession of the same.*

*(Nâgarî Characters.)*

(*I. b.*) śrî-Gaṇâdhipatayê namaḥ

namas tuṅga-&c. ||

lîlâ-kôla-tanôr daṃshṭrâ pâyâd yatra purâ mahî |
udvêlârṇava-vêśantôtkhâta-mustâkṛitiṃ dadhau |
sravad-dâna-dhârôda-gandha-pralubdha-
dvirêphôdgamârthaṃ chalat-karṇa-tâḷaiḥ |
mudaṃ Pârvatî-vallabhasyêbhavaktra
kshaṇê tâṇḍavê kurvate tê namô'stu ||
śrîmad-râjâdhirâjô yô yô râja-paramêśvaraḥ |
śrîmân vîra-pratâpa-śrî-vîraḥ sarvônnataḥ sudhîḥ |
râya-dêvô mahârâyaḥ Sadâśiva-mahîpatiḥ ||
yasyôdyat-kaṭakô mahîdhra-kaṭakâvâsa-pradaḥ sâṅgadaḥ
śatṛîṇâṃ paramaṃ gadôpachaya-kṛich châdhi-pradaḥ sâsidhiḥ |
prôdyann ânatikṛit tathâ patad-asis têshûdgati-prâpti-kṛid
dôr-daṇḍô vyaruchad durîhita-dhiyâṃ yaḥ Kâla-daṇḍôpamaḥ ||
svidyad-gâtrâs Turushkâ bhaya-bhara-namitâ Râma-râjâbhidôdya-(*II. a.*)d-
yan-mantri-prâṅkaṇê tat-paricharaṇa-ratâḥ svâtmarakshâ-samutkâḥ |
yaṃ kañchin mantri-dûtaṃ sa-vinayam avaniṃ maulibhiḥ saṃspṛiśantô
natvâ têbhyaḥ sva-sainyâvasatha-parichayânugrahaṃ prârthayantê ||
yasya prêṅkhat-turaṅga-vraja-khura-chalanôddhûta-dhûlî-kadambâ-
śushyad-vârâśi-vâsaḥ kuliśa-hati-bhayaṃ prâpya Mainâka-śailaḥ |

brahmâṇḍa-śvêta-vâji-prabhṛiti-kṛita-mahâ-dâna-vâri-pravâhâ-
pûrṇê prôdvêḷa-kalpê sapadi jalanidhâv âdhi-hînô nyavâtsît |
pratibhaṭa-bhûpati-dussaha-daṇḍaḥ
pâda-samânata-rakshaṇa-śauṇḍaḥ |
bhâshege-tappuva-râyara-gaṇḍaḥ
śishṭa-janâvana-nîti-karaṇḍaḥ ||
tasmin Sadâśiva-kshmâpê sad-Vidyânagara-sthitê |
ratna-siṃhâsanârûḍhê purâ râjyaṃ praśâsati ||
varṇâśrama-sad-âchâra-paripâlana-pûrvakaṃ |
dushṭa-nigrâhakê śishṭa-paripâlana-tatparê ||
tad-âjñâ-dhârakô dhîmân tadâ tasyâjñayaiva hi |
Yeḍavâdi-Murârir yaḥ Kôṭe-kôḷâhaḷas tathâ |
viśuddha-Vaidikâdvaita-siddhânta-sthâpanâ-rataḥ |
pratipaksha-vighâtî cha S'iva-bhakti-parâyaṇaḥ ||
śrî-Sadâśiva-Râyâkhyô Nâyakaḥ Keḷadî-janiḥ |
Keḷadîty-upanâmnâ yaḥ prakhyâtô jagatî-taḷê ||
pratigṛihya (*II b*) purâ dhîmân Gutti-sîmâm anuttamâṃ |
Âragaṃ dharma-sad-raṅgaṃ yuktâshṭâdaśa-kampaṇaṃ ||
Bârakûraṃ Maṅgaḷûraṃ sa-râshṭraṃ praśaśâsa ha |
tasmin kâlê tu jâtasya Sadâśivapurâkhyayâ ||
prasiddhasyâgrahârasya jîrṇôddhâra-vinirṇayaḥ |
sarvêshâṃ sukha-bôdhârthaṃ likhyatê dêśa-bhâshayâ ||

â-Sadâśiva-Râya-Nâyakara pradhâna Mâlappayyanu Âragada Vîrûpasamudrada keṟeyinda mûḍalâgi Kuśâvatî-nadî-tîradalli Sadâśiva-Râya-Nâyakara hesaralli Sadâśivapurav endu agrahâravanu mâḍi alli S'aiva-sthâna-Vishṇu-sthâna-muntâda dêvatâ-pratishṭhegaḷanu mâḍisi â-grâmada mahâjanaṅgaḷigû alliya dêvasthâna-satra-adhyayana-purâṇa-muntâda kaṭṭaṇegaḷigû arasina kaiyinda pûrvadalli râya-dattavâda agrahâragaḷoḷagâda grâma-bhûmigaḷige kartarâda Brâhmarû gaṇa-nashṭavâgi aramanege haravariy âgi bandu yiddavaroḷage kelavu bhûmigaḷanu aruvattu agrahârada mahâjanaṅgaḷa kayyalu pratyêka-gṛihastaru nâḍavaru-muntâdavara kayindalû kelavu kshêtra-gaddegaḷanu dâna-kraya-pûrvakav âgi biḍisi adakke badagaṇavâgi vritti-kalpanegaḷanu mâḍi kela (*III a*) baru Brâhmaru maneya kaṭṭi kelabaru Brâhmaru maneya kaṭṭade kelabaru Brâhmarige phalagaḷu sandu kelabarige phalagaḷu sallade nirṇaya-sâdhanav illade anavastheyâgi naḍadu barutittâgi itta Âraga-Gutti-sîme-Bârakûru-Maṅgaḷûru-muntâda râjyavanu paramparey âgi śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-śrî-vîra-S'rî-Raṅga-Râya-Dêva-mahârâyara kaiyyalli â-Sadâśiva-Râya-Nâyakara pautraru S'iva-guru-bhakti-parâyaṇar âda Keḷadiya Râma-Râja-Nâyakaru pratipâlisikoṇḍu âḷi-barutiddu â-S'rî-Raṅga-Râyara appaṇeyindalû Râma-Râja-Nâyakaru tamma hiriya-nâyakara hesara agrahârada B'râhmarige kuṭumba-svâsthe sâlade iddaddarindalu â-Mâdappayyanavara makkaḷu aramanege viśvâsa-mudreyalli naḍiyalariyade avara vṛittigaḷu âjñâ-krayavâgi î-grâmada vichârakke avarige kâraṇav illade hôgi grâmakke vichâra-kartṛigaḷu illade khilavâgi barutiralâgiyû naḍuve voudu-kaṇeyadalli pûrvadalli râya-dattavâda agrahâragaḷoḷagâda Yegimaḷali-grâmavu aramanege haravariy âgi kûḍiyiddadanu S'ivârpaṇav âgi (*III b*) grâma-grâsak endu koḍalâgi adanu idda-vṛittivantarê hañchikkoḷḷade adakke anâgamadalli uddhâra-vṛittiy endu kelabaru mâḍikoṇḍu iddaddarrinda saluvaḷiyâda vṛittivantarige kuṭumba-svâsthe sâlade agrahârada dharmavu naḍeyade iralâgi S'âlivâhana-śaka-varsha 1495 sanda vartamâna-S'rîmukha-saṃvatsarada Mârggaśira-śuddha 15 Âdivâradallu Râma-Râja-Nâyakaru grâmada vartamânavanu vichârava mâḍi modalu âgi-idda anavasthegaḷan ellavanû biḍisi naḍuve anâgamadalli uddhârav endu mâḍikoṇḍu idda vṛittigaḷanu sallavittu mattû grâma-

grâsakke pûrvadalli râya-dattavâda agrahâragaḷoḷagiḍa grâma-bhûmigaḷige kartar âda Brâhmaru gaṇa-nashṭav âgi aramanege haravariy âgi bandu idda grâma-bhûmigaḷoḷage kelavu grâma-bhûmigaḷanu tathâ-tithi-sômôparâga-puṇya-kâladalli Îśvarârpitav âgi koṭṭu grâmada yajamânatvavanu Vasishṭha-gôtrada Âśvalâyana-sûtrada Ruk-śâkheya Chinna-bhaṇḍârada Nârâyaṇappayyanavara makkaḷu Râmakṛishṇappayyagaḷige dina-dhârâ-pûrvakav âgi koṭṭu î-grâmakke Âraga-Guttî-râjyada agrahâragaḷige Yajamâna-Sadâśivapurav endu hesara (*IVa*) mâḍi itta S'rîmukha-saṃvatsaradallu grâma-grâsakke koṭṭa grâmada phalavu samashṭiyalli Brâhmarige bhaṇḍâra-mukhadalli sandu-baruttiddadanu biḍisi prâg idda grâma-bhûmi tathâ-tithiyallu koṭṭa bhûmi saha Îśvara-saṃvatsarada S'râvaṇa-śuddha 15 llu dhṛiva-śâsanavâgi yajamânaru-muntâda vṛittivanta-mâhâjanaṅgaḷigû dêvasthâna-satra-adhyayana-purâṇa-muntâdavakke pratyêka-sthaḷa-nirdêśagaḷ âgi mâḍida jîrṇôddhâra-purassaravâda bhû-dâna-śâsanada kramav ent endare (*here follow details of gift and the names &c. of shareholders*) bhûmiya voḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu grâma-maṇḍalada gṛihârâma saha tâmra-śâsanada pramâṇadalli yajamânaru-muntâda-vṛittivantaru śilâ-śâsanada voḷa-vivara barada pramâṇadalli dêvasthâna-muntâda grâma-dharmadavaru pratyêka-sthaḷa-nirdêśa-pramâṇadalli bhûmigaḷanu â-chandrârka-sthâyigaḷâgi sukhadind anubhavisi bahirî yendu nânâ-gôtrada nânâ-sûtrada nânâ-śâkheya Âraga-Guttiya râjyada agrahâragaḷige yajamâna-grâmavâda Sadâśivapurada yajamânaru-muntâda-vṛittivantaru dêvasthâna-satra-sandhyâmaṭ a- dhyayana-purâṇa-mânya-pañcha-kâruka-muntâda grâma-dharmagaḷige jîrṇôddhâra-purassaravâgi Keḷadiya Râma-(*IX a*) Râja-Nâyakaru sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi koṭṭa bhû-dâna-śâsana || idakke dêva-sâkshigaḷu ||

âditya-chandrâv &c. || (*usual final verses*).

gaṇyantê pâṃsavô bhûmêḥ gaṇyantê vṛishṭi-bindavaḥ |
na gaṇyatê Vidhâtrâpi Brahma-saṃsthâpanê phalaṃ ||
sva-dattâṃ para-dattâṃ vâ harêta sura-viprayôḥ |
vṛittiṃ sa jâyatê viḍ-bhug varshâṇâṃ ayutâyutaṃ ||
*kartuś cha sârathêr hêtôr anumôditur êva cha |
karmaṇâṃ bhâginaḥ prêtya bhûyô bhûyasi tat phalaṃ ||

śrî-Sadâśiva ||

## 6

*At Tîrthahalli, on copper plates in possession of Veṅkaṭaramaṇâchârya.*

(*Ia*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1646 neya S'ôbhakṛitu-saṃvatsarada S'râvaṇa-śudha 5 lu śrîmad-Eḍava-Murâri Kôṭi-Kôlâhala viśuddha-Vaidîkâdvaita-sidhânta-pratisṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Kaḷadî-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda S'ivappa-Nâyakara prapautraru Sômaśêkhara-Nâyakara dharmapatniyar âda Chennammâjiyavara pautraru Basavappa-Nâyakara putraru Sômaśêkhara-Nâyakarû Kâśyapa-gôtrada Âśvalâyana-sûtrada Ruku-śâkheya Nallûra Veṅkaṇṇana prapautra Lakshmîpataiyana pautra Veṅkaṇṇana putra Lakshmîpataiyana tamma Vyâsaṇṇage barasikoṭa bhû-dâna-dharma-śâsanada kramav ent endare ninna tande Veṅkaṇṇanu Tîrtha-râjapuradinda S'ivarâjapurada agrahârake hôha-mârgadallû Madhuvaṅka-nâḍa sîme Bâḷêbayala-grâmadalli Tuṅgabhadrâ-tîradallu tanna tandê hesaralu kaṭisida Lakshmîgôvindapurada agrahâra yî-agrahâradalu dêvastânava kaṭṭisi pratishṭe-mâḍida Veṅkaṭêśvara-dêvara dêvatâ-vechchake sahâ uttârava koṭṭa svâstege śâsanava barasikoḍabêk endu Nirvâṇaiya-mâvanavaru hêliddarinda barasî-koṭṭadu uttârava koṭṭa svâtsi Madhuvaṅka-nâḍa sîmeyinda Bâḷêbayala Hari-bhaṭṭage Bâḷêbayala grâmadinda uttârava koṭṭa svâstiyanu râyasta-S'aṅkra-Nârâyaṇayyage krayakke koṭṭu yidalli aramane-havâle-yâgidda bagêlu kraya-(*here come the details*) 274- . . yinnûra-yapata-nâlku varahânu...haṇa-mupâgada svâsteyanu yî-agrahârada dêvastânake sahâ S'ivârpitav âgi koṭevâgi yî-bhûmige neṭa Vâmana-mudre-

* So in the original.

kallinoḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante sahâ âgumâḍikoṇḍu vaḷage barada uttâravanu pûrva-pramâṇi naḍasikoṇḍu ninna santâna-pâramparyav âgi â-chandrârka-sthâyigaḷâgi sukhadiṃ agrahâra-dêvastânada dharmava naḍisikoṇḍu bâhud endu barasikoṭṭa bhû-dâna-dharma-śâsana

âditya-chandrâv &c. ‖ (*usual final verses*).

yatra yôgîśvaraḥ kuryât S'iva-liṅgârchanaṃ sakṛit ।
vasanti tatra tîrthâni sarvâṇi satataṃ Guha ‖
Harasya prîṇanârthaṃ tu S'iva-bhaktâya dîyatê ।
dânaṃ tad vimalaṃ prôktaṃ kêvalaṃ môksha-sâdhanaṃ ‖

śrî-Sadâśiva ‖

7

*At S'ivarâjapura (Âraga hobli), on copper plates in possession of Râma-bhaṭṭa.*

(*I a*) śrî-ramyaṃ su-samâlambê Lambôdara-padâmbujaṃ ।
śushyanti yad-rajas-sparśât sadyaḥ pratyûha-vârdhayaḥ ‖
Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ ।
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ‖
namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varsha 1588 neya Viśvâvasu-saṃvatsarada Kârtika-śu 15 lû śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadî-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrarâda Sômaśêkhara-Nâyakaru S'îvarâjapurada agrahârada mahâjanaṅgaḷige koṭṭa bhû-dâna-tâmra-śâsanada kramav entendare । Tîrtharâjapurada samîpadalli Tuṅgabhadrâ-taṭâkadali Sûraḷiya-grâmadalû S'ivappa-Nâyakayyanavara hesaralu mâḍida S'ivarâjapurada agrahârake prâku Plava-saṃvatsarada Âśvîja-sudha 1 llu avara prathamâbdika-puṇya-kâladalu S'ivârpitav âgi sarvamânyav âgi koṭṭa bhû-svâsthe (*lines 15 to 410 contain details*) ubhayaṃ ga 935-7 vombhainûra muvataidu varahanu eḷu haṇavina grâmagaḷanu S'ivârpitavâgi biṭṭevâgi yî-grâmagaḷige saluva chatur-gaḍi-vaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emb ashṭa-bhôga-têjas-svâmyaṅgaḷanu pûrva-mariyâdêlu âgumâḍikoṇḍu nîû nimma santâna-pâram-pareyâgi â-chandrârka-sthâyigaḷ âgi dânâdhî-kraya-parivartanege salisikoṇḍu dêvatâ-kaṭale-kandâ-châra-satra-dharma-muntâgi naḍasikoṇḍu sarvamânyav âgi sukhadiṃ anubhavisi bahiriy endu koṭṭa bhû-dâna-tâmra-śâsana yidake dêva-sâkshi

âditya-chandrâv &c. ‖ (*usual final verses*).

Visvâvasu-saṃvatsarada Mârgasira-ba 10 lu vutâra koṭadu (*here follow details*) vambhainûru-mûva-târu-varahanu yêḷu-haṇavina grâmagaḷige neṭṭa Vâmana-mudre kalinoḷagâda bhûmi yî-agrahârakke naṭṭa Vâmana-mudre-kalinoḷagâda bhûmiyanû śrîmat-Keḷadî-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru Sivappa-Nâyakara putrar âda Sômaśêkhara-Nâyakarû S'ivarâjapurada agrahârada nânâ-gôtrada nânâ-sûtrada nânâśâkheya nânâ-nâmadhêyada mahâjanaṅgaḷu dêvastâna-satra-dharmake sahâ namma pitṛivyar âda Veṅkaṭappa-Nâyakaru namma agrajarâda Bhadrappa-Nâyakarû sahâ sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi S'ivârpitav âgi sarvamânyavâgi biṭṭa svâstige barasi-koṭṭa dharma-śâsana ।

śrî-Sadâśiva ‖

8

*At Mûkôḍu (same hobli), on a stone near Aṇṇeya-gauḍa's wet-land.*

śrî-Gaṇâdhipatayê namaḥ śrî-Sômaya-dêvara śrî-charaṇavê śaraṇu ।
namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'aka-varusha 1319 neya Dhâtu-saṃvatsarada Âśâḍa-śu 15 Bu sômôparâga-puṇya-kâladalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Harihara-Râyaru Vijayanagariya

paṭṭaṇadalu sukha-saṅkathâ-vinôdadiṃ sâmbrâjyaṃ geyutiddalli Âragada-râjya .......... mahâjana-samasta-gauḍu-prajegaḷu Sagarada Mâyaṇṇaṅgaḷa makka.................. namma Maduvaṅka-nâḍa samasta-nâḍavaru .. mmoḷ êkastarâgi .................dêvara sannidhiyalu kuḷḷirddu Vaśishṭha-gôtrôdbhavar appa Ruku-śâ............ Mâyaṇṇagaḷa makkaḷu Virupaṇṇagaḷige koṭṭa bhû-dâna-śâsana-kramav ent endaḍe । namma Maduvaṅka-nâḍa keḷabhâgeya. .... voḷagaṇa .............................. vaḷḷiya voḷagaṇa Kumbhâragôḍu ....................... (*here come the details of boundaries, much defaced*) yint î-chatus-sîme ............. pâśâṇa-akshîṇi-âgâmi-siddha-sâdhya-halasu-meṇasu ..................... bhôga-têjas-svâmya yên uḷḷaddannû anubhavisi sukhadiṃ bhôgisuvaru

............. ryaś cha yâvat tishṭhati mêdinî ।
yâvad Râma-kathâ lôkê tâvad râjyaṃ ...... ॥

(*usual final verses and phrases*) maṅgaḷa mahâ śrî

**9**

*At Âraga (same hobli), on a stone in the south wall of the Kalinâtha temple.*

śrî-Gaṇâdhipatayê namaḥ ।

pâtu śrîmân varaḥ Pôtrî dhâtrî yad-radanâṅkurê ।
kêtakî ...... lagna-madhuvrata-ruchaṃ dadhau ॥
pâtu vaḥ Pârvatî-nâtha-paramânanda-nirbharaḥ ।
yaṃ karôti sadâ pu...................... ॥*

........................ śrî-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ śrî-gurubhyô namaḥ

Vâṇîśa-Kamaḷâkântau Gaurîvara-S'achîvarau ।
dêvâḥ prîtâḥ sadâ rakshâṃ kurvantu jagatâṃ mudâ ॥
namas tuṅga-&c. ॥
pântu vô jalada-śyâmâḥ śârṅga-jyâ-ghâta-karkaśâḥ ।
trailôkya-maṇṭapa-stambhâś chatvârô Hari-bâhavaḥ ॥

svasti śrî jayâbhyudaya-S'aka-varuśa 1325 neya sandu vartamâna-Svabhânu-saṃvatsaradu Phâlguṇa-śu 15 Bu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Harihara-mahârâyaru Vijayânagariyalu varṇṇâśrama-dharmmaṅgaḷa pâlisuttaṃ sukha-saṅkathâ-vinôdadiṃ sâmrâjyaṃ geyiyuttihalli â-râyâra nirûpadiṃ Âragada râjyavanu Râyappa .. yara Virappa-Oḍeyaru pâlisuttihalli Âragada-vênṭheyada Hadineṇṭu-kampaṇada samasta-nâḍu mûṟu-paṭṭaṇada samasta-halarû târu sarvvaikamatyav âgi sarvvânumatadiṃ Âragada Mûlasthâna-śrî-Kalinâtha-dêvara amṛita-paḍige Maduvaṅka-nâḍa Mêlubhâgeya . ḷagaṇa Bondiyada grâmada bageyiṃ hanneraḍu-honna guttageya ...... Hadineṇṭu-kampaṇada nâḍa .. leyu mûṟu-paṭṭaṇa ............ mêlu vadikey âgi yikkikoṇḍu â-hanneraḍu-honna guttige saluva bhûmiya vivara (*here follow details*) gadde-beddalu-halasu-meṇasu-mâvu-kâḍârambha-hittilu-mane ...... -holanu oḷagâda nidhi-nikshêpa-jala-pâśâṇa-siddha-sâdhya-akshîṇi-âgâmi-ashṭa-bhôga-têjas-svâmya-voḷagâda â-bhûmiya chatus-sîmege liṅga-mudreya kalugaḷanû naḍisikoṭu suṅka-kâruka-grâma-gadyâṇa-pañcha-kâruka-modolâgi sarvvamânyav âgi â-chandrârkka-sthâyiy âgi â-Kalinâtha-dêvara amṛita-paḍige Bondiyada voḷagaṇa hanneraḍu-honna guttageya bhûmiyanû sapta-graha ...... puṇya-kâladalu sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi dhâreyan eṟadu koṭṭevu yî-dharmmava namma Hadineṇṭu-kampaṇada samastarû mûṟu-paṭṭaṇada samasta-halarû â-chandrârkka-sthâyiy âgi Âragada Kalinâtha-dêvara amṛita-paḍige pâlisibahev endu tamma ...... yâgi koṭṭa bhû-dâna-śilâ-śâsana yint appudakke â-Hadineṇṭu-kampaṇada samasta-nâḍu mûṟu-paṭṭaṇada samasta-halara voppa Âragada Mûlasthâna śrî-Kalinâtha-dêva ।

* *Up to this, in Nâgarî characters.*

## 10

*On the same stone.*

śubham astu Târaṇa-saṃvatsarada Kârttika-su 10 Bu śrîmatu Âragada Kalinâtha-dêvarige Bondiyada grâmada ...saluva Mûla.. .. oleya... Bondiyada Bayichaṇṇa-heggaḍe Chikavaḷiya Bommaṇṇa Bîrama-heggaḍe Bemmaṇṇa (*others named*) ............t-ayidu-mandi-nâḍavaru tammoḷ êkamatyavâgi koṭṭa vîḷeya kramav ent endare samasta ......... bhûmiyanû Vîrappa-Oḍeyaru yippattaidu honnige amṛita-paḍige dhâreyan eṟadu koṭṭar âgi i-honnige bhûmiyanû nâ uḷalârade teralârade ...... bhûmiyanu dhâreyan eṟadu koṭṭevâgi Bondiyada-grâmada samandhav illav endu namma sva-ruchiyind oḍambaṭṭu koṭṭadake yint appudake sâkshigaḷu (*names of witnesses and signatures*) maṅgaḷa mahâ śrî

## 11

*On the same stone.*

śrî-Gaṇâdhipatayê namaḥ

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'aka-varuśa 1026 sandu varttamâna-Târaṇa-saṃvatsarada Kârttika-śu 1 Budhavâradalu śrîman-mahârâja râja-paramêśvara śrî-vîra-pratâpa-Harihara-mahârâyara kumâra vîra-Bukka-mahârâyaru Vijayanagariyalu Virûpâksha-dêvara sannidhiyalu . rmmâśramamaṅgaḷa prati-pâlisuttihalli Râmappa-Oḍeyara Bommaṇṇagaḷa makkaḷu Viṭṭhaṇṇa .. Âragada râjyavanu pratipâli-suttihalli â-Viṭṭhaṇṇagaḷu Âragada Mûlasthâna-śrî-Kallinâtha-dêvara amṛita-paḍige koṭṭa bhû-dâna-śilâ-śâsanada kramav ent endaḍe Âragada-vênṭheyada ......... ka-nâḍa voḷagaṇa Bondiyada grâma .. vara ............. honna siddhâyada bhûmiyanû ........ oḍambaḍisi Kallinâthapurav âgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi ................ liṅga-mudreya kallagaḷanû .......... â-bhûmiya yippattayidu-honna-siddhâyavanû Kallinâtha-dêvara amṛita-paḍige dêva-dâyavâgi sadâ .... bhûmiya vivara] (*here follow details of gift*) .......... halasu-menasu-mâvu-kâḍârambha-voḷagâda nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-ashṭa-bhôga- .. svâmya-muntâgi ênuḷḷadanû âgumâḍi-koṇḍu dêvarige mâḍuva .... upârada kaṭṭaḷeya vivara madhya ...... divasakke pañchâmṛita-śnâna-sugandha-akshatê-puṛpa-dhûpa-dîpa-nayivêdya-tâmbûla......pañchâravanû Viṭṭhaṇṇa...avasaravendu hesara hêḷi ma... kâladalu â-chandrârkka-sthâyiy âgi naḍasa-bahudu endu ......................... rike biṭṭi-modalâ.................. vâgi pâlisibahav endu tamma sva-ruchiyinda oḍambaṭṭu koṭṭa bhû-dâna-śilâ-tâmbra-śâsana | (*usual final verses and phrases*) yî-dharmmakke sâkshigaḷu chandra-sûryyaru yint appudakke Viṭṭhaṇṇagaḷa baraha ........ śrî

## 12

*On a stone to the right of the same temple.*

śrî-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ śrî-gurubhyô namaḥ nirvvighnam astu |

Vâṇîs'âna-Ramâkânta-Gaurîdhava-*puriśravâḥ |
dêvâḥ prîtâḥ sadâ rakshâṃ kurvantu jagatâm mudâ ||

namas tuṅga-&c. ||
pântu vô nîrada-śyâma-śârṅga-jyâ-ghâta-karkkaśâḥ |
trailôkya-maṇṭapa-stambhâś chatvârô Hari-bâhavaḥ ||

svasti śrî jayâbhyudaya-S'aka-varusha 1327 neya Pârtthiva-saṃvatsarada S'râvaṇa-su 1 lu śrîmad-râ-jâdhirâja râja-paramêśvara ari-râya-vibhâḍha bhâsege tappuva râyara gaṇḍa śrî-vîra-pratâpa-Bukk-aṇa-mahârâyaru Vijayânagariyalu varṇṇâśrama-dharmaṅgaḷanu pâlisuttâ sukha-saṅkathâ-vinôdadim

* Perhaps a mistake for puraśśarâḥ.

sâmrâjyam̱ gaivutihalli â-râyara nirûpadim̱ Brahma-Kshatriyar appa Hêmâdri-prôkta-sakaḷa-dâna-dîkshâ-guru Saṅkappa-Râyappânvaya-Brahma-Râja-vara-kumâra Vîrappa-Voḍeyaru Âragada râjyavanu-dharmmadim̱ pâlisutta yihalli Âragada Hadineṇṭu-kampaṇada voḷagaṇa Muduvâṅka-nâḍa Nâlku-Mandu-nâḍa Mûvattara samasta gavuḍu-prabhugaḷu tammoḷu sarvvaikamatyav âgi sarvvânumata-dinda Âragada Mûlasthâna śrî-Kalinâtha-dêvarige koṭṭa bhû-dâna-śâsanada kramav ent endare namma Muduvaṅka-nâḍa Mêlubhâgiya voḷagaṇa Toṛagaleya grâmada voḷage dêvara nandâdîvigege koṭṭa kuḷada bhûmiya kuḷa ga 2 aksharâdalu yaraḍu-honna kuḷakke banda ênuḷa sidhâyavanu â-nâḍu-mêlu-vaḍiviya krayake konḍu â-nandâdîvige koṭṭa bhûmiya chatus-sîmeya vivara mûḍalu . . . . . . . . . . . . . . . . . . . . . . . . . . lu voḷagâda . . . guḷa-tôṭa-tuḍike-gade-bedalu-mane . . . . . . . . . . . . . . . halasu-meṇasu-mâvu-hullu hola . . . . . . . . . . . . . . pâśâṇa-akshîṇi-âgâmi-siddha-sâdhya ashṭa-bhôga-têjas-svâmyavanu . . sarvamânyavâgi â-bhû . . .saluvad âgi . . . . . . . . . . . . . . . sammandhadavaranu oḍam-baḍisi . . . . . . . . . . . . . . . nandâdîvigege â-bhûmiyanu sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi . . . . . . . . . . . vanu â-chandrârka-sthâyiy âgi sarvvamânyav agi pâlisi-bahiri yendu oḍambaṭṭu koṭṭa-śilâ-tâmbra-śâsana yî-dharmake sâkshigaḷu || (*usual final verses and phrases*) maṅgaḷa mahâ śrî ।

## 13

*At the same village, on a stone in front of the Banasaṅkarî temple.*

śrî-Gaṇâdhipatayê namaḥ śubham astu

namas tuṅga-&c. ||

pâtu śrîmân varaḥ Pôtrî dhâtrî yad-vadanâṅkurê ।
kêtakî . . . . . samlagna-madhuvrata-rucham̱ dadhau ||
. . . . . ruchi-manḍala-maṇḍitâyâḥ
. . . . . . ripu-khaṇḍana-paṇḍitâyâḥ ।
. . . . . . . . . makuṭôjvala. . . . . . .
. . . . . yâmi charaṇam̱ hṛidi Chaṇḍikâyâḥ ||
. . . . . mahôjvala . . . . . . .
. . . . . hasti-kara-hasta-nirasta-daityam̱ ।
nityam̱ prasanna-vadanam̱ paramârtti-ha . .
. . . . . . . . . . . . . . . . . . . . . . ||

svasti śrî jayâbhyudaya-S'aka-varusha 1326 sanda-vartamâna Târaṇa-saṃvatsarada Kârttika-ba 9 Sômavâradalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Harihara-mahârâyara kumâra Virûpâksha-mahârâyaru Vijayânagariyalû varṇṇâśrama-dharmmaṅgaḷanu pratipâlisuttam̱ sukha-saṅkathâ-vinôdadim̱ sâmrâjyam̱ geyiyuttihalli Râyappâgrajanum . . . . nvaya śrî-Bommaṇâmâtyara sutarâda Viṭṭhaṇṇagaḷu Âragada Hiriyaṅgaḍiya śrî-Banada-dêviyar-amṛitapaḍige koṭṭa bhû-dâna-silâ-sâsanada kramav ent endare । Âragada-vêṇṭheyada Hadineṇṭu-kampaṇada Muduvaṅka-nâḍ-oḷagaṇa. . . Marivariya grâmavanû Chauḍêśvaripuravâgi . . . . grâmake . . . . (*rest contains details of gift and usual final verses*).

## 14

*At the same village, on a stone in front of the Akhaṇḍêśvara temple.*

(*Nâgarî characters*).

śrî-Gaṇâdhipatayê namaḥ । Akhaṇḍâtma-guravê namaḥ ।

namas tuṅga-&c. ||

pra . . . . varṇâśrama-jâti-bhêdam̱
praṇashṭa-karmâṇam apêta-lôbham̱ ।
. . . . . . . . . . . . . . . . . . . . . . . . . . .
. . . . . .dâkhaṇḍa-munim̱ munîndram̱ ||

svasti śrî jayâbhyudaya-S'aka-varsha sâvirada munnûra nâlvattu-nâlku sandu vartamâna-S'ôbhakritu-saṃvatsarada Mâgha-bahuḷa 14 Sômavâra-S'ivarâtriya puṇya-kâladalli śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Harihara-mahârâyara kumâra Dêva-Râya-mahârâyaru Vijayânagari......siṃhâsanav âgi sakala-varṇâśrama-dharmaṅgaḷanu pâlisuta dharma-mârgada sakala-sâmbrâjyavan âḷu .......... Bhâradvâjânvaya Hêmâdri............. guru sakala-Brâhma-........ maṇigaḷa ............... Kammaṇṇa-Oḍeyara makkaḷu kumâ...... Sirigirinâtha-Oḍeyaru .... yara nirûpadiṃ Âragada sâṃrâjyavanum âḷutta dharma-mârgadalu ........ kâladalli Akhaṇḍa-Brahmêśvara-dêvarige Sirigirinâtha-Oḍeyaru mâḍida...dêvarige amrita-paḍi nandâdî........ gaḷu â-dêvasthânadalli tâû mâḍida chhatrakeu ...... koṭṭa śilâ-sâsana-kramav ent endare (*here follow details of gift*) dharmavanu â-chandra .... yiyâgi naḍadu .... Akhaṇḍa-Brahmêśvara-dêvarige Sirigirinâtha-Oḍeyaru sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi koṭṭar âgi î-yaraḍu .... ge chhatra-samârâdhenayanu varushaṃ pratiyu mâḍi kaṭṭaḷeyu (*rest contains details*).

## 15

*At the same village, on a stone in front of the Hanumanta temple.*

svasti śrî jayâbhyudaya-S'âlivâhana .. ............ .... ....... Sadâśiva-Nâyakaru .. Râmarâja-Nâyakaru Âragada Benakappa-Seṭṭi-Dêvappa-Seṭṭi-Bommaṇa-Seṭṭi-muntâda prajegaḷige koṭṭa dharmma-sâsana .. hara-Oḍeyaru mâḍida dharmma Âragada paṭṭaṇake sidhâya vaṭṭu guttigeyâgi nûru-varaha suṅka ta ... vâḷike pûrva-pramâṇa | yishṭanû tappade naḍasikombeû a-putrike Brâhmaṇâdi-nûrondu-kula hadineṇṭu-jâtigû yilla antu anyâya-daṇḍa-kandâya yilla (*usual final phrases*) śrî-Sadâśiva

## 16

*At the same village, on a wall to the left of the door of the Vîrabhadra temple.*

śrî-Gaṇâdhipatayê namaḥ

namas tuṅga-&c. ||

svasti śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Bukka-Râyana komâra śrî-vîra-Harihara-Râyara râjyâbhyudayadalu S'aka-varuśa 1298 neya vartamâna-Piṅgaḷa-saṃvatsarada Jyêshṭa-su 10 Bu | Vâsukâṟa-Râma-dêvana magaḷu Padumala-dêvînû Padumala-dêviya maga śrî-vîra-Bukka-Râyana kumâra Vêdagiri-Virûpa-Râyana râṇivâsa Manjâ-Dêvi Âragada śrî-Vîrabhadra-dêvarige ka ......... srahavannu â-chandrârkka-sthâyiyâgi mâḍisidaḷu maṅgaḷa mahâ śrî Vêdagiri-Virupaṇṇa-Oḍeyara kûḍi Mañjâ-Dêvi svarggava sûṟegoṇḍaḷu ||

## 17

*On a stone in the enclosure of the same temple.*

svasti śrî jayâbhyudaya-S'akha-varusha 1 . 73 neya ...... ja-śu 5 Sômavâradandu.............. ra gaṇḍa pûrvva-dakshiṇa-paśchamôttara-samudrâdhîśa...... ra Harihara-Râya................ valambisi jayâ ................ râya ...............

## 18

*At Agalabâgalu (same hobli), on a stone in front of the Sadâśiva temple.*

(*Nâgarî characters*).

(*The greater part of both sides are gone*) modala kallinallu barada vakhaṇeya...... dasa 31400 suvarnâdâya ga 415 akaradallu ai...tombhatta-âru-khaṇḍuga bhattavanu toṭṭa mûvattavondu.... suvarnâdâya-nânûrra-hadinaidu-varahana bhûmiyanu Kai.... Nâyakaru Âraga Gutti-sîme agrahâragaḷige.. .. Âragada Kuśâvati-tîrada Sadâśivapurada yajamânaru ...janaṅgaḷu dêvasthâna-muntâda grâma-dharmaṅgaḷige sa-hira........ na-dhârâ-pûrvakav âgi koṭṭa jîrṇôddhâra-purassaravâda bhû .... na dakke sâkshigaḷu (*usual final verses*).

## 19

*On a stone in front of the same temple.*

(*The greater portion effaced*) pratâpa śrî.........Râya-mahârâyara kumâ......Sadâśiva-Râya ............ kondu yiddaddarinda saluvaḷiyâda . . . . . ............ Saka-varshangaḷu 1495 S'rîmukha-saṃvatsarada S'râvaṇa-śuddha 15 Âdivâradallu Râmarâja-Nâyakaru grâma ........ dallu uddhâravanu mâḍikoṇḍu yidda vṛittigaḷanû sallaviṭṭu mattû grâma-grâsakke pûrvadalli râya-dattavâda agrahâragaḷa ..................... yâgi .. du yidda grâma-bhûmigaḷoḷage kelavu grâma-bhûmigaḷanu tathâtithi-sômôparâga-puṇyakâladalli Îsvarâ pitav âgi koṭṭu grâmada yajamânatvavannu .... gôtrada mahâ-nâyakâchârya Ruku-śâkheya Chinnabhaṇḍârada Nârâyaṇappayyanavara makkaḷu Râmakrishṇappayyagaḷige dâna-dhâra-pûrvakav âgi koṭṭu yî-grâmakke Âraga-Guttî ........... Sadâsivapurav endu hesara mâḍi itta Srîmukha-saṃvatsaradalû grâma-grâsakke koṭṭa dânada phalavû samashṭiyalli Brâhmarige .........ra mukhadalli ....... koṭṭa bhûmi-satra Îśvara-saṃvatsarada Srâvaṇa-śuddha 15 lu dhṛiva-śâsanav âgi yajamânaru-muntâda-vṛittivanta-mahâjanangaḷigu dêvasthâna-satra .. ... yara purâṇa-muntâda .......... gi mâḍida jîrṇṇôddhâra-purassaravâda bhûdâna-śâsanada kramav ent endare (*here follow long details of lands and the distribution of the fund*).

## 20

*At Beṭṭamakki (same hobli), on a rock in the wet land of the maṭha.*

S'aka 1285 śrîmatu Subhakṛit-saṃvatsarada Pushya.... daya-kâladali śrîmatu pratâpa-chakrêśvara-Bukka-Râja-kumâra .... . tamma hesara Virûpâkshapuradalliya pâlige Maduvanka-nâḍinalli .. .. -yava kuḷava kaḍidu koṭṭa krama (*here follow details of gift*) antu ga 100 yî-honnanu .... 20 honna nâḍanu â-chandrârkkav âgi pâlisikoṇḍu ara ...... du koṭṭa śâsana śrî koḍuvudu yî-dharmavan aḷidava gô-Brâhmaṇa kondava â-Virupaṇṇa-Voḍeyara nîrûpadinda ........ yaru mêle .......... .. mahâjanangaḷige koṭa ga ........... Bentuḷa Beḷagurasi ..... bhôgisuvaru .. .. ...

## 21

*At the same place.*

namas tunga-&c. ||

śrîmatu Kâḷayu ...................... haḷḷiya 45 mahâjanangaḷu tammoḷu sarvê.... gî ...... tirdda .. haḷiyama ........... Âditya-bhaṭṭaru (*others named*) ........ rasava svâmyava biṭṭu Eḍehaḷḷi-Betuḷa-Beḷaguruva-voḷagâda akshîṇi-âgâmi-samasta-baḷi-sahitav âgi bhôgisuvaru â .... hom .... dav allade arddha-kshêtra-sambandhav illa int appudakke â-Kôṇandûra Mallikârjjuna-dêvaru Mâdhava-dêvaru .........

## 22

*At Îchalabayalu attached to Kakkoḍu (same hobli), on a stone in the Nelasagallu-gadde.*

śrî-Gaṇâdhipatayê namaḥ ||

pâutu vô jalada-śyâma-śârnga-jyâ-ghâta-karkkasâḥ |
trailôkya-ma ...... stambhâś chatvârô Hari-bâhavaḥ ||
namas tunga-&c. ||
namô Brahmaṇya-dêvâya gô-Brâhmaṇa-hitâyâ cha |
jagadd-hitâya Krishṇâya Gôvindâya namô namaḥ ||

svsti śrî jayâbhyudaya-S'âlîvahana-śaka-varuśa 1327 sandu .... Pârthiva-saṃvatsarada ........ śrîman-mahârâjâdhirâja râja-paramêśvara śrî vîra-pratâpa-Harihara-mahârâyara kumâra ...... Râyaru Vijayânagariya paṭṭaṇadalu Virûpâksha-dêvara sanidhiyalu sukha-sankathâ-vinôdadim sakala ........ vanu pâlisuttiha kâladalu â-râyara nirûpadim .... yapa-Voḍeyaru .. ... ṇangaḷu

Âragada râjyavanu pâlisutiha kâladalu śrîmatu Bâdarâyaṇa-gôtraja alla Ruku-śâkhâdhyâyigaḷum appa baḍagalu Halaraḷiya Uriliṅgada Vâmarasara makaḷu.......... ya Sôyi-Dêvagaḷa makaḷu Vâmarasarige Âragada-vêṇṭeyada oḷagaṇa Sâtaḷigeya sâvira ayi.... ombhattu agrahâra-oḷagâda śrîman-mahâ-prabhugaḷu samasta-nâḍu-mahâjanaṅgaḷu tammoḷu êkamatyav âgi tamage Vishṇu-lôka-prâptiy âgabêk endu koṭa bhû-dâna-patra-śâsana-kramav ent endare namma Sâtaḷigeya-nâḍa Maravaḷigeya-nâḍa oḷagaṇa Koḷavaḷi-Kukarige saluva kâluvaḷi ... tsegaṇa-bayalalu nimage Âragada Vîrabhadra-dêvara sannidhiyalu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi sarvamânyav âgi yeraḍu-honna kuḷavanu namma nâḷa-mêle haḍidukoṇḍa â-nâḍa saluva bîjavari hadinêḷu-khaṇḍuga-bhûmiyanu nimage nâḍâgi dhâreyan eṛadu koṭa .... nêḷu-khaṇḍuga-bhûmige saluva chatus-sîme Bôvarasara bhûmi âdi-âgi paḍuvalu haḷava gaḍiyâgi nimage chatus-sîmege nâû nâḍâgi naḍasikoṇḍu Vâmana-mudreya kalugaḷê gaḍiyâgi .... kalugaḷa oḷaguḷa hittalu-manḍu-mane-kânu-halasu-meṇasu-tôṭa-tuḍike-makki-hakkalu-mûmari-kôhu-kâḍârambha-nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya yint-î-ashṭa-bhôga-têja-svâmya-muntâgi ên uḷadanu nimage namma aḷiya-santâna-strî-putra-jñâti-sâvanta-dâyâdyânumatadiṃ sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi eraḍu-honna kuḷada bhûmiyanu sarvamânyavâgi dhâreyan eṛadu koṭevâgi nimma santâna-pâramparevâgi â-chandrârka-sthâyigaḷâgi sukhadiṃ bhôgisuvar endu namma sva-ruchiyind oḍambaṭṭu koṭa śilâ-tâmbra-patra-śâsana || yi-dharmake sâkshigaḷu || (*usual final verses and phrases*) int appudake â-nâḍa sêna-bôva-Narahari-dêvana baraha â-Sâtaḷigeya samasta-nâḍavara oppa Kêśava-S'ruṅganâtha-dêvaru (*usual final verses*) yi-śilâ-śâsanake maṅgaḷa mahâ śrî

## 23

*At Koḷavaḷḷi attached to Kokkôḍu (same hobli), on a vîrakal in the Mâsti temple.*

śrî-Gaṇâdhipatayê namaḥ ||

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Saka-varuśa sâvirada mûnûra ayivatu-nâlku saudu vartamâna-Paridhâvi-saṃvatsarada Mârgaśira-bahuḷa-bidigeyaṃ Budhavâradalu śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya mahârâyaru śrî-Virûpâksha-dêvara sannidhiyalli sukha-saṅkathâ-vinôdadiṃ samasta-dharmâśramaṅgaḷanu pâlisuttiha kâladalli â-râyara nirûpadiṃ Brahma-Kshatriyarum appa Râyappa-Oḍeyara kumâra Sirigirinâtha-Oḍeyaru Âragada râjyavanu pâlisuttiha kâladalli Sâtaḷigeya-nâḍa Koḷavaḷige paṭhâvaḷi bandu kâdidalli â-Bommarasa-heggaḍeyara maga Puṭṭagaḍe daḷavanu muṛidu â-raṇadoḷage Kumâra-Râmanâthana pratâpavâgi ambu-gûḍâgi svargavanu sûṛekoṇḍadake Bommarasa-heggaḍeyaru Âudabayala bhûmiya oḷage Jôyisa Siṅgaṇṇagaḷige ayidu-salegeya bhûmiyanu dâna-dhârâ-pûrvvakavâgi koṭṭaru yî-vîragalla mâḍidôva Sûrôjana maga Vîrôja maṅgaḷa mahâ śrî

## 24

*At Bâḷagâru attached to Biḷave (same hobli), on a stone in Mukundâchârya's back-yard.*

(*The first part is gone*). sukha-saṅkathâ-vinôdadiṃ ............... da Bommaṇṇa ........................ diṃ pratipâlisuva kâladali Âragada ................ samasta-halarige ...... rappa-heggaḍeya .........â-nâḍa samasta-seṭṭi......gaḷu tammoḷu êkamatyavâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvvaka ........ Bekkaseya-grâmadoḷagaṇa Bâḷagârakoppada kuḷada bhûmiya.. dalu Bekkaseya (*details of boundaries*) chatus-sîmege saluva kuḷa-gadyâṇavanu ... pâlu-haṇake â-nâḍa ......kaṭṭige...grâma-gadyâṇa.........

sunka-sahavâgi . . . . . . . . hana-hâgake saluvadu gadde-beddalu-tôta-tudike-kâdârambha saha nidhi-nikshêpa-jala-pâshâna siddha--sâdhyav emba--ashta--bhôga--têjas-svâmya saha tamma strî-putra-jñâti-sâvanta-dhanika-dâyâdânu . . . . . . . . . . . . . saha samastarû â-Hadinentu-kampanada samasta-nâdavarige â-mûru-pattanada samasta-palarige dâ.. dhârâ-pûrvvakavâgi dhâreyan eradu kottev âgi â-Bâlagâra bhûmi.. dâna-dâyake sallavendu na.. dambattu anumatadinda kottevu (*here follow details*) Râyappagala Bommannagala Vîranna-Vodeyarige â-Bâlagâranû sa-hiranyô-daka-dâna-dhâ . . . . â-chandrârkka-sthâyiyâgi kotteü ı

â-Vîrannagalu ı svasti sakala-vidvaj-jana-manah-kumuda-vana-kaumudîsarum du . . . . rigalum śrî Vaishnava-siddhânta-pratishthâchâryyarum śrî-Râma-dêvara divya-śrî-pâda-padmârâdhakarum . . . tîrtha-śrîpâdangala divya-śrî-pâda-padmârâdhakarum appa śrîmatu Sulabhatîrtha-śrîpâdangalu ârâdhisuva . . . amrita-padige Âragada-vênteyada . . . . dolagana Bekkaseya-grâmada simey-olagana Bâlagâra . . Ayôdhyâpurav endu Râyappagala Bommannagala maga Vîrannagalû sa-hiranyôdaka-dâna-dhârâ-pûrvva . . dêvara amrita-padige â-chandrârkka-sthâyiy âgi samarppisidaru ||

vri || śrîmad-Râmânghri-yugmâmburuha . . . . . . . . . yâbdhi- ı
sômam Nîrêjanâbha-vrati-pati tad-apatyam lasan-Mâdhavâryyô- ı
ddâmam tat-sûnu Tatvânvaya-kula-tilakam ma. . . . . . . . . . . ı
dhûmam Trailôkya-sad-bhûshana-suta Sulabhâchâryyan âchârya-varyam ||

â-Sulabhatîrtha-śrîp . . . Ayôdhyâpuravanu 22 vrittiyanu mâdi (*here follow details of vrittidars*) yintu yippatta-eradu-vrittivantarige â-Sulabhatîrtha-śrîpâdangalu sa-hiranyôdaka-dâna-dhârâ-pûrvvakav âgi Ayôdhyâpuravanu dhâreyan eradu kottu â-chatus-sîmege saluva gadde-beddalu-tôta-tudike-kâd-ârambhadolagana nidhi-nikshêpa-jala-pâshâna-akshîni-âgâmi-siddha-sâdhyav emba ashta-bhôga-têj-as-svâmyangalanu pâli . . . .

tungam samasta-guna-śô- ı
bhângam durvâdi-kuvalayônmûlana-mâ- ı
tangam Hari-pâdâmbuja- ı
bhringam śrî-Sulabhatîrtha-munipan abha . . . ||

(*usual final verses*).

śrî-Madhva-śâstra-Sudhayâ pluta-hrit-sarôja-
S'rîkânta-pâda-yuga . . . . chitta-vrittim ı
śrî-Mâdhavâryya-vara-tîrtha-gurôs su-putram
Trailôkyabhûshana-yatîndra-gurum namâmi ||

(*signatures*) înt appudake mangala mahâ śrî śrî

## 25

*At Hâlusâle (same hobli), on a stone in front of the temple in land No.* 917.

namas tunga-&c. ||

svasti samasta-praśasti-sahitam śrîman-mahâ-mandalika para-nârî-sahôdara dâyiga-bêntekâra gadi-yanka-malla boppana-gandha-vârana Kali-dêva-Gôpâla-dêvara dibya-śrî-pâda-padmârâdhakarum appa Siriyam[a-v]eggadeyaru Sagadavalli . . . nelevîdinalu sukha-sankathâ-vinôdadim râjyam geyyuttam irddalli Saka-varśa 1172 neya Sâdhârana-samvatsarada Vayiśâkha-ba 5.. radandu ı Annam[a-v]egga-deya mêletti nadadu Heddûra-nâdinge dhâliya parid iridu kittu bennântu bahalli Aluvasâleyalu huttida . . . . lla stânika Bâliyabaliya Hoysa . . . . . . . . . . . . . . . . . . . . . . . makkalu Jakkiyananna ubheya-sattigeya Hoysayyanum kattâlu kamba . . Kanneyana Nâgana Siriyamanum. . . . . . . . . . . . . . . sava nôdalubahudey endu kamba . . Siriyamam tirigi harivâga tividu bânamayam mâdi ranadalu bidda Siriyamanam mâva Hoysayam tandu aliyana henana nedagalsi kondu ubhaya-sattigeya hadige-

yam koṇḍ eydi mârbbaladoḷu kudureyam tividechchi henamayam mâḍi aḷiya mâvanum sabaḷa.... kakaḍe kaṭhârad-erutaṭṭ ugidu mutta ...... raṇadoḷ oḍabiddirddudam gaṇḍara-gova maṇḍaḷika Siriyama-veggaḍe kaṇḍ ogedu daṇḍigeya mêlikkikoṇḍu hôgi hom .. niratirchche kaṇbaniyan ikkidan attalu dêva-lôkad achchara-gaṇikeyaru hûvina vimânaman êrikoṇḍu châmaravan ikuta nileyann uyidar â-Siriyama Hoysa .. yi Hoysayyana bîragallinge .. ḷichanabayalalu â-Hoysayana tamma Jakkeyana salage onda bedeya keyya biṭṭanu || (*usual final phrases*).

## 26

*At the same place, on a 2nd vîrakal.*

śrî svasti samasta-śrîman-maṇḍaḷika para-nârî-sahôdara dâyiga-bêṇṭekâra gaḍiyanka-malla boppani-gandha-vâraṇa Kali-dêva-Gôpâḷa-dêva-divya-śrî-pâda-padmârâdhakarum appa Siriyama-heggaḍe mumgaḷa ma śrî śrî || śrî-Mallinâtha-pâdârâdhakarum appa Haluvasaleya Kanneyana Nâgana lipi Sâdhâraṇa-saṃvatsaradalu Hagguna-tingaḷali Bra-vâradalu 5 ... Haluvasaleyali huṭṭida mûla-stambkarum Baliyabaḷige viḷâsake rûpu maṟe-hokkarige vajra-pañjararu satyadali Râma-bâṇa | rûpu-guṇadali sampûrṇṇaru | .. ṭṭada mane-evaru | Aṇṇa-veggaḍe-Siriyama-veggaḍegaḷige kâḷega oḍarchchi Herddura-nâḍinge dhâḷiyan iḍalu âḷu-kuduregaḷu keṭṭu gôḷiṭṭu bidaru keṭṭôḍi barppudan âru kaṇḍaru kaṭṭalu........ ḷi Kanneyana Nâgana Siriga kaṇḍu h...... ppu-vi.. ya.... kaḷadu koṇḍu javâdi-sirigandha kem .. panam mâḍikoṇḍu | goṇḍe hâkalade ga . ḷihôhude yendu raṇadoḷage edad-oḍdam ..... chchi tividam | balad-oḍdam baladal echch-iridam | mummokad-oḍdam kaḍikaṇḍa mâḍi hoydam yivake .. da Koḷaguḷadoḷge | .. raḷva henangaḷu morava baḷunkagaḷam kaḍikoṇḍu hari.. gaḷa taṇḍangaḷum aṭṭuttam tûḷuttam | ambu ka . kaḍe sa . ḷa .. bhatâṟ-aḍaṇada ....... yali tivida kaḍikaṇḍa mâḍi | kaṭakadali tividam heṇamayav âgi | â-raṇadoḷage ...... ṟa golla billaram âsana-vaṭṭegeya talegaḷa mêle vuṭṭa paḷi-paṭṭavâḷi kaṭṭida tongala pângu kaṭṭâḷu kamba gûḷigaḷa hidivara gaṇḍa Siriga bidda raṇadoḷage bidda Kanneyana Nâgana Sirigan embudam kêḷida gaṇḍara gôva Siriya-veggaḍe kudureyan êri Kônanamiṟinge bandu mâṇikava sunkavan ikki .... maney endu .. mbaniyan ottidam âgaḷ attalu dêva-lôkak achara-gaṇikeyar uyadar ...... neradam (*imprecatory phrases*).

## 27

*At Maragalale (same hobli), on a stone in front of the Durggî temple.*

(*The first part is gone*) sra-Brâhmaṇara .. ... ..... sônabôvaru ............ svasti śrî Saka-nṛipa-kâla-saṃvatsara-śatangaḷ eṇṭu-nûṟa-ayvatt-eraḍaneya Sarvvadhâri-saṃvatsaram pravarttise Ravichandrayya Nellajavaḷḷiyoḷ Masavadityarkkaḷam pratishṭhe geydam avara tammô Ammayyam dêgulamam mâḍisi bhaḷârargge ûram mûḍaṇa kiḷira-keyyoḷ piriya-pâneyoḷ aṟu-gaṇḍugam maṇṇuma ...... Kêsavayyange bi .. ṭṭa kiḷda ...

## 28

*At Attigâru (same hobli), on a stone in the Ratha-makki.*

śrî-Gaṇâdhipatayê namaḥ ||

namas tunga-&c. ||

svasti śrî jayâbhyudaya-S'aka varusha 1298 neya Naḷa saṃvatsarada Mâgha-su 1 A śrîman-mahâ-maṇḍaḷêśvaram ari-râya-vibhâḍa bhâsege-tappuva-râyara-gaṇḍa śrî-vîra-Bukka-Râyana kumâra śrî-vîra-Vudagiriya-Viruppaṇṇ-Oḍeyaru sukha-sankathâ-vinôdadim Aragada râjyavan âḷuvalli śrîmatu Madhuvanka-nâḍa Nâsuvandu-nâḍa sîme-voḷagâda samasta-nâḍu-prabhugaḷu Kauśika-gôtrada Bêcharsara makkaḷu Gôyindêvagaḷige koṭṭa dâna-śâsanada kramav ent endare namma nâḍoḷagaṇa Attigâru-grâmake saluva chatus-sîme voḷagaṇa gadde-beddalu-tôṭa-tuḍike-nidhi-nikshêpa-jaja-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya-muntâgi yênuḷḷadanû tamma daiva-

pitṛi-guru-dayvakke hitârthav âgi sûryyôparâga-puṇya-kâladalu Sadâśivârppaṇavanu mâḍi tamnolu sarvvaikamatyavâgi vodambaṭṭu dhârâ-pûrvvakav âgi koṭṭa dâna (*usual final verses and phrases*) maṅgaḷa mahâ śrî ||

## 30

*At Kabbagallu attached to Metlagôḍu (same hobli), on a stone in the field of Mallappa of the Virakta-maṭh.*

sotti śrîmatu S'aka-varusha 1290 neya Kilaka-saṃvatsarada Mârgaśira-śu 1 Maṅgaḷa śrîmatu Madhuvaṅka-nâḍa mûvatta-nâlka ......... mukhyavâda samastaru svasti samasta-praśasti-sahitaṃ ........ vâḷinumanan âḷe .. ge tavar-maney enisida Âragada paṭṭaṇada ............ gaḍiya Vinâyaka-dêvarige nitya-padige khajjâyada ârôgaṇege biṭṭa bhûmiya chatus-sîmege saluva nâma...... vanu Madhuvaṅka-nâḍu ............ kumâra-Virupaṇṇa-Voḍeyara râjamâ .. vandu ...... (*usual final phrases*) maṅgaḷa mahâ śrî

## 31

*At Bikkahaḷḷi attached to Khandika (same hobli), on a stone in land Survey No.* 91.

śrî-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ | śrî-Gurubhyô namaḥ || nirvvighnam astu ||

namas tuṅga-&c. ||

namô Brahmaṇya-dêvâya gô-Brâhmaṇa-hitâya cha |
jagadd-hitâya Kṛishṇâya Gôvindâya.......... ||

svasti śrî jayâbhyudaya-S'aka-varuśa 1322 neya Vikrama-saṃvatsarada Mâgha-ba 2 Sô śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Harihara-mahârâyaru sukha-saṅkathâ-vinôdadiṃ râjyavanu pratipâlisutt iddalli â-râyara nirûpadiṃ Jannarasa-Voḍeyaru Âragada-râjyavanu pâlisutt iddalli Âragada-vêṇṭina Muduvaṅka-nâḍa oḷagaṇa Mêlubhâgiya ......... Bikkavaḷḷiya Bomm[h]egaḍeû Âṅgîrasa-Bâraspatya-Bhâradvâja-gôtrada Dâmôdara-Nâyakara maga Kêsappagaḷige â-Bomm[h]egaḍe tat-kâlôchita .......... dhârâ-pûrvvakav âgi koṭṭa kraya-dâna-silê-tâmbra-śâsanada kramav ent endare (*here follow details of boundaries*) chatus-sîme...... oḷagâda-.. .. makki-hakkalu-kâḍârambha-ashṭa-bhôga-têjas-svâmya-oḷagâda ...... kâruka grâmada pañcha-kâruka-modalâda ... vûrjjitav âgi sarvva-mânyav âgi Dâmôdara-bhaṭṭara maga .... kayyalu tat-kâla-uchita-krayav âgi koṇḍu .... ........ nu salisikoṇḍu dhârâ-pûrvvakav âgi koṭṭ alliya dhârâ-pûrvvakav âgi koṭṭa śâsana-bhûmige ênuḷḷa têjas-svâmyavanu â-chandrârkka-sthâyiyâgi chandra-sûryyar uḷḷannaka ... Dâmôdara-bhaṭṭara maga Kṛishṇappagaḷige ... bahev endu strî-putra-jñâti-sâmanta-dâyâdânumatadinda pâlisibahev endu tamma sva-ruchiyind oḍambaṭṭu koṭṭu dhârâ-pûrvvaka-kraya-śilê-śâsana-patra yint appudakke sâkshigaḷu (*here follow names of witnesses*) nâḍa sênabôva Siṅgaṇṇana baraha (*further witnesses and usual final phrases and verses*) maṅgaḷa mahâ śrî

## 32

*At Kâḷammana-guḍi (same hobli), on a stone in the gâvaṭhâṇa.*

(*The first* 10 *lines are effaced and then follow a long list, with details, of lands, purchased and granted for the god S'rîgiri-Mallikârjjuna with a prayer for their protection*).

## 33

*At the same place, on a* 2*nd stone.*

(25 *lines gone and then follow long details of gift*) î-nâlku-ṭhâvina huṭṭâyyada ayivattu-honnanu parvatada S'rîgiri-Mallikârjjuna-dêvara hosa-chchhatrav âgi Umâ-Mahêśvara-Lakshmî-Nârâyaṇa-prîtyarthav âgi Sirigirinâtha-Oḍeyara dharmav âgi yî-chhatrada Brâhmaṇarugaḷu umbudakke malaguvadakke â-Saṅgama-Dêvigaḷu tâv idda gṛihavanu koṭṭarâgi â-gṛihada chatus-sîmeya vivara (*here follow details*

*of boundaries*) int î-chatus-sîmevoḷage uḷa keḷa-vittilu yaraḍu-bâvi aḍakeya-mara heruḷe nimbe halasu-muntâgi yallavanû â-Saṅgama-Dêvigaḷu yî-hattombhattu-mandi-Brâhmaṇarugaḷu umbadakke Brâhmaṇarugaḷu malaguvadakke tâv idda maneyanu dhâreyan eṛadu koṭṭaru hattu-mandi-Jaṅgamaru umbadakke nâḍavaru mâḍida dharmada chhatrada hattu-mandi-Jaṅgamara kûḍe yî-nâû mâḍida hattu-mandi-Jaṅgamaru aṭṭikkuva-Brâhmaṇaru yibbaru yeñjalu-teguva S'ûdriti sahavâgi yî-hadimûru-mandiû yî-Brâhmaṇara chhatrava âru pârupatyavamâḍi naḍasiyaru avara kaiyinda Âragada aidu-sid-deya chhatrada koḷagadalu (*here follow details and after* 47 *illegible lines follow a few broken sentences*) Trimûrtya-vachasâ śrî-Saṅgamêśaḥ (*rest illegible).*

maṅgaḷa mahâ śrî ।

## 34

*At Koḷavaḷḷi attached to Kokkôḍu (same hobli), a copper inscription in possession of Râmachandra-bhaṭṭa.*

namas tuṅga-&c. ॥

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1586 neya S'ôbhakṛit-saṃvatsarada Mâgha-śu 2 lû śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrar âda Bhadrappa-Nâyakaru Bhâradvâja-gôtrada Âśvalâyana-sûtrada Ruk-śâkheya Nigaḷe-Tammaṇana prapautra Kâḷiṅgaiyana pautra S'aṅkaranârâyaṇana putran âda Lakshumaṇage koṭṭa bhû-dâna-śâsanada kramav ent endare Tuṅgabhadrâ-tîrada Munivṛindada Bhîmêsvara-dêvara vâma-bhâgadalu kaṭṭisida S'aṅkaranârâ-yaṇapurada agrahâra S'aṅkara-Nârâyaṇa-dêvara dêvatâ-vechchake saha Sivârpitavâgi biṭṭadu Aruvatu-agrahârada oḷagaṇa Bhâratîpurada hôbali Araḷâpurada grâmadinda (*here follow details*) aruvattu-varuhanu vondu-haṇavina bhûmiyanu Sivârpitavâgi koṭṭevâgi î-bhûmige stâpiṭava mâḍida Vâmana-mudre-kallina-voḷagâda bhûmi-volaguḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têja-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu nimma santâna-pârampareyâgi â-chandrârka-stâyigaḷâgi agrahâra-dêvastânake sukhadiṃ naḍasi-bahadu endu koṭṭa dharma-sâsana idake dêva-sâkshigaḷu (*usual final verses*) śrî-Sadâśiva

## 37

*At Kavalêdurga, on a rock in front of the Kâs'îs'vara temple on the hill.*

S'ubhakṛitu-saṃvatsarada Kârttika-śu 1 Â svasti śrîman-mahâ-maṇḍaḷêśvara ari-râya-vibhâḍa bhâsege tappuva râyara gaṇḍa pûrva-paśchima-dakshiṇa-samudrâdhipati śrî-vîra-Bukkaṇṇa-Voḍe-yara kumâra Vandagiriya Virupaṇṇa-Voḍeyaru Âragada râjyava sthira-râjyaṃ geyivalli Nagariya-kôṭeya Mayilâra-dêvarige amruta-paḍi-bhôgakke biṭṭa dêva-dâna-bhûmiya (*here follow details of land & usual imprecatory phrases*) maṅgaḷa mahâ śrî

## 38

*At Kavalêdurga, a copper plate in possession of Khâji Said-Hasan-sâheb.*

śrî-Sadâśiva

namas tuṅga-&c. ॥

svasti śrî jayâbhyudaya-S'âlivâhana-śakha-varusha 1550 neya Prabhava-saṃvatsarada Vaiśâkha-śudha 15 lû (*with usual titles*) Keḷadi-Veṅkaṭapa-Nâyakaru Bhuvanagiridurgadallu kaṭista masîdige koṭa dharma-śâsanada kramav ent endare prâku Durmati-saṃvatsarada Phâlguṇa-ba 14 llu biṭṭa svâsti Maduvaṅka-nâḍa sîmeyoḷagaṇa Halasinahaḷi-grâmadallu gade bîjavari ka 47 sistu ga 23...sotte-

yannûn inâmi biṭṭev âgi â-gade-saluva sarva-sâ (*back*) myavannu prâku-mari[yâde]yali âgumâḍikoṇḍu masîdi-dharmake Mullâ Hâj .... mukâutra kâḷam-pratiyalû naḍasi-bahadake koṭa vara-śâsana

śrî-Veṅkaṭâdri ||

**39**

*Another copper plate in possession of the same.*

(*Lines* 1 *to* 12, *same as in No.* 38) Chaudavaḷi-grâmadalu gade bîjavari kha 12 ke gaḍi bhatta kha 36 ke ga 1 ke kha 8 lu ga 4½ nâlku-vari varahâna svâsti-bhûmiyanu biṭṭev âgi (*rest, same as in No.* 38).

**40**

*At Kavalêdurga, a copper inscription of the Mahanta-maṭh.*

(*I. a.*) namas tuṅga-&c· ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1567 neya Pârthiva-saṃvatsarada Chayitra-śu 10 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâd Hulikallallu Sindige Attinûra Saṅgappa-Seṭṭî maga Chenna-Malli-Seṭṭiyu kaṭṭisida Mahattina-maṭha-dharmake Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka Siva-guru-bhakti-parâyaṇarâda (*I. b.*) Keḷadi-Veṅkaṭappa-Nâyakara pautraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Sindike Chenna-Malli-Seṭṭi-kaiya aramanege ga 750 yêḷanûra-ayivatu-varahana krayava tegadukoṇḍu biṭa svâsti Mosarûra-śîmevalagaṇa Koṭṭase-grâma (*here follow details of rates &c.*) ga 76 e (*II a.*) ppatta-âru-varahanu yêḷu-haṇav-aḍada bhûmiyanu S'ivârpitav âgi biṭev âgi â-grâmake saluva sarva-sâmyavanu pûrva-mariyâdeyali âgumâḍikoṇḍu Mahattu-paramparey âgi â-chandrârka-stâyigaḷ âgi śadu-daruśanakû niḍi-mâḍikoṇḍu maṭa-dharmava naḍasikoṇḍu sukhadiṃ anubhavisi bahiri yendu koṭṭa dharma-śâsana

âditya-chandrâv-&c. ||

śrî-Veṅkaṭâdri

**41**

*A 2nd copper inscription of the same maṭh.*

(*I. a.*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1565 neya Chitrabhânu-saṃvatsarada S'râvaṇa-śudha 3 lû śrîmatu sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinavoḷagâda Suṇṇada Âlûra Purâṇa-Seṭṭiya S'ântapanu kaṭṭisida Mahatina-maṭhada dharmake | (*titles and names as above*) S'ivârpitav âgi koṭṭa (*I. b.*) kraya-dâna-tâmbra-śâsanada kramav ent endare Purâṇa-Seṭṭî S'ântapana kaiya aramanege ga 931½ vambainûra-mûvatta-ondu-vare-varahana tekoṇḍu Sivârpitavâgi biṭṭa svâsthê vivara Gâjanûra-sîmevoḷagaṇa Puradahâḷa-grâma 1 ke rêkhe ga 60 Hulikaṭṭe-grâma 1 ke rêkhe ga 40 ubhayaṃ grâma 2 ke ga 100 nûru-varahana bhûmiyanu S'ivârppitav âgi biṭṭev âgi â-grâmagaḷige hâkida gaḍi-gallininda voḷagâda bhûmige saluva ashṭa-bhôga-têjas-svâmyavanû prâku-maryyâdeyali âgumâḍikoṇḍu maṭha-dharmavanû sâṅgavâgi (*II. a.*) naḍasikoṇḍu nimma Mahattu-paramparey âgi śaḍ-daruśanakû niḍi-mâḍikoṇḍu anubhavisi bâhiriy endu koṭṭa kraya-dâna-tâmra-śâsana

âditya-chandrâv-&c. ||

śrî-Veṅkaṭâdri.

**42**

*A 3rd copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1565 neya Chitrabhânu-saṃvatsarada Chayitra-śu 10 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithuvî-mahattinoḷagâda Bhuvanagiri-

durggada Aragada-pêṭhê samîpadalu Durgada Timmaṇṇanû kaṭisida Mahattina-maṭha-dharmake (*titles and names as above*) S'ivârpitavâgi biṭa yettina mânyada tâmra-śâsanada kramav ent endare nâvu âḷuva râjya Ghaṭṭada mêlaṇa Aṇeyaghaṭa-keḷagaṇa ṭâṇeyagaḷali hêrikomba yettina naḍe 10 (*back*) hattu-naḍeyalli jhalli-paṭe-aḍake-meṇasu-kobari-kavâḍa hortâgi hêrikomba jinisu vidaḷa-bûsa-akki-bhatta-râgi-uppu-bella-eṇṇe-tuppa-muntâda jinisugaḷanû kâla-kâlam-pratiyallû hêri tandukoṇḍu horage mârikoḷḷade śaḍu-darusanakû niḍi-mâḍikoṇḍu maṭha-dharmava naḍasikoṇḍu bâhadu yendu koṭṭa tâmra-śâsana (*usual final verse*)

śrî-Veṅkaṭâdri.

## 43

*A 4th copper plate of the same maṭh.*

namas tuṅga &c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1563 neya Vikrama-saṃvatsarada Mâgha-śu 1 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithuvî-mahâ-mahattinoḷag âda Chakôḍa Mahattina-maṭa-darmake (*titles and names as above*) S'ivârppitav âgi biṭṭa tâmbra-śâsanada kramav ent endare Chakôḍallû Kappagaḷale Basavaṇṇanû kaṭṭista Mahattina-maṭha-dharmakû Kâśiyalli Sôma-vâradallû mâḍuva parvake sahâ Keḷadi-sîmeyavaḷagaṇa Chakôḍa-grâmavanu biṭevâgi â-grâmake saluva prâku-rêkhê (*rates specified*) aravattu-vau(*back*) du-varahana bhûmiyanu Sivârpitav âgi biṭṭev âgi â-bhûmige saluva sarva-svâmyavanu pûrva-mariyâdeyali âgumâḍikoṇḍu â-chandrârka-sthâyigaḷâgi sukhadiṃ anubhavisikoṇḍu Kâśiyalu mâḍuva parvada darmake kâla-kâlaṃ-pratilu yippata-nâlku-varahana naḍasi mêlâda haṇava maṭhada dharmava naḍasikoṇḍu bâhadû endu koṭa tâmra-śâsana || (*usual final verses*) stâna-mânya pûrva-mariyâde

śrî-Veṅkaṭâdri

## 44

*A 5th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1564 neya Viśu-saṃvatsarada S'râvaṇa-śu 15 lu śrîmat-sajjana-śuddha-S'ivâchâra-sampanna dyâvâ-pruthuvî-mahâ-mahat tinoḷagâda Muḍubada-l uḷḷârô Veṅkaṭayyanû kaṭisida Mahattina-maṭha-dharmake (*titles and names as above*) S'ivârpitav âgi biṭa dharma-śâsanada kramav ent endare prâku Haratâḷe-sîmê Dugandanakopada-grâmavanu biṭu śâsana barakoṭidali avântrav âgi hôda sammanda â-Dugondanakopada-grâma vondake (*rates specified*) nûrra-yeṇṭu-varahanû-mûru-haṇa-hâgada bhûmiyanû Sivârpitav âgi maṭha-dharmmake biṭev âgi â-bhûmige saluva yênuṇṭâda sarva-svâmyavanû pûrva-mariyâdeyali âgumâḍikoṇḍu nimma Mahattu-pâramparîy âgi śaḍu-darusanakû niḍi-mâḍikoṇḍu maṭha-dharmava naḍasikoṇḍu bâhadu yendu koṭa dharma-śâsana yidake dêva-sâkshigaḷu (*usual final verses*)

śrî-Veṅkaṭâdri

## 45

*A 6th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśha 1564 neya Vishu-saṃvatsarada Ashâḍa-śu 1 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Maḷeya Kudihêra-maṭhada Sivaliṅga-dêvara śishyaru Sivaliṅga-dêvarige (*titles and names as above*) koṭṭa kraya-dâna-tâmra-śâsanada kramav ent endare Hebbayala-sîme-voḷagaṇa Jaḍinakoppada-grâmavanu nimma maṭha-dharmake kraya-dânavâgi koṭṭevâgi â-grâmake saluva (*here follow details*) innûru-varahana tegadu-koṇḍu yî-grâmavanu Sivârpitavâgi koṭṭevâgi â-grâmake saluva sarva-svâmyavanu prâku-mariyâdeyalli âgumâḍikoṇḍu nimma śishya-pâramparеyâgi â-chandrârka-sthâyigaḷ âgi sarvamânyav âgi shaḍ-

darśanakû niḍi-mâḍikoṇḍu chatus-sîme-liṅgamudre-kallinoḷagida bhûmiyanu anubhavisikoṇḍu maṭha-dharmava naḍasikoṇḍu bâhad endu koṭṭa kraya-dâna-tâmra-śâsana *(usual final verses)* śrî-Veṅkaṭâdri

## 46

*A 7th copper inscription of the same maṭh.*

(*I. a.*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1617 neya Bhâva-saṃvatsarada Âśâḍa-śu 15 lu śrîmad-anêka-Brahmâṇḍa-bhâṇḍa-garbha-garbhîkṛita-Vidhi-Madhusûdana-Tridaśâdhîśvarâdy-anêka-dêvatâ-makuṭa--maṇi-gaṇa-kiraṇa-dîpti-dîpta-pâda-payôja-para-S'iva-lîlâ-sukṛita-kaḷêvaram appa śrî-Nandinâtha-śrî-Bhuṅginâtha-śrî-Vîrabhadra-dêvara-mukhyarâda sajjana-śudha-S'ivâchâra-sampannarâda dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Bhuvanagiridurgadallû Durggada Timmaṇṇa kaṭṭisida Mahattina-maṭhada dharmake *(usual titles)* Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômasêkhara-Nâyakara dharma-patniyar âda Chennammâjiyavarû barasi-koṭṭa mûla-visada dharma-śâsanada kramav ent endare Hire-Veṅkaṭappa-Nâyaka-ayyanavara nirûpaviḍidu ubhaya-mârgada mûḍalu baḍagalu sthaḷa-vaḷa-nâḍu-muntâda aḍapaṭṭaṇa hâki hêruva mahâ-nâḍu-seṭṭi-samastaru tamage â-sadharmav âgabêk endu nâvu âḷuva râjyada mêlu Ghaṭṭada voḷagaṇa Durgada ṭhâṇyadalli aḍike-meṇasige sthaḷa nija 1 ke ‘ $\frac{1}{8}$ bêḷe mêlâda sakala-naḍegaḷigu naḍe 1 kke ‘.. $\frac{1}{2}$ arc vîsa î-rîti-koḍavîsavannu biṭṭu î-pramâṇu paṭṭi barakoṭṭu iddalli â-rîti yettikoṇḍu maṭhada dharmava naḍasikoṇḍu baruttiddalli îga â-paṭṭeyu sithi (*I. b.*) ḷavâda sammandha â-paṭṭê-pramâṇu koḍavisavannu î-Mahattina-maṭhada dharmmake Sivârpitavâgi biṭṭevâgi î-pramâṇige prâku paṭṭe barakoṭṭa mahâ-nâḍavara hesara vivara *(here come names)* ubhaya-mârgada mûḍalu baḍagalu sthala-vaḷa-nâḍu-muntâda aḍapaṭaṇe hâki hêruva seṭṭi-samastaru barakoṭṭa paṭṭê-pramâṇu koḍavîsavannu yî-maṭha-dharmake S'ivârpitavâgi biṭṭev âgi (*II. a.*) yî-pramâṇu mula-vîsavanu Durggada ṭhâṇyadalli pûrva-pramâṇu yettikoṇḍu Mahattu-pâramparyav âgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ maṭhada dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa mûla-vîsada dharma-śâsana *(usual final verses)*

śrî-Sadâsiva

## 47

*An 8th copper inscription of the same maṭh.*

(*I. a.*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1631 neya Sarvadhâri-saṃvatsarada Mâgha-śudha 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Bidarûrinda Âragakke hôha mârggadalli Kôḍûralu bokasta Sidda-Basavaiyana heṇḍatti Vîrammanû tanna maga Bhadrayyana hesaralu kaṭṭista Mahattina-maṭhada dharmake *(usual titles)* Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Siddappa-Nâyakara prapautraru S'ivappa-Nâyakara pautraru Sômaśêkhara-Nâyakara dharma-patniyar âda Chennammâjiyavara putraru Basavappa-Nâyakaru barasi-koṭṭa bhû-dâna-dharma-śâsanada kramav ent endare yî-maṭhada dharmake biṭṭa svâsthege śâsana barasi-koḍabêk endu Mariyappanavaru hêḷiddarinda yîga barisi-koṭṭadu biṭṭa svâsthe Dânavisada-sîme Maḍabûra-pâla Kusubûra-grâma *(here follow further details)* yinnûru-aravattu-varahanu ayidu-haṇa-muppâgû-bêḷeya svâstiyanu yî-Mahattina-maṭhada dharmake S'ivârppitav âgi koṭṭevâgi yî-bhûmige neṭṭa liṅga-mudre-kali-noḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyali sasyârâma-muntâgi yênu adhika-phalavâhante sahâ âgumâḍikoṇḍu shaḍu-daruśanakû niḍi-mâḍikoṇḍu Mahattu-pâramparyyav âgi â-chandrârka-sthâyigaḷâgi sukhadiṃ maṭhada dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana *(usual final verses)*

yatra Yôgîśvaraḥ kuryât S'iva-liṅgârchanaṃ sakṛit |
vasanti tatra tîrthâni sarvâṇi satataṃ Guha ||
Harasya prîṇanârthaṃ tu S'iva-bhaktâya dîyatê |
dânaṃ tad vimalaṃ prôktaṃ kêvalaṃ môksha-sâdhanaṃ ||

śrî-Sadâśiva

## 48

*A 9th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1588 neya Viśvâvasu-saṃvatsarada Âśâḍa-śu 15 lû śrîmat-sajjana-śudha-Sivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinavoḷagâda Kaliseyinda Ambaligoḷake hôba mârgadalû Chika-Aramane-Sântayyanu kaṭṭisida Mahattina-maṭha-dharmake śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa visudha-Vaidikâdvaita-siddhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrar âda Sômaśêkhara-Nâyakarû koṭṭa dharma-śâsanada kramav ent endare Kaluse-sîmeya S'ûdravâḍada vaḷagaṇa Sirugupe-grâmadindalu (*rates &c. specified*) munûra-âru-varahanu haṇav-aḍada grâmavanu S'ivârpitavâgi biṭevâgi yî-grâmake neṭṭa liṅgamudre-kallinavaḷagâda bhûmige saluva nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdelû âgumâḍikoṇḍu shaḍ-daruśanakû niḍi-mâḍikoṇḍu Mahattu-paramparey âgi â-chandrârka-stâyigaḷâgi sukhadiṃ anubhavisi bahiri yandu koṭṭa dharma-śâsana (*usual final verses*). śrî-Sadâśiva

## 49

*A 10th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1564 neya Vṛiśa-saṃvatsarada Phâlguṇa-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-saṃpanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Bhuvanagiridurgada Bhadrâpuradalu Durgada Timmaṇṇanu kaṭṭista Mahattina-maṭha-dharmake Yeḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-siddhanta pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara pautrarâda Bhadrappa-Nâyakara putrarâda Vîrabhadra-Nâyakaru biṭṭa yettina mânyada tâmbra-śâsanada kramav ent endare nâû âḷuva râjya Ghaṭṭada mêlaṇa ṭâṇeya Ghaṭṭa[da] keḷagaṇa ṭâṇegaḷalli saha maṭha-dharmake hêrrikomba yettu naḍe 5 ayidaralli jhallipaṭe-aḍake-meṇasu-khobari-kavâ (*back*) ḍa horatâgi hêrrikomba jinisu vidaḷa-bûsa-aki-bhatta-râgi-upu-bella-yeṇṇe-tupa-muntâda jinisugaḷanu kâlaṃ-pratiyalu hêrrikoṇḍu śaḍu-daruśanakû niḍi-mâḍikoṇḍu maṭha-dharmava naḍasikoṇḍu bâhadu yendu biṭa dharma-tâmbra-śâsana dêva-sâkshigaḷu (*usual final verse*). śrî-Veṅkaṭâdri

## 50

*An 11th copper inscription of the same maṭh.*

(*I. a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1592 neya Saumya-saṃvatsarada Âśvija-ba 5 lû śrîmat-sajjana-śudha-S'ivâchâra-saṃpanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Dânivâsada sîmeya Yeḍehaḷḷilu aparâdara havâle Chennaṇṇana maga Veṅkaṭayyanu kaṭṭisida Mahattina-maṭha-dharmake śrîmad-Eḍeva-Marâri Koṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka Siva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrarâda Sômaśêkhara-Nâyakaru barasikoṭṭa dharmma-sâsanada kramav ent endare | Dânivâsada hôbaḷi Dânivâsada-pâla vaḷagaṇa Yeḍehaḷḷi-grâma Handiguṇi-grâma sahâ Sivârpitavâgi beṭṭevâgi â-grâmagaḷa prâku rêkhe(*here follow details*

*of rates*) nûra-mûvata-vondu-varahana bhûmiyanu S'ivârpitavâgi biṭṭevâgi yi-grâmagaḷige sthâpitava mâḍida liṅgamudre-kallinavaḷagâda chatur-gaḍi-vaḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanû pûrva-mariyâde[ya]lli âgumâḍikoṇḍu dêvatâ-vechavanu naḍasi Hebe-Saṅkara-dêvara uttârada haṇavanu koṭṭu â-chandrârka-sthâyigaḷ âgi shaḍ-daruśanakü niḍi-mâḍikoṇḍu Mahattu-parampareyâgi dharmavanû naḍasikoṇḍu bâhadu yendu koṭṭa dharma-śâsana । dêva-sâkshigaḷu (*usual final verses*). śrî-Sadâśiva

## 51

*A 12th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1553 neya Pramôda-saṃvatsarada Mârgaśira-śudha 5 lu śrimad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Râma-Râja-Nâyakara komâra Vîrappa-Nâyakaru Timmaṇṇana maga Sidaṇṇage koṭṭa kraya-dâna-tâmbra-śâsanada kramav ent endare ninna kaiyya aramanege ga 250 yinnûr-ayivattu-varahana krayava tegadukoṇḍu nînu Bhadrâpuradali kaṭista Mahattina-maṭha-Virakta-maṭhada dharmake saha biṭṭa svâste (*here follow details of rates*) mûvattu-varahanu eṇṭu-haṇa-hâgada bhûmiyanu maṭha-dharmake biṭevâgi yi-bhûmige saluva sarva-svâmyavanu prâku-mariyâdeyali âgumâḍikoṇḍu nashṭake kaḷada bhûmiyanu rûpa-mâḍi sasi-bâḷe-teṅga hâki maṭha-dharmake naḍasi bahiri yi-bhûmige saluva chatus-sîme gaḍi-vivara (*details of boundaries*) yint î-chatus-sîme-bhûmiyoḷage Yelegaḷalê Gaürêśvara-dêvara dêva-sva tôṭa maṇḍalamâgi Vinâyaka-dêvara dêva-sva tôṭa sahâ horatâgi yi-maṭhagaḷa dharmake biṭa yeṇṭu-varahanu yêḷu-haṇav-aḍavu-bêḷe-kuḷada bhûmiyanu naḍasi bahadu yendu koṭa kraya-dâna-tâmbra-śâsana yidake sâkshigaḷu (*usual final verse*).

śrî-Vîrabhadra

## 52

*A 13th copper plate of the same maṭh.*

śubham astu svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varuśa 1563 neya Vikrama-saṃvatsarada Mâgha-ba 7 Sthiravâradalu śrîmatu Basurûra Mûḍakariya Âdinâtha-dêvaru nûrayivatta-mûru-mandi-muntâda halaru seṭigâra samastaru Maḷalagade Malappanavara maga Kapugaḷalê Basavappage koṭa mûla-sâdanada paṭê kramav ent endare namma mûlada sthaḷadalli vâdyadavarige umbaḷiyâgi koṭida sthaḷadavoḷage nimage viṅgaḍisikoṭa gade (*after details of the sale of lands*) yî-mûru-ṭhâvina sthaḷavannu nimage mûla-parichhêdav âgi krayake koṭevâgi â-staḷada chatus-sîmeya vivara (*here follow details of boundaries*) yint î-nâlku-chatus-simeyinda voḷaguḷa staḷa â-staḷadalu anuba.. ...... nidhi-nikshêpa-jaḷa-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyugaḷ emba ashṭa-bhôga-svâmyaṅgaḷu saha nimage yî-sthaḷavannu liṅgamudre-kallugaḷa sthâpitava mâḍisi Mahantina-maṭava kaṭisuvallige koṭu nimma kaiya artha-parichhêdavâgi tegadukoṇḍu mûla-parichhêdavâgi koṭeü yandu mûla-śâsanada paṭe yi-staḷadali nîvu maṭavannu kaṭisi mâḍida da (*back*) rmada vichâraku yî-maṭada rakshaṇaku nâve karttugaḷu yamba mariyâdeyalli santâna-parampariy âgi rakshaṇyava mâḍikoṇḍu bâheü yidake tappidare Mahadêvaru-Âdinâtha-dêvarige tapidavar endu barasikoṭṭa kraya-mûla-sâdanada paṭe yidake sâkshigaḷu paḍu-kêri halaru seṭigâra samastaru

## 53

*A 14th copper inscription of the same maṭh.*

(*I. a.*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-saka-varsha 1587 neya Krôdhi-saṃvatsarada S'râvaṇa-śudha 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pruthvî-mahâ-mahatinavaḷagâda Bidirûra haḷê-Mahatina-maṭhada dharmake śrîmad-Eḍeva-Murâri Kôṭe-koḷâhaḷa viśudha-Vaidikâd-

vaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrarâda Sômaśêkhara-Nâyakarû koṭṭa dharma-śâsanada kramav ent endare Hombuchada sîmê Suṇṇadabastiya Siddâpuradallu Siddammâjiyavarû kaṭista Mahattina-maṭhake prâku Mosarûru-sîme Gandravaḷḷi-grâmaû uttâravâgidalli । â-maṭhaû prâku avântradalû nakhalâgi svâstiyû aramaneya sistige kûḍibaruttidalli yittalâgi maṭhava kaṭi dharmava naḍasuva bagge uttârava koṭida bagêlu alli maṭhava ka(*I. b.*)ṭalilla । Bidirûra haḷê-maṭhadalli dharma naḍadu barutade yî-maṭhake svâste sâladu yî-maṭhada dharmake utârava koḍabêk endu Charantî-hirêrugaḷu hêḷikoṇḍalli yî-maṭhadalliye dharma naḍava bagge S'ivârpitavâgi biṭevâgi (*here follow details of gift*) yembhata-yêḷu-varahana bhûmiyanu S'ivârpitavâgi biṭevâgi â-grâmake neṭa liṅgamudre-kallinavaḷagâda chatur-gaḍi-vaḷaguḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalu âgumâḍikoṇḍu yî-grâmadavaḷage sasi-bâḷe-teṅgu-muntâgi hostâgi (*II.a*) âgâmiya mâḍikoṇḍu Mahattu-paramparey âgi â-chandrârka-stâyigaḷ âgi shaḍ-daruśanakû niḍi-mâḍikoṇḍu sukhadiṃ anubhavisi bahiri yandu koṭa dharma-śâsana (*usual final verses*). śrî-Sadâśiva

## 54

*A 15th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1565 neya Chitrabhânu-saṃvatsarada Kârtika-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-saṃpanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Saṅgamêśvarada kereya baḷiyali Sidaliṅgaṇṇanu kaṭisida Mahattina-maṭhada dharmake Eḍeva-Murâri Kôṭe-kôlâhala viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara paûtraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakarû koṭa dharma-śâsanada kramav ent endare Sidaliṅgaṇṇana maga S'ântayyana kayya ga 300 munnûru-varahana aramanege tegadukkoṇḍu biṭa svâsthe Mosarûra sîmeya vaḷagaṇa Kallûra-grâmadinda (*rates specified*) nâlvattu-yeraḍu-varahana bhûmiyanu S'ivârpitavâgi biṭevâgi yî-svâsthege sthâpita-mâḍida liṅgamudre-kallinavaḷagâda bhûmige saluva sarva-svâmyavanu pûrva-mariyâdeyali âgumâḍikoṇḍu Mahatu-paramparey âgi (*back*) â-chandrârka-sthâyigaḷâgi śaḍu-daruśanakû niḍi-mâḍikoṇḍu sukhadiṃ anubhavisi bahiri yandu koṭa dharma-śâsana (*usual final verse*). śrî-Veṅkaṭâdr

## 55

*A 16th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1588 neya Viśvâvasu-saṃvatsarada Jyêshṭha-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-saṃpanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Mosarûra Maḷebage S'ânta-dêvarige śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautrar âda Siddappa-Nâyakara pautrarâda S'ivappa-Nâyakara putrar âda Sômaśêkhara-Nâyakarû koṭṭa dharma-śâsanada kramav ent endare Uḍucha-Bôvana maga Hosûra-Bôvage prâku Keḷadi-sîmeyalli umbaḷiy âgi svâstheya koṭṭiddalli । âtanu Sadâśivasâgaradali Vaśîkrita-maṭhava kaṭṭisikoṭṭu· â-svâstheyanu maṭha-dharmake biṭṭalli । dharma naḍadu barutade adanu S'ivârpitavâgi pâlisikoṇḍu । śâsanava barasikoḍabêk endu Hosûra-Bôvana maga । Mari-Hosûra-Bôvanu hêḷikoṇḍa sammandha S'ivârpitavâgi biṭṭa svâsthe Keḷadiya sîmeya Sûdravâḍa Aṇile-koppada grâmadali (*rates specified*) â-nâlkuvari-varaha (*back*) bhûmige saluva chatur-gaḍiya vaḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu yî-bhûmiyoḷage hostâgi mâḍuvanthâ hakkalu-gadde-tôṭa-

halasu-mâû-bâḷe-teṅgu-muntâgi âgumâḍikoṇḍu â-utpatyada haṇa saha sarvamânyav âgi nimma śishya-pârampariyâgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ anubhavisi bahiri yendu koṭṭa dharma-śâsana yidakke dêva-sâkshi (*usual final verses*). śrî-Sadâśiva

## 56

*A 17th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1538 neya Naḷa-saṃvatsarada nija-Âśvîja-ba 7 lu śrîmat-sajjana-śudha-S'ivâchâra-saṃpanna guru-liṅga-jaṅgama-prêmigaḷâda dyâvâ-pṛithvî-mahâ-mahattinoḷagâda S'rîraṅgapaṭṭaṇada Hoḷina-Hiriya-Hampayyanavaru Sadâśivasâgaradalu kaṭṭisida Mahattina-maṭha-dharmake Eḍava-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Venkaṭappa-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Uḍuguṇiya-sîme-vaḷagaṇa Kaḍenandihaḷḷiya grâmavanu S'ivârpitav âgi koṭṭev âgi (*rates specified*) nânûṟa-yippatta-yêḷu-varahavu yeṇṭu-haṇa-muppâgada grâmake saluva sarva-svâmyavanu prâku mariyâdeyalli âgumâḍikoṇḍu Mahattu-paramparey âgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ anubhavisi bahiri endu koṭṭa dharma-śâsana (*usual final verse*) nimma maṭha-dharmake Kaḍenandihaḷḷi-grâmadinda Sadâśivasâgarada Mahattina-maṭhake mânyada ettu 20 yippattu ettinalu kâlaṃ-pratilu suṅkav illade bhatta-râgînu hêṟikoṇḍu bahiri yendu koṭṭa dharma-śâsana śrî-Veṅkaṭâdri

## 57

*An 18th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1613 neya Pramôda-saṃvatsarada Kârttika-śu 15 lu śrîmadd-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Sidappa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavaru Manôharada Jaṭâśaṅkara-dêvara śishyaru Manôharada Mahattu Mallikârjuna-dêvara siśyaru Kempina Manôhara-dêvarige barasikoṭṭa kraya-dâna-dharma-śâsanada kramav ent endare Hombuchada sîmeyalli suṅkada Sida-Basavai[ya]ge prâku Pramâdi-saṃvatsaradalli kraya ga 300 munnûru-varahana tegadukoṇḍu nâlvattu-varahanu mûru-haṇa-hâgada svâsteya uttârava koṭidalli âtana maga Nañjaṇanû tanna anupatyakuritu Keñchavana kayya munnûru-varahana sâlava tegadukoṇḍu aḍapa hâki śâsanavanû koṭidalli haṇa-baḍi sahâ hêraḷav âdarinda biḍisikomballige avakâśav illade svâstêne matte-yârigâdarû krayake hondisikoṭṭu haṇa-baḍiya tegadukô yandu âke-kûḍe hêḷalâgi âkeyû nimma kaiya tanna haṇa-baḍi-bage saha nirṇayava mâḍi ga 400 nânûru-varahanu tegadukoṇḍu â-svâstiyanu nimage krayake koṭṭu-yidê (*back*) ne yî-bage nânûru-varahannû aramanege koṭṭenu prâku âtage barasikoṭṭa śâsanavanû tegadukoṇḍu badalu nimma hesarali śâsanava barasikoḍabêk endu hêḷikoḷalâgi â-śâsanavanu vappisikoṇḍu ava tegada sâlada bagye nîvu koṭṭa nânûra-varahanû aramanege tegadukoṇḍu â-svâstheyanu kraya-dânavâgi nimage S'ivârpitavâgi koṭṭev âgi â-bhûmiya rêkhê vivara (*rates specified*) nâlvattu-varahanû mûru-haṇa-hâgada svâsteyanu S'ivârpitavâgi koṭevâgi yî-bhumige neṭṭa liṅgamudre-kalinoḷaguḷa nidhi-nikshêpa-jala-pâshâṇa--akshîṇi-âgâmi-sidha-sâdyaṅgaḷ embâ ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante sahi âgumâḍikoṇḍu nimma sisu-pâramparyav âgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ anubhavis bâhad endu koṭa kraya-dâna-dharma-śâsana (*usual final verses*).

yatra yôgîśvaraḥ kuryât S'iva-liṅgârchanaṃ sakṛit |
vasanti tatra tîrthâni sarvâṇi satataṃ Guha ||
Harasya prîṇanârthaṃ tu S'iva-bhaktâya dîyatê |
dânaṃ tad vimalaṃ prôktaṃ kêvalaṃ môksha-sâdhanaṃ ||

## 58

*A 19th copper plate of the same maṭh.*

namas tunga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1553 neya Pramôda-saṃvatsarada Bhâdrapada-śu 15 lu śrîmat-sajjana-śudha-Sivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Sivagangê mêlaṇa gaviya bageya Sidda-Vîraṇṇa-voḍêra śiśyaru Bhattadapêṭheya Basavalinga-dêvarige Yaḍava-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Venkaṭappa-Nâyakara pautrarâda Bhadrappa-Nâyakara putrarâda Vîrabhadra-Nâyakaru koṭṭa bhû-dâna-dharmada tâmra-śâsanada kramav ent endare Mantasâle-sîmevaḷagaṇa Brâhmaṇavâḍada Hoṭlasaruhina-grâma 1 ke (*rates specified*) ayivattu-(*back*) vandu-varahanu-eṇṭu-haṇav-aḍḍada grâma-gaḷige saluva sarva-svâmyavanu prâku-mariyâdêli âgumâḍikoṇḍu nimma śiśya-paramparey âgi â-chandrârka-sthâyigaḷâgi maṭha-dharmake naḍasikoṇḍu sukhadiṃ anubhavisi bahiriy endu koṭṭa dharma-śâsana (*usual final verses*). śrî-Venkaṭâdri

## 59

*A 20th copper inscription of the same maṭh.*

(*I a*) namas tunga-&c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varuśa 1635 neya Nandana-saṃvatsarada Chayitra-śu 15 lu śrîmat-sajjana-śudha-Sivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinavoḷagâda Âragadalu Kadaḷi Vîra-Seṭṭiyu kaṭṭista Mahattina-maṭhake Yeḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Siddappa-Nâyakara prapautraru S'ivappa-Nâyakara pautraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavara putraru Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare yî-maṭhada dharmake biṭṭa svâsthege śâsana barasikoḍabêk endu Mariyappanavaru hêḷidarinda barasikoṭṭadu Maduvanka-nâḍa-sîme paṭṭaṇada suttaṇa paṭṭaḍiyinda Âragada kerê keḷagaṇa (*rates specified*) tombhata-ayidu-varahanu ombhattu-haṇavina svâsteyanu yî-Mahattina-maṭha-dharmake S'ivârpitavâgi koṭṭevâgi yî-bhûmige neṭṭa lingamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyangaḷ emba ashṭa-bhôga-têjas-svâmyangaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu Mahattu-pâramparyavâgi â-chandrârka-sthâyiga (*II b*) ḷâgi maṭha-dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

## 60

*A 21st copper plate of the same maṭh.*

namas tunga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-saka-varuśa 1630 neya Sarvajitu-saṃvatsarada Mâgha-śudha 15 lu śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Siddappa-Nâyakara prapautraru Sivappa-Nâyakara pautraru Sômasêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavara putraru Basavappa-Nâyakaru bokkasada Sida-Basavaiyanu Hampeya jâtreyalli naḍasuva dharmada bage barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare yî-dharmada bagye Mahattinavara vaśakke haṇava koṭṭiddenu svâste yilla pâlisikkoḷḷabêk endu Sidda-Basavaiyanu hêḷikoḷalâgi Mahattinavarinda aramanege banda patra-sâlada bageyali ga 120 nûra-yippattu-varahannu uttâra-mâḍikoṇḍu biṭṭa svâstige śâsanava barasikoḍalila śâsanava barasikoḍabêk endu Mariyappanavaru hêḷiddarinda barasikoṭṭadu Yeḍatoreya-sîmeyali ittalâgi sâgâda Kambadahâḷa-grâmadinda (*rates specified*) hanneraḍu-varahana svâsthenu Hampeya jâtreyallu Mahattinavarige naḍasuva dharmada bage S'ivârpitavâgi koṭṭev âgi yî-bhûmige naṭṭa lingamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-

pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu Mahattu-pâramparyavâgi â-chandrârka-sthâyigaḷâgi sukhadiṃ dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

## 61

*A 22nd copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1611 neya Vibhava-saṃvatsarada Vaiśâkha-śu 3 lu śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâ la Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyar âda Chennammâjiyavarû Âragada bâvi Kayidâsana gadeyalu Vaśikrutamaṭhava kaṭṭisi.......... Kupasta Kantheharîśvara Sidda-Mallikârjjuna-dêvara śishyaru Guruliṅga-dêvarige koṭṭa kraya-dâna-dharma-śâsanada kramav ent endare nimma kaiya aramanege kraya ga 81½ yembhattondu-varevarahana tegadukoṇḍu Âragada dêvasthânada sîme Nâraṇa-bhaṭṭana paṭṭaḍivaḷagaṇa bâvi Kaiyidâsana gaddeyinda (*rates specified.*) yeṇṭu-varahanu chaulada bhûmiyanu Dâsana gaddeyalli maṭhav a kaṭṭikoṇḍu alli dharmava naḍasikoṇḍihya bage S'ivârpitavâgi koṭṭevâgi yî-bhûmiya chatur gaḍige neṭṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâ ḍikoṇḍu nimma siśya-pâramparyavâgi â-chandrârka-sthâyigaḷ âgi sukhadalli anubhavisi bâha d endu koṭṭa bhûmi-kraya-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

## 62

*A 23rd copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1558 neya Yuva-saṃvatsarada Jêshṭha-śudha 10 lu śrîmadl-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara pautraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakarû | sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda | Aṇḍigêli namma mâvâji Rêvaṇṇa-vaḍêru kaṭisida Mahattina-maṭha-dharmake koṭa kraya-dâna-tâmra-śâsanada kramav ent endare Rêvaṇṇa-vaḍêra kayya aramanege ga 600 ârnûra-varahana tegadukoṇḍu Aṇḍige-sîmê Hire-Âvaḷi-grâmada vaḷagaṇa kâluvaḷi Dêvatekôṭavanu kraya.. .. âgi â-sthaḷakke (*as specified*) (*back*) antu ga 73 epatu-mûru-varahana bhûmiyanu maṭha-dharmake biṭevâgi yidake saluva grihârâma-kshêtra-sahavâda chatus-sîmevoḷage âgâmi mâḍikoṇḍu maṭha-dharmake naḍisi ashṭa-bhôga-têjas-svâmyavanu prâku-mariyâdeyalli âgumâdikoṇḍu ash ṭâdaśa-jâtigû niḍi-mâḍikoṇḍu Mahatu-paramparey âgi â-chandrârka-sthâyigaḷâgi sukhadiṃ anubhavisi bahiri | yî-maṭhada kartṛitvake namagû Mahattigû sammatavâgi râga-dvêsa-rahitar âgi atithigaḷ âgi mahat-paravâgi śisya-varga horatâgi naḍiyabêk endu koṭa kraya-dâna-tâmra-śâsana (*usual final verses*). śrî-Veṅkaṭâdri

## 63

*A 24th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1563 neya Vikrama-saṃvatsarada Puśya-ba 1 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahatinoḷagâda Sômêśvaradalû Si-

dam nâjiyavara hesaralu katisida Mahatina-mathada dharmake Yedava-Murâri Kôte-kôlâhala viśudha-Vaidikâdvaita-sidhânta-pratishtâpaka S'iva-guru-bhakti-parâyanrâda Keladi-Veṅkatappa-Nâyakara pautrarâda Bhadrappa-Nâyakara putrarâda Vîrabhadra-Nâyakarû S'ivârpitavâgi bitta tâmbra-śâsanada kramav ent endare Tombhattina-sîme-valagana Siraṅgûru-grâmavanu matha-dharmake bittevâgi â-grâmake saluva (*rates specified*) ayivattu-mûru-varahanu âru-hana-hâgû-bêleya bhûmiyanu mata-dharmake bittevâgi yî-bhûmige saluva sarva-svâmyavanû prâku-mariyâdeyalli âgumâdikondu â-chandrârka-stâyigaḷ âgi mata-dharmava nadasikondu bâhadu yendu kotta tâmbra-śâsana yidakke dêva-sâkshigaḷu (*usual final verse*) stânamânya pûrva-mariyâde shad-darsanakû nîdabêku

śrî-Veṅkatâdri

## 64

*A 25th copper plate of the same math.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1602 neya Siddhârthi-samvatsarada Âśvîja-śu 10 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Dânivâsada sîme Konanâda-pâla vaḷagana Hosahaḷiya Mahattina-mathada dharmake śrîmadd-Edava-Murâri Kôte-kôlâhala viśuddha-Vaidikâdvaita-sidhânta-pratishthâpaka S'iva-guru-bhakti-parâyanarâda Keladi-Sadâśiva-Râya-Nâyakara vamśôdbhavar âda Saṅkanna-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavaru barasikotta śâsanada kramav ent endare yî-mathaû hedâriyali ade svâste yilla pâlisikoḷabêk endu Keñchava hêḷikonda sammandha bittadu Dânivâsada sîmeya Dânivâsada-pâla Golikoppada-grâmadindalu (*rates specified*) ubhayam yi (*back.*) ppatayêḷa-varahana bhûmiyanu S'ivârppitavâgi bittevâgi yî-bhûmige netta liṅgamudre-kallina-vaḷaguḷḷa nidhi-nikshêpa-jala-pâshâna-akshîni-âgâmi-sidha-sâdhyaṅgaḷ emba ashta-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâdikondu shad-daruśanakû nidi-mâdikondu Mahattu-pâramparyavâgi mathada dharmava nadasikondu bâhadu yendu kotta dharma-śâsana (*usual final verses*).

śrî-Sadâśiva

## 65

*A 26th copper inscription of the same math.*

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1590 neya Plavaṅga-samvatsarada Mârgaśira-śu 15 lu śrîmat-Kesanûra-sîmeya Uḷuve-grâmadalu Liṅgammâjiyavara hesarallû kattisida Liṅgêśvara-dêvara kattaḷe-Kandâchâra-satra-muntâda-dharmake śrîmad-Edeva-Murâri Kôte-kôlâhala viśudha-Vaidikâdvaita-sidhânta-pratishthâpaka S'iva-guru-bhakti-parâyanar âda Keladi-Sadâśiva-Râya-Nâyakara vamśôdbhavar âda Saṅkanna-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrarâda Sômaśêkhara-Nâyakaru kotta dharma-śâsanada kramav ent endare Kesanûra-sîmevaḷagana Kaisûdi-grâmadinda (*long details*) ayinûru-nâlku-varahanu ayidu-hana-hâgada bhûmiya grâmagaḷanu namma tâyigaḷâda Liṅgammâjiyavara hesaralû dêvastânava katisi pratishtheya mâ(*II a*)disida Liṅgêśvara-dêvara kataḷe-Kandâchâra-satra-muntâda dharmake yi-śu 15 Saumyavâsara-sômôparâgada punya-kâladallu namma tâyigaḷige śâśvata-S'iva-lôka-nivâsav âgabêk endu S'ivârpitavâgi bittevâgi yî-grâmagaḷige saluva chaturgadi-vaḷaguḷa nidhi-nikshêpa-jala-pâshâna-akshîni-âgâmi-śidha-sâdhyaṅgaḷ emb ashta-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâdikondu â-chandrârkavâgi dêvatâ-sêve satra-dharma saha nadadubarabêk endu kota dharma-śâsana yidakke dêva-sâkshi (*usual final verses*).

śrî-Sadâśiva

## 66

*A 27th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1547 neya Raktâkshi-saṃvatsarada Mârgaśira-śu 5lu śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakaru Sidaliṅgaṇage koṭa kraya-śâsanada kramav ent endare ninna kayya aramanege ga 1,000 vondu-sâvira-varahanu tegadukoṇḍu nînu Saṅgamêśvarada kerê samîpadalli kaṭṭista Mahattina-maṭhada dharmake Sorabada sîme voḷagaṇa Puṇujeya-grâmavanu koṭṭevâgi (*rates specified*) nûṟa-hadimûṟu-varahanu âṟa-haṇ avina grâmake saluva sarva-svâmyavanu prâku-mariyâdeyalli âgumâḍikoṇḍu Mahattina-maṭha-dharmake naḍasibahudu yandu koṭṭa karya-śâsana

śrî-Veṅkaṭâdri

## 67

*A 28th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1596 neya Pramâdi-saṃvatsarada Vayiśâkha-śu 3 lû śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru S'idappa-Nâyakara pautraru Sivapa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavaru Rêvaṇa-Sidêśvara-dêvara sampradâyada Arasinagêri Mahant-ârâdhyara pautraru Râchapa-Ârâdhyara putrarâda Sidda-Basavaṇârâdhyarige barasikoṭṭa kraya-dâna-śâsana-kramav ent endare Hombuchchada-sîmê Nâgarahaḷî Tippaṇana paṭṭaḍi Handigana-grâmake saluva kraya ga 403 ' 2½ ke grâma nashṭav âda sammanda biṭṭadu ga 103 ' 2½ suda ga 300 mun-nûru-varahana krayavanu nimma kayya tegadukoṇḍu biṭa svâsthe (*rates specified*) nâlvattu-mûru-haṇa-hâgada grâmavanu kraya-dânavâgi Sivârpitavâgi biṭidhêve yî-grâmake neṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu nimma santâna-pâramparyavâgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ anubhavisikoṇḍu bâhadu yendu koṭa dharma-śâsana (*usual final verses*).

śrî-Sadâśiva

## 68

*A 29th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1596 neya Pramâdi-saṃvatsarada nija-Bhâdrapada-ba 5 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattina oḷagâda Bidarûr-inda Kumbasige hôha mârgada Jeniya Mahattina-maṭhada dharmake (*titles and forefathers' names are the same as in the above*) Chennammâjiyavaru mêḷada Puṭṭitâyi Jambukhaṇḍi Chenniyu Jeni-grâma-dallû kaṭṭisida Mahattina-maṭha-dharmake barasikoṭa ettina mânyada śâsanada kramav ent endare maṭha-dharmake ayid-ettina mânyava (*back*) nu S'ivârpitav âgi biṭṭidhêve | aḍake-meṇasu-jhalli-paṭe-khobari-kavâḍa-muntâda gaḍisina-saraku horatâgi aki-bhatta-râgi-eṇṇe-tuppa-kâyi-bella-viduḷa-muntâgi | Yikkêridurgada hôbaḷi Ghaṭṭada keḷagaṇa suṅkada ṭhâṇegaḷalli etugaḷa varna-vayasa barasi hêrikoṇḍu maṭa-dharma naḍasikoṇḍu bâhadu yendu koṭa dharma-sâsana

śrî-Sadâśiva

## 69

*A 30th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1595 neya Paridhâvi-saṃvatsarada Âśvîja-ba 5 lu śrîmat-sajjana-śuddha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinavaḷagâda Âranâḍa-sîmê Kandaḍiganamânilu mêḷada S'ivaliṅgiyu kaṭṭisida Mahattina-maṭhada dharmakke (*titles and names of forefathers are the same as above*) Chennammâjiyavaru koṭa ettina mânyada dharma-śâsanada kramav ent endare maṭha-dharmake ayidu-ettina mânyavanu S'ivârpitavâgi (*back*) biṭṭidhêve | (*details are the same as above*) shaḍ-darushanakkû niḍi-mâḍikoṇḍu Mahantu-param-pareyâgi maṭha-dharmava naḍasikoṇḍu bâhadu yandu koṭṭa dharma-śâsana śrî-Sadâśiva

## 70

*A 31st copper plate of the same maṭh.*

śubham astu

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1597 neya Ânanda-saṃvatsarada Vaiśâkha-śu 5 llû śrîmatu sajjana-śudha-S'ivâchâra-sampannar âda dyâvâ-pṛithvî-mahâ-mahattinavaḷagâda mahâ-mahattiṅge śrîman-mahâ-prabhu Biḷigi Ghaṇṭe-Vaḍêra pautrar âda S'ivappa-Nâyakara putrarâda Yimmaḍi-S'ivappa-Nâyakarû S'ivârpitav âgi koṭṭa dharma-sâdanada kramav ent endare | Nîruguḍi-grâmavanû prâku Huluganahaḷḷi Charanti herêru Guruśânta-dêvara śiśu Kôḷûra-dêvaru kuḷa-krayada bage ga 900 vambhaynûru-varahanû koṭṭu î-grâmake kuḷa-kraya-dharma-sâdhanava mâḍikoṇḍu âḷi anubhavisi baruttidalli î-grâmavanu tâû tamma S'iva-sôdarar âda Guruśânta-dêvaru sahavâgi Mahattige namaskâra mâḍidêve avarige yî-grâmaû naḍadubâha rittige darma-sâdanava barasikoḍabêk endu hêḷikoṇḍa sammanda yî-bage Mahattina kayya ga 70 eppattu-varahanu tegadu-koṇḍu yî-Nîruguḍi-grâmavanu avara herêru saha namaskâra mâḍida rittige S'ivârpitav âgi biṭṭu koṭṭevâgi yî-grâmake saluva prâku-rêkhe ga 100 (*rates specified*) bhûmi-manegaḷige saluva pûrva-chatus-sîme-gaḍige stâpita-mâḍida liṅgamudre-kallinda vaḷagâda gade-bedalu-mare-hakalu-beḷuttiṭṭi-kônu-kâḍârambha-mane-manedâṇa-liṅgôḍu-aṅgaphala-nîru-dâri-nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhya-nava-kruta-kirukuḷa-suvarnâdâya-muntâda ashṭa-bhôga-têjôpârjane ûḷa bhûmi-manegaḷige tathâtithi ........ tirupa mâḍikkoṇḍu grâmadavaḷage maṭhava kaṭṭisikoṇḍu dharmavanu sâṅgav âgi Mahat-paramparey âgi â-chandrârka-sthâyigaḷâgi sarvamânyavâgi sukhadiṃ dharmavanu naḍasi bahiriy endu koṭṭa dharma-sâsana yidakke lôka-sâkshigaḷu (*usual final verses*)

śrî-Sadâśiva

## 71

*A 32nd copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varsha 1594 neya Virôdhikṛitu-saṃvatsarada nija-Vayiśâ-kha-śu 2 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Bidirûr-inda Kumbasige hôha mârgada Jeni Mahattina-maṭha-dharmake (*titles and names of forefathers are the same as in the No.* 65 *of this taluq.*) Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsa[na]da kramav ent endare | hujûru-mêḷada Puṭṭaṭâyi Jambukhaṇḍî Chenniyû Jeni-grâmadalu kaṭṭisida Mahattina-maṭha-dharmake svâstheya biḍabêk endu aramanege kâṇike ga 300 munnûru-varahana koṭṭu hêḷi-koṇḍa sammandha biṭṭa svâste Jeni-sîmeyoḷagaṇa Chikka-Jeni-grâmadinda (*rates specified*) nâlvat-tombhattu-varahanu eṇṭ-haṇa-hâgada grâmavanû S'ivârppitav âgi biṭṭev âgi yî grâmake saluva chatur-gaḍige stâpita-mâḍida liṅgamudre-kallinoḷagâda nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanû pûrva-mariyâdeyalli âgumâḍikoṇḍu prâku

mara beḷada nashṭake kaḷada bhûmiya marana kaḍiyade mêlâda bhûmiya utpatyavanû maṭha-dharmake naḍasikoṇḍu â-chandrârka-sthâyigaḷâgi shaḍ-daruśanakû niḍi-mâḍikoṇḍu Mahat-paramparey âgi sukhadiṃ anubhavisi bâhad endu koṭṭa dharma-śâsana ǀ sthâna-mânya-pûrva-miriyâde (*usual final verses*) sâṅgavâgi yî-dharmavanu naḍasikkoḷḷuttâ bâhar âgi śrî-Sadâśiva

**72**

*A 33rd copper plate of the same maṭh.*

namas tuṅga-&c. ǁ

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1634 neya Khara-saṃvatsarada Chayitra-śu 7 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Munninâḍa-sîmê Mûḍugoppada grâmadallû Mariyappanavara maga S'ântavîrappanu kaṭṭista Mahattina-maṭhake Yeḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Siddappa-Nâyakara prapautraru S'ivappa-Nâyakara pautraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavara putraru Basavappa-Nâyakaru barasikoṭṭa yettina mânyada śâsanada kramav ent endare yî-maṭhada dharmake biṭṭa yettina mânyake śâsanava barasikoḍabêk endu Mariyappanavara S'ântavîrappanu hêḷiddarinda barasikoṭṭadu yî-maṭhada dharmakke biṭṭa yettina mânyada naḍe 25 ippatta-ayidu yettina mânyavanu S'ivârpitav âgi biṭṭev âgi yî-yettinamêle aḍike-meṇasu-jhalli-paṭṭe-kavâḍa-muntâda ghaḍisina-saraku horatâgi hêrikomba jinisu akki-bhatta-râgi-uppu-huḷi-vidaḷa-bûsa-yeṇṇe-tuppa-bêḷê-bella-kâyi-katta-kâchu-khobari-javaḷi-khabbuna -uttatte-kharjûra--hogesoppu--yiṅgu--jîrige-sâsive-menteya-nîruḷḷi-beḷḷuḷḷi-arisina-śuṇṭhi-muntâda jinisanu Durga-Yikêrî-Ghaṭṭada-keḷagaṇa-hôbaḷi suṅkadalli saha yettugaḷa varna-vayassanu barasi yî-pramâṇu jinisa hêrikoṇ(*back*)ḍu shaḍu-daruśanakû niḍi-mâḍikoṇḍu Mahattu-pâramparyav âgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ maṭhada dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa yettina mânyada dharma-śâsana (*usual final verses*). śrî-Sadâśiva

**73**

*A 34th copper plate of the same maṭh.*

namas tuṅga-&c. ǁ

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1597 neya Ânanda-saṃvatsarada Chaitra-śu 7 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattige śrîmadd-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda ǀ Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavaru barasikoṭṭa śâsanada kramav ent endare ǀ Kumbasiyallû nâû kaṭista Chennâpurada Mahattina-maṭhada dharmake śaraṇamâḍi biṭa svâste Kumbasi-sîmê Bâḷekoppada-grâmadindalu (*rates specified*) yinnûra-mûvattêḷu-varahana grâmagaḷanu S'ivârpitav âgi biṭṭev âgi yî-grâmake neṭṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu ǀ maṭa-dharmake biṭṭa ettina mânya hadinaidu (*loads specified as in No. 72 above*) prâku kaḷada nashṭadavaḷage hostâgi giḍuva kaḍiyade gaimege bâhanthâ bhûmiyanu sâgu-mâḍikoṇḍu â-haṇavininda sahâ ǀ shaḍ-darushanakû niḍi-mâḍikoṇḍu maṭa-dharma naḍasikoṇḍu bâhadu yandu koṭa dharma-śâsana (*usual final verses*) śrî-Sadâśiva

**74**

*A 35th copper plate of the same maṭh.*

namas tuṅga-&c. ǁ

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1591 neya Kîlaka-saṃvatsarada Mâgha-ba 30 lû ǀ śrîmat-sajjana-suddha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda ǀ Paṭṭaguppê hedâri-

yalû Hoḷeyammanu kerê-baḷiya kaṭṭisida Mahattina-maṭhada dharmake ǀ śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Sidappa-Nâyakara pautraru S'ivappa-Nâyakara putrar âda Sômaśêkhara-Nâyakarû koṭṭa- śâsanada kramav ent endare Paṭṭaguppe-sîmeyavaḷagaṇa Jeniya-grâmadindalu (*rates specified*) nûra-yippataidu-varaha(*back*)nû âru-haṇav-aḍada grâmavanu S'ivârpitav âgi biṭṭev âgi yî-grâmada chatur-gaḍige neṭṭa liṅgamudre-kallina vaḷagâda bhûmige saluva nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu yî-grâmada nashṭada bhûmivaḷage giḍuva beḷusuvanthâ sthaḷadalli giḍuva kaḍisade ǀ geyimige bâhanthâ bhûmiya geyisikoṇḍu Mahattu-paramparey âgi â-chandrârka-sthâyigaḷâgi shaḍu-darśanaku niḍi-mâḍikoṇḍu maṭhada dharmmavanu naḍasikoṇḍu sukhadiṃ anubhavisi bâhad endu koṭṭa dharma-śâsana (*usual final verses*).

śrî-Sadâśiva

## 75

*A. 36th copper plate of the same maṭh.*

namas tuṅga-&c. ǁ

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1592 neya Saumya-saṃvatsarada Chaitra-śu 5 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda ǀ Paṭṭaguppê heddâriyalu Asaganakoppada hoḷê baḷiya Mare-Bôvanu kaṭṭisida Mahattina-maṭhada dharmake śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrarâda Sômaśêkhara-Nâyakaru koṭṭa dharmma-śâsanada kramav ent endare ǀ Ârunâḍa-hôbaḷi Kummaṭada-sîmevoḷagaṇa Asaganakoppa Kummarikana-grâma saha S'ivârppitav âgi biṭṭev âgi (*rates specified*) Mahattina-maṭhada dharmake ga 60½ Mare-Bôvanu kaṭṭista-dêvastâna-Sômaśêkhara-dêvara amṛita-paḍi-nandâ-dîpti-muntâda dêvatâ-vechchake ga 18 ubhayaṃ ga 78‘½ yeppat-eṇṭu-varahanu aḍada grâmavanu S'ivârpitavâgi biṭṭev âgi yî-grâmake saluva chatur-gaḍivaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu dêvatâ-vechake saluva haṇavanû viṅgaḍisikoṭṭu â-chandrârka-sthâyigaḷâgi shaḍ-daruśanakkû niḍi-mâḍikoṇḍu maṭha-dharmavanu naḍasikoṇḍu bâhad endu koṭṭa dharmma-śâśana (*usual final verses*).

śrî-Sadâśiva

## 76

*A. 37th copper plate of the same maṭh.*

namas tuṅga &c.-ǁ

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1585 neya S'ubhakṛit-saṃvatsarada S'râvaṇa-śu 2 lû ǀ śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Herûra-gavi-Kari-Basavarâja-dêvarige śrîmad-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-praśtishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrarâda Bhadrappa-Nâyakaru koṭṭa dharmma-śâsanada kramav ent endare Jeni-Hosahaḷi-sîmevaḷagaṇa Jeni-sîmê Kakkinakâla-grâmadinda (*rates specified*) yippatta-ayidu-varahanu eṇṭu-haṇa-muppâgada bhûmiyanu Jeni-sîmê Kakkinakâla-grâmada mârga-sthaḷada maṭhadallu naḍasuva dharmake prâku Plava-saṃvatsarada Mâgha-śu 6 lu Tîrtharâjapuradalu hiraṇyagarbha-dâna-kâladallu S'ivârpitav âgi biṭṭev âgi yi-bhûmige salu(*back*)va chatur-gaḍivaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanû pûrva-mariyâdeyalli âgumâḍikoṇḍu shaḍ-daruśanakkû niḍi-mâḍikoṇḍu nimma sishya-paramparey-âgi â-chandrârka-sthâyigaḷâgi maṭhada dharmmava naḍasikoṇḍu sukhadiṃ anubhavisi bahiriy endu koṭṭa dharmma-śâsana ǀ yidake dêva-sâkshi (*usual final verses*).

śrî-Sadâśiva

## 77

*A 38th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1599 neya Naḷa-saṃvatsarada Mâgha-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinavaḷagâda Gâjunûra-sîmê Yeḍehaḷḷi-grâmadallu Sîmogê Phâṇadâra-Puṭaṇanu kaṭisida Mahattina-maṭhada dharmake śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Sidappa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyar âda Chennammâjiyavaru barasikoṭṭa kraya-dâna-śâsanada kramav ent endare Sîmogê Phâṇadâra-Puṭaṇana kayya aramanege kraya ga 1500 sâvirada-ayinûru-varahana tegudukoṇḍu biṭṭa svâste (*rates specified*) nûra-ayivatteraḍu-varahana grâmavanu S'ivârpitav âgi biṭṭevâgi yî-grâmagaḷige neṭṭa liṅga-mudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanû pûrva-mariyâdeyalli âgumâḍikkoṇḍu śaḍ-daruśanakkû niḍi-mâḍikkoṇḍu Mahattu-pâramparyavâgi maṭa-dharma naḍasikoṇḍu bâhadu yendu koṭṭa dharma-śâsana (*usual final verses*). śrî-Sadâśiva

## 78

*A 39th copper inscription of the same maṭh.*

(*I a*) namas tuṅga-&c. ||

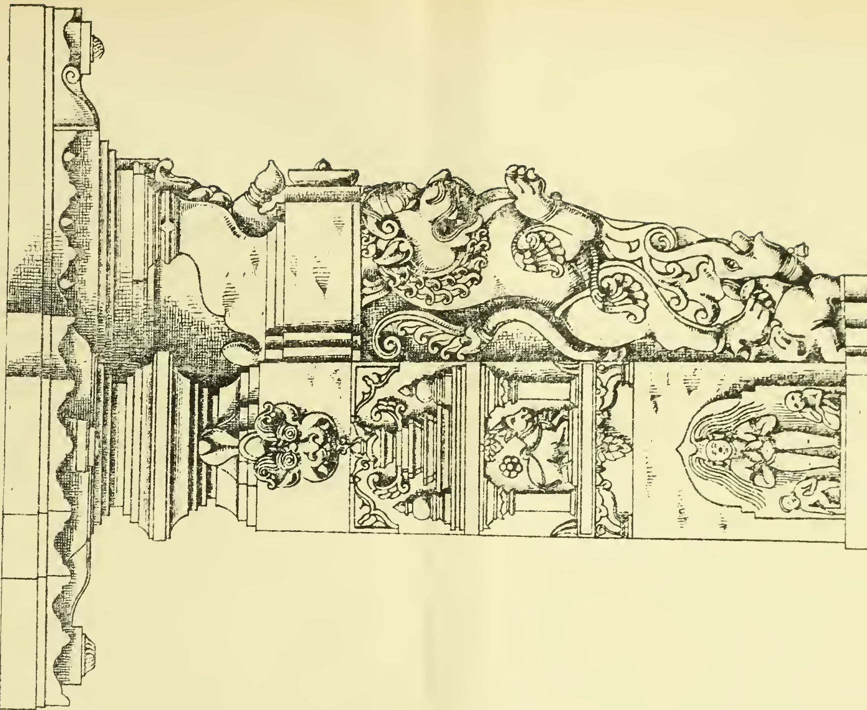
svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1590 neya Plavaṅga-saṃvatsarada Bhâdrapada-śu 15 lû śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Durgadalli Timmaṇṇa-Nâyakanû maṭhava kaṭṭisi Mahattige śaraṇu-mâḍida maṭha-dharmake (*titles & names of forefathers are the same as in the previous No.*) Sômaśêkhara-Nâyakarû koṭṭa kraya-dâna-dharma-śâsanada kramav ent endare Kempunañji-dêvaru hêḷikoḷalâgi Mahattina-maṭhadavara kayya aramanege krayada bage ga 2105 yeraḍu-sâvirada-nûrayidu-varahannu tegadukoṇḍu biṭṭa svâste Mosarûra-sîmeya Kallûru-hôbaḷi Kaḷale-grâmadinda (*rates specified*) yinnûra-hattu-varahanu nâlku-haṇavû-bêḷê bhûmiyanu S'ivârpitavâgi biṭṭevâgi yî-grâmada chatur-gaḍige liṅgamudrâ-śilâ-sthâpitava mâḍisida bhûmivaḷaguḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanû pûrva-mariyâdeyalli âgumâḍikoṇḍu śhaḍ-daruśanakû niḍi-mâḍikoṇḍu yî-grâmadavaḷage prâku uttâravâgiha dêvatâ-uttâra-pura-varga-uttâravanu naḍasi maṭhada dharmavanu naḍasikoṇḍu Mahat-pârampareyâgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ anubhavisi bâhad endu koṭṭa dharma-(*II b*) śâsana | dêva-sâkshigaḷu (*usual final verses*). śrî-Sadâśiva

## 79

*A 40th copper inscription of the same maṭh.*

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1625 neya Chitrabhânu-saṃvatsarada Mârga-śira-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Bhuvanagiridurgadallu Durgada Timmaṇṇanu kaṭṭisida Mahattina-maṭhada dharmake Yeḍava-Murâri Kôṭe-kôḷâhaḷa visudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara vaṃśôdbhavarâda Sidappa-Nâyakara prapautraru S'ivappa-Nâyakara pautraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavara putraru Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Mahattinavara kaiyalli kraya ga 901½ śâsanava barisi koḍuva bage ga 195½ ubhayaṃ ga 1097 sâvirada-tombhattêḷu-varahannu aramanege tegadukoṇḍu biṭṭa svâsthe Yeḍaûru-mâgaṇi Hedaṇada-sîmê Marugasûra-grâma 1 ke



(*rates specified*) tombhattâru-varahannu yêḷu-haṇa-hâgada svâstheyannu yî-Mahattina-maṭhada dharmake S'ivârpitav âgi biṭṭev âgi yî-bhûmige neṭṭa-liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têgas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu Mahatu-pâramparyavâgi â-chandrârka-sthâyigaḷâgi sukhadim maṭhada dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*).

śrî-Sadâśiva ||

## 80

*A 41st copper inscription of the same maṭh.*

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1587 neya Krôdhi-saṃvatsarada Vaiśâkha-ba 12 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattina-vaḷagâda Nâgammâjiyavaru â-S'ivapa-Nâyakara hesarallu Kûḍavaḷiyalû kaṭista Mahattina-maṭhada dharmake (*titles and forefathers' names are the same as in the No.* 78 *of this taluq.*) Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Vasudhâre-hôbaḷi Haḷe-Jevaṇige-sîmevaḷagaṇa Kabinahaḷi-grâmadinda (*rates specified*) ayivattu-varahana bhûmiyanû S'ivârpitavâgi biṭṭevâgi yî-bhûmige neṭa-liṅga-mudre-kalinavaḷagâda bhûmige saluva nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalu âgumâḍikoṇḍu yî-bhûmiyavaḷage sasi-bâḷe-muntâgi hâkikoṇḍu yênâda huṭṭuvaḷi haṇa saha anubhavisikoṇḍu bahiri (*here follow details of remission of toll on* 5 *bullocks for the maṭha, laden as in the No.* 68 *above*) nimma maṭhada dharmake naḍasikoṇḍu Mahatu-parampareyâgi â-chandrârka-sthâyigaḷâgi śaḍu-darśanaku niḍi-mâḍi-koṇḍu sukhadim anubhavisikoṇḍu bâhadu yendu koṭa dharma-śâsana (*usual final verses*).

śrî-Sadâśiva

## 81

*A 42nd copper inscription of the same maṭh.*

(*I a*) namas tuṅga-&c. ||

svasti śrî-jayâbhyudaya-S'âlivâhana-śaka-varusha 1581 neya Vikâri-saṃvatsarada Jyêshṭha-śu 15 lu | śrîmadd-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Saṅkaṇṇa-Nâyakara pautraru Sidappa-Nâyakara putrarâda S'ivappa-Nâyakarû | sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Hosaṅgaḍiyalu Pasarada Chennaṇṇanu kaṭisida Mahatina-maṭhada dharmake S'ivârpitavâgi koṭa śâsanada kramav ent endare Aḍumare-sîmeyoḷagaṇa Naḍughaṭa-Bâgimâni-grâmadinda (*rates specified*) ayivata-âru-varahânnu mûru-haṇa-hâgavu-bêḷeya bhûmiyanu S'ivârpitavâgi biṭṭevâgi yî-bhûmige saluva sarva-svâmyavanu âgumâḍikoṇḍu Mahattu-parampareyâgi â-chandrârka-sthâyigaḷâgi anubhavisikoṇḍu shaḍ-daruśanakû niḍi-mâḍikoṇḍu maṭha-dharmavanu sâṅgavâgi naḍasikoṇḍu bâhad endu S'ivârpita-vâgi biṭa dharma-tâmra-śâsana (*usual final verses*) yî-maṭhada kartṛitvake namagû Mahattigu sammatavâgi râga-dvêsha-rahitarâgi atithigaḷâgi Mahattu-paravâgi śishya-varga horatâgi naḍiyabêk endu koṭa dharma-śâsana

śrî-Sadâśiva ||

## 82

*A 43rd copper inscription of the same maṭh.*

(*I b*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1546 neya Rudhirôdgâri-saṃvatsarada Mâgha-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Paṭṭa-ṇageriya Guru-Nañjaya-dêvara śishyarâda Guru-Mallikârjuna-dêvarige Eḍava-Murâri Kôṭe-kôḷâhaḷa

viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakaru koṭṭa bhû-dâna-dharma-śâsanada kramav ent endare namma mommaga Sadâśiva-Râya-Nâyakaru nimage kaṭṭisikoṭṭa maṭha-dharmake Sirivanta-sîmê S'ûdravâḍadoḷagaṇa Huṇasûru-grâmav-anu biṭṭevâgi â-grâmake saluva (*rates specified*) nûṟa-yippatta-nâlku-varahanu êḷu-haṇav-aḍḍada bhûmige saluva sarva-svâmyavanû prâku-mariyâdeyalli âgumâḍikoṇḍu maṭha-dharmake naḍasikoṇḍu bahiri nimage bê (*III a*) ḍav emba-vêḷege yî-svâsteyanu â-maṭhavanu Mahattige śaraṇu-mâḍuviriy endu koṭṭa bhû-dâna-dharma-śâsana (*usual final verses*).

śrî-Veṅkaṭâdri

## 83

*A 44th copper inscription of the same maṭh.*

(*I b*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1546 neya Rudhirôdgâri-saṃvatsarada Jyêshṭha-śu 10 lu śrîmadd-Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Veṅkaṭappa-Nâyakaru sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Bârakûra Mahattina-maṭhada dharmake S'ivârpitav âgi koṭṭa bhû-dâna-śâsanada kramav ent endare Bârakûra-sîmeyavaḷagaṇa Masige-grâma 1 ke (*rates specified*) aruvatteṇṭu-varahana bhûmige saluva (*after details of boundaries*) yî-chatus-śîmevaḷaguḷḷa gṛihârâma-kshêtra-sahavâda bhûmige saluva nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu âgumâḍikoṇḍu naḍasuva dharma nityadali naḍasuva yêḷu-dêvarigû naimityakavâgi salisihôha dêvarugaḷige sahâ niḍi-mâḍikoṇḍu nimma Mahattu-paramparey âgi sukhadiṃ anubhavisi bahiri (*here comes stipulation as to the head of the maṭha as in the No. 81 above*) yidakke sâkshigaḷu (*usual final verse*) nimma maṭa-dharmake Ghaṭada mêle Ghaṭada keḷagaṇa suṅkada ṭhâṇegaḷalli ayidu-yettina mânyavanu biṭṭevâgi aḍake-meṇasu-khobari-kavâḍa hortâgi nîvu hêrikomba jinisu vidaḷa-bûsa-yeṇṇe-tuppa-bella-akki-bhatta-râgi-uppu sahâ yishṭu-jinisigu suṅkav illade kâlam-pratiyalli hêrisikkoṇḍu bahiri yendu koṭṭa dharma-śâsana ‖ śrî-Veṅkaṭâdri

## 84

*A 45th copper inscription of the same maṭh.*

(*I b*) namas tuṅga-&c. ‖

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1558 neya Yuva-saṃvatsarada Kârttika-śuda 15 lû śrîmad-Eḍava-Murâri Kôṭe-kôḷâhaḷa visuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka Hara-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara pautraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakarû sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Kesanûra-sîmeya Kerekoppadalli nammadâgi Banadammanavaru kaṭṭisida Mahattina-maṭhake koṭa bhû-dâna-śâsanada kramav ent endare Kesanûra-sîmevaḷagaṇa Mâgaḍido(*II a*)ḍḍêri-grâma Râmagoṇḍanakoppada grâma saha S'ivârpitavâgi biṭṭevâgi (*rates specified*) yinnûru-hadinâru-varahanu eṇṭu-haṇa-hâgada grâmagaḷanu maṭha-dharmake biṭevâgi â-grâmagaḷige saluva gruhârâma-kshêtra-sahavâda chatus-śîmevoḷagaṇa bhûmiyanu âgumâḍikoṇḍu maṭha-dharmake naḍasi ashṭa-bhôga-têjas-svâmyavanu prâku-mariyâdeyalli âgumâḍikoṇḍu ashṭâdaśa-jâtigû niḍi-mâḍikoṇḍu ‖ nimma Mahattu-paramparey-âgi â-chandrârka-sthâyigaḷâgi sukhadiṃ anubhavisi bahirî (*after stipulation as to the head of the maṭha*) yidake sâkshigaḷu (*usual final verse*) yî-maṭha-dharmake biṭa yettina mânya aḍike-meṇasu-khobari-kavâḍa horatâgi aki-bhatta-râghi-uppu-vidaḷa-bûsa-kâyi-yeṇṇe-tuppa-bella saha nâû âḷuva râjyadalli suṅkav illade yettu 10 hattu-yettu hêrikoṇḍu maṭha-dharmake naḍasi bahiri yendu koṭa yettina mânya śrî-Veṅkaṭâdri

## 85

*A 46th copper plate of the same maṭh.*

śrî namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1585 neya S'ubhakṛit-saṃvatsarada Jyêshṭha-śu 15 lû śrîmat-sajjana-śuddha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Ârunâḍa-sîmeya Kandaḍiganamâni Mahattina-maṭhakke Yaḍava-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putrarâda Bhadrappa-Nâyakaru koṭṭa kraya-dâna tâmra-śâsanada kramav ent endare mêḷada Sivaliṅgiyu yî-maṭhada dharmakke kraya-dânavâgi svâstheya pâlisikoḷabêk endu hêḷikoṇḍalli â-S'ivaliṅgi-kayya aramanege kraya ga 320 munnûra-yippattu-varahana tegadukoṇḍu S'ivârpitavâgi koṭṭa svâstheya vivara | Ârunâḍa-hôbaḷiya Kummaṭada-sîmey-indallu Kuḍagere-grâmadinda (*rates specified*) mûvatta-mûru-varahanu yippaṇa-hâgada bhûmiyanû prâku Plava-saṃvatsarada Mârgasira-ba 8 lû biṭṭevâgi yî-bhûmige saluva chatur-gaḍivaḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-â (*back*) gâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanû pûrva-mariyâdeyali âgumâḍikoṇḍu â-chandrârka-sthâyigaḷâgi Mahattu-pâramparеyâgi shaḍ-darśana-kkû niḍi-mâḍikoṇḍu sarvamânyavâgi sukhadiṃ anubhavisi bahiri yendu koṭṭa kraya-dâna-tâmra-śâsana yidakke dêva-sâkshigaḷu (*usual final verses*) yî-maṭhada dharmakke prâku Khara-saṃvatsarada Phâlguṇa-śuda 15 lu S'ivappa-Nâyaka-ayyanavaru S'ivârpitavâgi biṭṭadu Ballugada-sîmeya Kandaḍig-anamâniya-grâmadinda (*rates specified*) âru-varahanu mûru-haṇa-muppâgada bhûmi sahâ anubhavisi-koṇḍu maṭhada dharmava naḍasikoṇḍu bahadu endu koṭṭa dharma-śâsana śri-Sadâśiva

## 86

*A 47th copper plate of the same maṭh.*

namas tuṅga-&c. |

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1587 neya Krôdhi-saṃvatsarada S'râvaṇa-śudha 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Âragada Mahattina-maṭhada dharmake | (*titles and forefathers' names are the same as in the No.* 78 *above.*) Sômaśêkhara-Nâyakarû koṭṭa dharma-śâsanada kramav ent endare prâku Plava-saṃvatsarada Mâgha-śu 6 lu namma agrajarâda Bhadrappa-Nâyaka-ayyanavaru mâḍida hiraṇyagarbha-dâna-kâladallu vaṭṭi-nalu dhâreyan eṛada bageyalu bhûmi-parichchhêdava mâḍikoṭṭadu Madhuvaṅka nâḍa-sîmevaḷagaṇa Jambepaṭṭaḍiya Maragaḷale-grâmadinda (*rates specified*) mûvatta-âru-varahana bhûmiyanu S'ivârpitav âgi maṭhada dharmake biṭṭev âgi â-bhûmige (*back*) saluva chatur-gaḍige neṭa liṅgamudre-kallinavaḷa-guḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyav-anu pûrva-mariyâdeyalu âgumâḍikoṇḍu yî-bhûmiyavaḷage sasi-bâḷe-teṅgu-muntâgi hostâgi âgâmi-mâ-ḍikoṇḍu | shaḍ-daruśanakû niḍi-mâḍikoṇḍu Mahatu-paramparеyâgi â-chandrârka-stâyigaḷâgi sukha-diṃ anubhavisi bahiri yendu koṭṭa dharma-śâsana (*usual final verses*). śrî-Sadâśiva

## 87

*A 48th copper inscription of the same maṭh.*

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1645 neya S'ubhakṛittu-saṃvatsarada Mâgha-śu 15 llu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattina-vaḷagâda .. . Basavaliṅga-dêvaru Hombuchada-sîme Kâragallalu kaṭṭista Mahattina-maṭhake Eḍava-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇar âda

Keladi-Sadâśiva-Râya-Nâyakara vamśôdbhavarâda Sivappa-Nâyakara prapautraru Sômaśêkhara-Nâyakara dharma-patniyarâda Chennammâjiyavara pautraru Basavappa-Nâyakara putrarâda Sômaśêkhara-Nâyakaru barasikotta bhû-dâna-dharma-śâsanada kramav ent endare yî-mathada dharmake bitta svâstege śâsanava barisikodabêk endu Nirvânaiyya-mâvanavaru hêliddarinda barisikottadu yî-mathada dharmake uttâra-kotta svâste Hombuchada-sîmê Udikere-grâma 1 ke (*here follow details of rates &c.*) svâstinu yî-Mahattina-mathada dharmake S'ivârpitav âgi kottev âgi yî-bhûmige netta-lingamudre-kallinolagula nidhi-nikshêpa-jala-pâshâna-akshîni-âgâmi-sidha-śâdhyangal emba ashta-bhôga-têjas-svâmyangalu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâdikondu Mahatu-pâramparyav âgi â-chandrârka-sthâyigal âgi sukhadim mathada dharmava nadasikondu bâhad endu barasikotta bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

## 88

*A 49th copper inscription of the same math.*

(*I a*) namas tunga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusa 1564 neya Viśu-samvatsarada Vaiśâkha-śu 10 llu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinavalagâda Basurûra Mahattina-matha-dharmake Edava-Murâri Kôte-kôlâhala viśudha-Vaidikâdvaita-sidhânta-pratishtâpaka S'iva-guru-bhakti-parâyanar âda Keladi-Venkatappa-Nâyakara pautrar âda Bhadrappa-Nâyakara putrar âda Vîrabhadra-Nâyakarû S'ivârpitav âgi bita tâmra-śâsanada kramav ent endare Basurûralu Kuppa-galaleya Basavannanu kattisida Mahattina-matha-dharmake Adimale-sîme-valagana Bêchahalli-grâmavanu bitevâgi â-grâmake saluva prâku rêkh (*rates specified*) yeppata-nâlku-varahanu hana-muppâgû-bêleya bhûmiyanû S'ivârpita (*II a*) vâgi bitevâgi â-bhûmige saluva sarva-svâmyavanû pûrva-mariyâdeyalli âgumâdikondu prâku-kalada sasi-marana utpatti saha matha dharmakû śadu-daruśa-nakû nidi-mâdikondu â-chandrârka-sthâyigalâgi anubhavisikondu bâhadu yendu kota tâmra-sâsana yidake dêva-sâkshigalu (*usual final verses*) yî-bita-(*II b*) svâstevalage yî-Bêchahalada grâmada holê S'ankara-Nârâyana-dêvara dêvatâ-vechake prâku-sistu-pramânu ga 6½ âru-vare varahananu kâlam-pratilu nadasi mêlâda aruvatta-yêlu-varahanu âru-hana-muppâgû-bêleyanu matha-dharmake nadasikondu bahadu yendu kota tâmra-śâsana śrî-Venkatâdri

## 89

*A 50th copper plate of the same math.*

namas tunga-&c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1604 neya Durmati-samvatsarada Kârttika-śu 15 lu śrîmat-sajjana-śûdha-S'ivâchâra-sampanna dyâvâ-prithvî-mahattinolagâda Âgum-beyalû nanma tâyi Pârvatti-ammanavaru kattista Mahattina-mathada dharmake Yadava-Murâri Kôte-kôlâhala viśudha-Vaidikâdvaita sidhânta-pratishthâpaka S'iva-guru-bhakti-parâyanarâda Keladi-Sadâśiva-Râya-Nâyakara vamśôdbhavarâda Sankanna-Nâyakara prapautraru Siddappa-Nâyakara pautraru S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patniyar âda Chennammâjiyavarû barasikotta dharma-śâsanada kramav ent endare Âgumbeya-sîmeya Hosaûra-pâla Kundada-grâmadinda (*rates specified*) aruvattu-vambhattu-varahanu y êlu-hana-hâgû-bêleya bhûmiyanû S'ivârpitavâgi bittidhêve yî-bhûmige netta-lingamudre-kallinavalagulla nidhi-nikshêpa-jala-pâshâna-akshîni-âgâmi-sidha-sâdhyangal emba ashta-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâdikondu mathada dharmake bitta yettina mânyada nade 7 yêlu-yettina mêle Durgada hôba-(*back*)li Yikkêri hôbali Ghata-kelagana sunkada thânegalalli adake-menasu-jhalli-patte-kavâda-muntâda ghadisina-saraku hortigi aki-bhata-râgi-uppu-huli-vidala-bûsa-yenne-tuppa-bella-kâyi-katta-

khobari-kâchu-muntâda jinisanu yettugaḷa varna-vayasa barisi hêrikoṇḍu shaḍu-daruśanakû niḍi-mâḍikoṇḍu Mahattu-pâramparyav âgi anubhavisikoṇḍu maṭhada dharmava naḍasi bâhad endu barasikoṭṭa dharma-śâsana (*usual final verses*). śrî-Sadâśiva

## 90

*A 51st copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1613 neya Pramôda-saṃvatsarada Mârgaśira-śu 11 llû śrîmattu Manôharada Jaṭâśaṇkara-dêvara śishyaru Manôharada Mahattu Mallikârjuna-dêvara śiśyaru Kempina Manôhara-dêvarige (*titles & names of forefathers are the same as in the No* 73 *of this taluq.*) Sômaśêkhara-Nâyakara dharma-patniyar âda Chennammâjiyavaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare nimma kaiya aramanege kraya ga 403 ' 2½ nânûra-mûru-varahannu dharaṇavannu tegadukoṇḍu Hombuchada-sîme Nâgarahaḷḷi Tippana paṭṭaḍi Handigana-grâmadinda (*rates specified*) nâlvattu-varahannu mûraṇa-hâgada svâsteyanu yî-divasa namma kartaraiyanavara tithi-puṇya-kâladalli S'ivârpitav âgi koṭṭev âgi yî-bhûmige neṭṭa liṅgamudre-kallinoḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhû-miyalli sasyârâma-(*back*) muntâgi yênu adhika-phalav âhante sahâ âgumâḍikoṇḍu nimma śishya-pâramparyav âgi â-chandrârka-sthâyigaḷâgi sukhadiṃ anubhavisi bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

## 91

*A 52nd copper inscription of the same maṭh.*

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1632 neya Virôdhi-saṃvatsarada nija-Vaiśâkha-śu 4 llû śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithivî-mahâ-mahattinavaḷagâda Tîrtha-râjapuradallû Vîrammâjiyavaru kaṭṭista Mahattina-maṭhada dharmake (*titles & names of forefathers are the same as in the No* 72 *of this taluq.*) Basavappa-Nâyakaru barasikoṭṭa śâsanada kramav ent endare yî-maṭhada dharmake biṭṭa svâsthege śâsanav illa śâsana barasi koḍabêk endu Mariyappa-navaru hêḷiddarinda uttâra-koṭṭa svâsthege barasikoṭṭadu biṭṭa svâsthe Madhuvaṅka-nâḍa-sîme Jambe-paṭṭaḍi-vaḷagaṇa Hisaṇada-grâma 1 ke (*rates specified*) yêḷunûra-mûvatta-nâlku-varahannu eṇṭu-haṇa-hâgada svâsthe Gâjanûru-Yeḍatore-sîmeyalli uttâravâda grâmagaḷa vakalugaḷu horage koṇḍu-târade tammalli yiddadaroḷage mâruva yettu-emme-dana-kôṇana suṅka saha S'ivârpitav âgi koṭṭev âgi yi-grâmagaḷige neṭṭa liṅgamudre-kallinoḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhahte saha âgumâḍikoṇḍu Mahattu-pâramparyav âgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ dharmava naḍasikoṇḍu bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

## 92

*At 53rd copper inscription of the same maṭh.*

(*I a*) namas tuṅga-&c. |

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1587 neya Krôdhi-saṃvatsarada Chayitra-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinavaḷagâda Kôṭiśvaradalû Paramêśvari-ammâjiyavaru kaṭṭisida Mahattina-maṭhada dharmake (*titles & names of forefathers are the same as in the No.* 78 *of this taluq*) Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Bâtakûra-hôbali Nâlvattu-nâḍa-sîmevaḷagaṇa Asôḍa-grâmadindallu (*rates specified*) nûru-varahannû-aḍada bhûmiyanu S'ivârpitavâgi biṭevâgi yidake neṭa liṅgamudre-kallinavaḷagâda bhû-mige saluva nidhi-nikshêpa-jala-pâśâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-

82

svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu yî-grâmagaḷalli nashṭake kaḷada bhûmiyalli teṅgina-sasi-muntâgi hâkikoṇḍu yênâda huṭuvaḷi haṇa sahâ anubhavisikoṇḍu bahiri yî-maṭha-dharmake biṭa yetina mânya Ghaṭada mêle Ghaṭa keḷage-saha yettu 10 hattu-yettinalli aḍake-meṇasu-jhalli-pa-(II b) ṭṭe-khobari-kavâḍa-muntâda ghaḍasina-saraku horatâgi mêlâda aki-bhata-râgi-uppu-vidaḷa-bûsa-yeṇṇe-tuppa-bella-muntâda jinisanu hêrisikoṇḍu kâla 1 ke aḍakê hêru 1 vandu meṇasu ma 6 âru-maṇuvu saha tandukoṇḍu maṭha-dharmake naḍasi shaḍ-darusanakû niḍi-mâḍikoṇḍu Mahatu-paramparevâgi â-chandrârka-sthâyigaḷ âgi sukhadiṃ anubhavisi bahiri yendu koṭṭa dharma-śâsana (*usual final verses*) śrî-Sadâśiva.

## 93

*A 54th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1630 neya Sarvajittu-saṃvatsarada Mârgaśira-śu 10 llû śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithivî-mahâ-mahattinavaḷagâda chara-mûrti-Mahêśvararu Kaḷilê guru Mallikârjuna-dêvarige (*titles & names of forefathers are the same as in the No.* 72 *of this taluq*) Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsa[na]da kramav ent endare ivarige uttâra-koṭṭa svâsthege śâsanav illa śâsana barasikoḍabêk endu Mariyappanavaru hêḷiddarinda prâku uttârava koṭṭa svâsthege barasikoṭṭadu yi-Mallikârjuna-dêvara kaiya kâṇike ga 6 âru-varahannu aramanege tegadukoṇḍu biṭṭa svâsthe Sadâśivapurada-agrahârake uttâravâda Madhuvaṅka-nâḍa-śîmê Dappadamâgi-grâma 1 ke (*rates specified*) ayiduvare-varahana svâstiyanu S'ivârpitavâgi koṭṭevâgi yî-bhûmige neṭṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyali sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu nimma śisya-pâramparyavâgi â-chandrârka-sthâyigaḷâgi sukhadiṃ anubhavisikoṇḍu bâhad endu barasi koṭṭa bhû-dâna-dharma-śâsana *usual final verses*). śrî-Sadâśiva.

## 94

*A 55th copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1554 neya Prajôtpatya-saṃvatsarada Phâlguṇa-śu 10 lû śrîmad-anêka-brahmâṇḍa--bhâṇḍa-garbha-garbhîkṛita-Vidhi-Madhusûdana-Tridaśâdhîśvarâdy-anêka-dêvatâ-makuṭa-maṇi-guṇa-kiraṇa-dîpty-âdîpta-pâda-payôja-para-S'iva-lilâ-svîkṛita-kalêvararum appa śrî-Nandinâtha-Bhṛiṅginâtha-śrî-Vîrabhadra-dêvaru-mukhyarâda sajjana-śudha-S'ivâchâra-sampannarâda dyâvâ-pṛithvî-mahâ-mahattinavaḷagâda Eraḍu-daṇḍada Sidaliṅga-dêvara śisyaru Yikkêriya Hosapêṭhê-maṭhada Mahanta-dêvarige (*titles & names of forefathers are the same as in the No* 88 *of this taluq*) Vîrabhadra-Nâyakaru koṭṭa bhû-dâna-tâmra-śâsanada kramav ent endare Hosagundada-śîmeya S'ûdravâḍadavaḷagaṇa Maḷareya-grâmavanu nimma maṭha-dharmake S'ivârpitav âgi koṭevâgi â-grâmake saluva prâku rêkhe (*rates specified*) yinnûru-varahana grâmavanu nimma maṭha-dharmake S'ivârpitavâgi biṭevâgi â-grâmake saluva sarva-svâmyavanu prâku-mariyâdeyali âgumâḍikoṇḍu nimma sisya-paramparevâgi â-chandrârka-sthayigaḷ âgi sarvamânyav âgi anubhavisikoṇḍu maṭha-dharmake naḍasibahiriy endu koṭṭa bhû-dâna-tâmra-śâsana (*usual final verses*). śrî-Veṅkaṭâdri.

## 95

*A 56th copper inscription of the same maṭh.*

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1632 neya Virôdhi-saṃvatsarada Chaitra-śu 5 lû śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Maṇḍalî Muḷḷa-

sûji-svâmiyavara mahâ-mahattina simhâsanada dharmake (*titles and names of forefathers are the same as in the No. 72 of this taluq*) Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare yî-maṭhada dharmake prâku biṭṭa svâstige śâsanava barasikoḍalilla śâsanava barasikoḍabêk endu Mariyappanavaru hêḷiddarinda yîga barasikoṭṭadu Gâjanûra-sîmeyinda Mirana-ghaṭṭada-grama 1 ke (*naming other villages, rates specified*) sâvirada-munnûra-mûvatta-yeṇṭu-vara-hanu yippaṇa-muppâgû-bêḷeya svâsthi (*certain taxes not included in the former rating, specified*) liṅga-mudre-kallinoḷagaṇa hullu beṇada sthaḷa saha yî-Mahattina-maṭhada dharmake S'ivârpitavâgi koṭṭe-vâgi yî-bhûmige neṭṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu śaḍu-daruśanakkû niḍi-mâḍikkoṇḍu Mahattu-pâramparyavâgi â-chandrârka-stâyigaḷâgi sukhadim maṭhada dharmava naḍasibâhad endu barasikoṭṭa-bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva.

## 96

*A 57th copper inscription of the same maṭh.*

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1587 neya Krôdhi-saṃvatsarada Jêshṭa-śu 15 lû śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Bidurûra haḷê-Mahattina-maṭha-dharmake (*titles and names of forefathers are the same as in the No. 78 of this taluq*) Sômaśêkhara-Nâyakarû koṭṭa dharma-śâsanada kramav ent endare S'ivappa-Nâyaka-ayyanavarige śâśvata-S'iva-lôka-nivâsav âgabêk endu avara anujarâda Veṅkaṭappa-Nâyakarû prâku biṭṭa svâsti Hombuchada-sîmeyindalu prâku S'uṇṇadabastiya S'iddhâpurada maṭhake uttâravâgi yidda svâstiyu â-maṭha nakhalâgi aramanê sistige kûḍibarutiddalli yî-maṭha-dharmake biṭṭadu Kambaḷitâriganagrâmadinda prâku rêkhe (*rates specified*) yeppattaidu-varahannu yêḷu-haṇavina bhûmiyanu S'ivârpitavâgi biṭṭevâgi | yî-bhûmige neṭṭa liṅgamudre-kallinoḷagâda bhûmige saluva nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâde-yalû âgumâḍikoṇḍu yî-bhûmiyavaḷage sasi-bâḷe-muntâgi hâkikoṇḍu yênâda huṭṭuvaḷi haṇa saha anubhavisikoṇḍu bahiri

yî-maṭhada dharmake namma agrajarâda Bhadrappa-Nâyaka-ayyanavara dvâdaśâha-puṇya-kâladallu biṭṭa yettina mânya yettu 5 ayidu-yettinalli aḍake-meṇasu-jhalli-paṭe-khobari-kavâḍa-muntâda ghaḍusina-saraku horatâgi akki-bhatta-râgi-uppu-vidaḷa-bûsa-yeṇṇe-tuppa-teṅginakâyi-bella-(*II a*) muntâda jinisanu Ghaṭṭada mêle Ghaṭa-keḷage saha maṭha-dharmake tandukoṇḍu horage mârikoḷḷade shaḍ-daruśanakû niḍi-mâḍikoṇḍu Mahattu-parampareyâgi â-chandrârka-stâyigaḷ âgi sukhadim anubhavisibahariy endu koṭa dhar ma-śâsana(*usual final verses*)

śrî-S'adâśiva.

## 97

*A 58th copper inscription of the same maṭh.*

(*I b*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1538 neya Râkshasa-saṃvatsarada Bhâdrapada-śu 10 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda S'iva-gaṅgê mêlaṇa-gavî bageya Sidda-Vîraṇṇa-Voḍêra-dêvara śiśyaru Basavaliṅga-dêvarige (*usual titles*) Keḷadi-Veṅkaṭappa-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare namma dharma-patni-yarâda Virupaṇṇa-Nâyakara kumâratiyu Yikêriya Bhattada-pêṭheyalli kaṭṭisida maṭha-dharmake Viśvêśvarârpitavâgi Mantasâleya-sîme-vaḷagaṇa Kallakoppada-grâmavanu biṭṭevâgi â-grâmake saluva (*rates specified*) nâlvatta-vombattu-varahanu haṇav-aḍḍada bhûmige saluva sarva-svâmyavanu âgumâḍikoṇ (*II a*)ḍu nimma śiśya-parampareyâgi â-chandrârka-sthâyigaḷâgi maṭha-dharmake naḍasi-koṇḍu sukhadim anubhavisi bahiri yendu koṭṭa dharma-śâsana (*usual final verses*). śrî-Veṅkaṭâdri.

## 98

*A 59th copper inscription of the same maṭh.*

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1591 neya Kîlaka-saṃvatsarada Vaiśâkha-śu 15 lû śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Paṭṭagupeya hedâriyalu Hoḷeyammanu kaṭṭisida kerê-baḷiya Mahattina-maṭhada dharmake (*titles and names of forefathers are the same as in the No. 78 of this taluq*) Sômaśêkhara-Nâyakarû koṭṭa śâsanada kramav ent endare Paṭṭaguppê-sîmeya vaḷagaṇa Jambavaḷi-grâmavanu S'ivârpitavâgi koṭṭevâgi â-grâmakke saluva (*rates specified*) yeppatta-vondu-varahannu yêḷu-haṇa-mupâgada grâmavanu ayidu yettina mânya saha S'ivârpitavâgi biṭṭevâgi yî-grâmada chatur-gaḍige sthâpitava mâḍida liṅgamudre-kallinoḷagâda bhûmige saluva nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu yî-grâmada nashṭada bhûmiyoḷage giḍu beḷasuvanthâ sthaḷadalli giḍuva kaḍisade geyimege bâha bhûmiyanu geyisikoṇḍu âda huṭṭuvaḷi saha anubhavisikoṇḍu suṅkada yettina mânyake Durga Bidirûru Yikêri-hôbaḷi Ghaṭṭada teḷage saha ayidu (*II a*) . . . . . grâmagaḷa koṭṭuyiddalli avaru Turukarige pagudi teruthâre yembadarinda tât-kâlake avaralli munnûru-varahada grâmava nirisi uḷida yinnûru-varahakke tegadukkoṇḍu. . . . . . . . . vaḷi Manamane-yemba grâmadoḷage Guṇḍikeya-grâma 1 ke (*details of rates &c.*) nâlvatta-vondu-varahana bhûmi-maneyanu nâü nimage S'ivârpitavâgi koṭṭeü â-bhûmige saluva chatuḥ-sîmeyalli yikkida liṅgamudre-kallinda vaḷagâda gadde-beddalu-makki-hakkalu-beṭṭu-tiṭṭe-kânu-kâḍârambha-aṅgôḍu-aṅgaphala-nîra-dâri--nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha--sâdhya-nava-kruta-kirukuḷa-suvarnâdâya-sarvâṅgôḍu-sahavâda bhûmi-maneyannu gaisi rûpa-mâḍikkoṇḍu nim-maṭhadalu âha Jaṅgamârchanege nimage sahavâgi S'ivârpaṇavâgi koṭṭeü shaḍu-daruśanakkû niḍi-mâḍikkoṇḍu Mahattu-paramparey âgi â-chandrârka-stâyigaḷâgi sukhadinda anubhavisi bâhiri yendu koṭṭa dharma-śâsanâ | idake dêva-sâkshi | (*usual final verses and phrases*) yî-dharmava mahâ-mahattu sukhadinda anubhavisi bâhudu Ghaṇṭeyammana su-hastada baraha śrî-Sadâśiva

## 99

*A 60th copper inscription of the same maṭh.*

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1590 neya Plavaṅga-saṃvatsarada Mârgaśira-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Kesanûra-sîme-vaḷagaṇa Uḷuve-grâmadalu Liṅgammâjiyavara hesaralû kaṭṭisida Mahattina-maṭha-dharmake (*titles and names of forefathers are the same as in the No. 78 of this taluq*) Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Kesanûra-sîmeyoḷagaṇa Uḷuve-grâmadinda *rates specified*) ayinûru-hadinâlku-varahanû-aḍḍada bhûmiya grâmagaḷanu yî-śu 15 Saumyavâra-sômôparâga-puṇya-kâladalli namma tâyigaḷâda Liṅgammâjiyavarige śâśvata-S'iva-lôka-nivâsav âgabêk endu maṭhavanu kaṭṭisi Mahattige śaraṇumâḍi S'ivârpitavâgi biṭṭevâgi yî-grâmagaḷige saluva chatur-gaḍige neṭṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikkoṇḍu shaḍ-daruśanakû niḍi-mâḍikoṇḍu grâmagaḷa vaḷagaṇa dêvatâ-uttâravanu naḍasi â-chandrârka-sthâyigaḷ âgi Mahatu-parampariy âgi maṭhada dharmavanu naḍasikoṇḍu sukhadiṃ anubhavisi hôhad endu koṭa dharma-śâsana | (*usual final verses*). śrî-Sadâśiva

## 100

*At Maḷali (same hobli), a copper plate in possession of Nâgârjuna-svâmi.*

namas tuṅga-&. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1595 neya Paridhâvi-saṃvatsarada Mârgaśira-śu 8 llu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinavaḷagâda Maḷali-

Nâgârjuna-dêvarige (*titles and names of forefathers are the same as in the No. 73 of this taluq*) Chennammâjîyavaru barasikoṭṭa kraya-dâna-dharma-śâsanada kramav ent endare Maḷali-Nâgârjuna-dêvara maṭada dharmake śarâbudâra Vîrayana kaya aramanege ayinûru-varahana krayava tegadukkoṇḍu biṭṭa svâsthe Hombuchada-sîmê Biḍi-Timmaṇṇana-paṭṭaḍi dhîvara-Maḷali-grâmadindallu prâku rêkhe (*rates specified*) aruvatta-nâlku-varahanu yêḷu-haṇav-aḍada grâmavanu S'ivârpitavâgi biṭṭidhêve yî-grâmake neṭṭa liṅgamudre-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu maṭa-dharma naḍasikoṇḍu bâhad endu koṭṭa śâsana (*usual final verses*).

śrî-Sadâśiva.

## 101

*A 2nd copper plate of the same maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1564 neya Vishu-saṃvatsarada Jêshṭha-śu 10 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Maḷalî-maṭhada Nâgârjuna-dêvarige (*usual titles*) Keḷadi-Veṅkaṭappa-Nâyakara pautrar âda Bhadrappa-Nâyakara putrarâda Vîrabhadra-Nâyakaru koṭṭa kraya-dâna-tâmra-śâsanada kramav ent endare nimma kaiya aramanege ga 680 âru-nûr-embhattu-varahana tegadukkoṇḍu Mosarûra-sîmeyoḷagaṇa Pâyiśeṭṭikoppada pratinâma-Bhadrâpurada-grâmavanu maṭha-dharmake S'ivârpitavâgi biṭṭevâgi â-grâmake saluva rêkhe (*rates specified*) nûra-eraḍu-varahana bhûmiyanu S'ivârpitavâgi biṭṭevâgi â-bhûmige saluva gadde hakkalu makki nashṭake kaḷada bhûmiyoḷage âda utpatti saha ênuṇṭâda sarva-svâmyavanu prâku mariyâdeyalli âgumâḍikoṇḍu nimma śisya-pârampareyâgi â-chandrârka-sthâyigaḷâgi shaḍ-daruśankkû niḍi-mâḍikkoṇḍu maṭha-dharmava naḍasikoṇḍu bâhad endu koṭṭa tâmra-śâsana (*usual final verse*).

śrî-Veṅkaṭâdri.

## 102

*At Araḷasuraḷi (same hobli), on a stone in Timmaṇṇa-bhaṭṭa's garden.*

(*10 lines gone*) Oḍeyaru Oḍebîḷ endu kuḷava .. . . . . . . . . . . . . . . honna-kuḷada Oḍebîḷina bhûmi Baḷagôḍu . . . . . . . . . . ṇasinakoḍage Gôḷigôḍu . . . . . . . . . . . . . . bhûmiyanu . . . . . . . . . . . sarva-namas(-S'ivâ)yavâgi dhârâ-pûrvakavâgi koṭṭeü â-bhûmiya . . . . . . . . . ge saluva gadde-beddalu-tôṭa-tuḍike-nidhi-nikshêpa-jala-pâshâṇa-siddha-sâdhya-akshaya-âgâmi-muntâgi dânavâgi â-chandrârka-sthâyiyâgi. . . . . . . . . . . . . . . . . . . Mûvatâṛu-haḷḷiya samasta-gauḍu-prajegaḷu tamma sva-ruchiyinda oḍambaṭṭu koṭṭa śâsana (*usual final phrases and verses*) maṅgaḷa mahâ śrî

## 103

*At Baḷagôḍu (same hobli), on a stone in S'êshagiriyappa's byâṇa.*

śrî-Gaṇâdhipatayê namaḥ nir-vighnam astu

namas tuṅga-&c. ||

avyâd avyâhataiśvarya-kâraṇô Vâraṇânanaḥ |<br>
vara-das tîvra-timira-mihirô Hara-nandanaḥ ||<br>
*śrîmân âdi-Varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ |<br>
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha sâvirada 1482 sanda vartamâna-Raudri-saṃvatsarada Mârgaśira-śuddha 5 S'ukravâra śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa

* *From here, Nâgarî characters.*

śrî-Sadâśiva-Râyaru Vidyânagariyali sukha-saṅkathâ-vinôdadim râjyavanu pratipâlisuva kâladalli â-râyara nirûpadinda avara bhuja-bala-pratâpa .... Râma-Râjaru râjyavanu ............ Sadâśiva-Râya-Nâyakaru Âragada râjyavanu su-dharmadalli âḷuva kâladalli â-nâyakara nirûpadinda â-Sêsappa-navaru Âragada râjyavanu su-dharmadalli pratipâlisuvâga Âragada râjyake saluva Aivattu-nâḍ-oḷage Nârasiṃhapuravâda Beḷḷagôḍa-agrahâradoḷage Kâsyapa-gôtrada Ruku-śâkheya hosa ...... rava-bhaṭṭara makaḷu Krishṇa-dêvagaḷu śrî-Lakshmî-Nârâyaṇa-dêvara pratishṭeya mâḍi â-dêvara abhishêka-amrutapaḍi-nandâdîpa-S'anivâra-kaṭṭale ...... biṭṭa kshêtrada vivara abhishêkake Beḷa-gôḍa mahâjanaṅgaḷu biṭṭadu Basavappana pâlane .................... agrahâradavaru dhârên eradu .......... agrahârada ...... ... koṭṭadu ............ yali ........ namma svâsteyoḷage .......... yalli biṭṭadu || ........................ dhâreyan eradu koṭṭadu Nâga .......... .......... Timmayyagaḷa makkaḷu santâna-pârampareyâgi .......... abhishêkava mâḍi...... .... viniyôga-naivêdya-nandâdipti ............ dali mûvaru-Brâhmaru .................... .... muntâda .... naḍasikoṇḍu dêvâlyavanu katsi .. ... mâḍikoṇḍu ................ santâna-pârampareyâgi naḍasikoṇḍu baharu Arava ....... mahâjanaṅgaḷu .......... viniyôga ........ ṇava naḍasi bahavaru .. .. ...... dêvarige chhatrakke biṭṭa sâvirada-nânûru .. ....... Beḷagôḍa mahâjanaṅgaḷu grâma .......... yanû sarva ........ gi naḍasikoṇ ..................... (*usual final phrases and verse*). ...... agrahârada mahâjanaṅgaḷa vapita śri-Vidyâsaṅkara (*usual final verses with broken sentences in the middle*).

## 104

*At Virupâpura (same hobli), on a stone in Guṇḍugadde-kân.*

(*Nâgari characters*).

(25 *lines gone*) Yâjusha-śâkhe ................................ 12 Guru ............. ......... śrîmatu Viṭṭhaṇa ......................... halaru kraya-dâna.. ...... (*here follow details of gift*) ........ kampaṇa-nâḍavara kaiyalu prati-bhûmiyanu koḍisi â-hosa-gaddeya ...... mûru ...... â-kampaṇada-nâḍavara kaiyalu mûnûra-aivattu-honnige krayavanu koṭṭa ...... kam-paṇada-nâḍavaru mûru-paṭṭaṇada halaru namage koṭṭa kraya-dâna-patrada ........ koṭṭu â-mû ......... pararu vṛittiyanu mâḍi Virupâksha-dêvarige vṛitti eraḍu Brâhmarugaḷa jana 30 kke vṛitti 30 ubhaya-vṛitti 32 ke â-mûru-grâmagaḷa nîrêri-kalu-haḷḷa-gadde-vaḷagâgi naṭṭa Vâmana ... ......... bhûmiyavaḷagaṇa gadde-beddalu-makki-hakkalu-tôṭa-tuḍike-kumari-kôhu-halasu-meṇasu-mâvu-bella-aḍake-modalâda .................. kâḍârambha-tṛiṇa-jala-muntâgi yênuḷḷa sarva-svâmyada bhûmi â-bhûmiyavoḷag uḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyav emba ashṭa-bhôga-têjas-svamya-sahita Virupâmbikâpurada agrahârada mûvattu-vṛittimantaru Brâhmarugaḷige sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eradu koṭṭevâgi â-Brâhmaragaḷa santâna .... ............ v endu sva-ruchiyinda voḍambaṭṭu koṭṭa mudrâ .. śilâ-śâsana (*after some details as to* 2 *other vṛittis*) yint-appudakke Viṭṭhaṇa-Voḍeyara sva-hastada voppa ... .....* Viṭṭhaṇṇagaḷa baraha (*usual final verses*).

> śrîmat-Santapa-Râyapânvaya-payôrâśînduṇâ dhîmatâ
> dattô Viṭṭhala-mantri-mauḷi-maṇinâ tat-kîrtti-dharmâkṛitiḥ |
> grâmô'yaṃ Virupâmbikâpuram iti khyâtas sa dêva-dvijaiḥ
> tad-vaṃśyair anubhûyatâm apa-bhayaṃ yâvan mahî tishṭhati ||

........ m as u

## 105

*At the same place.*

(40 *lines gone and then come details of gift and boundaries*) bhûmiya oḷagaṇa gadde-beddalu-makki-hakk-alu tôṭa-tuḍike-kummari-kôhu-halasu-meṇasu-mandu........ bappa kâḍârambha-tṛiṇa-jala-muntâgi

*In Kannaḍa characters.

yênuḷḷa sarva-svâmyada bhûmi â-bhûmiya oḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akhsiṇi-âgâmi-siddha-sâdhyav emba ashṭa-bhôga-têjas-svâmya-sahitavâgi â-grâmaṅgaḷu teṟuva honnanu . . . . . . . . . . . . . . kampaṇada-nâḍavaru mûṟu-paṭṭaṇada halaṟu nâvu taṟuva sûsi . . . . . . yikkikoṇḍa â-grâmaṅgaḷa mûlavanu biḍisi â-nâḍavaru grâmaṅgaḷa mûligaru sahita tamma strî-putra-jñâti-sâmanta-dâyâdyar- . iyasantâna-muntâgi Vîraṇa-Oḍeyarige Hadineṇṭu-kampaṇada-nâḍavaru mûṟu-paṭṭaṇada halaru â-grâmaṅgaḷa mûligaru sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eṟadu koṭṭevâgi nîû agrahârada Mâdhava-Virupâmbikâpurada mahâjanaṅgaḷa santâna-pârampareyâgi pâlisi bahev endu sva-ruchiyinda oḍambaṭṭu koṭṭa kraya-dâna-patra yint appudakke paṭṭaṇa-svâmi nâḍa seṭṭi . . . sênabôva-Liṅgaṇṇana baraha Âragada Hadineṇṭu-kampaṇada-nâḍu mûṟu-paṭṭaṇada halara oppa Âragada Mûlasthâna śrî-Kalinâtha (*usual final verse*) śubham astu

## 106

*At the same village, a copper inscription in possession of Kollâ-bhaṭṭa.*

(*1b*) namas tuṅga-&c. ||

Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍaḥ sa pâtu vaḥ ।
Hêmâdri-śikharâ yatra dhâtrî chhatra-śrîyaṃ dadhau ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1624 neya Vishu-saṃvatsarada Mâgha-ba 5 yu Guru-vâradallû śrîmattu Aruvattu-agrahâradinda viṅgaḍisi hostâgi mâḍida Bhadrarâjapurada-agrahârada oḷagaṇa Virupâpurada aśêsha-vidvan-mahâjanaṅgaḷige (*titles and names of forefathers are the same as in the No.* 72 *of this taluq*) Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Aruvattu agrahâradavaḷagaṇa Virupâpurada-grâma 1 ke (*here follow long details of rates*) ârunûra-yippattêḷu-varahânnu vandu-haṇavina svâstheyanu prâku S'ôbhakrutu-saṃvatsarada S'râvaṇa-śu 15 yu Sthiravâra-Sômôparâga-puṇya-kâladalu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi koṭa bageyalû sarvamânyavâgi S'ivârpitav âgi biṭevâgi yî-grâmada chatur-gaḍivaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante sahâ âgumâḍikoṇḍu nimma santâna-pâramparyavâgi â-chandrârka-sthâyigaḷâgi sukhadiṃ anubhavisikoṇḍu dânâdhi-kraya-parivartanege salisikoṇḍu bahiriy endu koṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

## 107

*At Bhaṇḍîkoppa attached to Triyambakapura (same hobli), on a stone in Keregadde-end.*

namas tuṅga-&c. ||

. . . . . . . . . . . . . . . . . vartamâna-Vikâri-saṃvatsarada Bhâdrapada . . . . . . . . rajâdhirâja . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . geya . . . . . . . . . ya nirûpadinda . . . . . . . . . . . . . . . . haḷḷi Âragada vêṇ . . . . . . . . . . . . . . . . . voḷagaṇa Bala. . . nâḍa hora . . . . . . . . . . . . . . sahaḷḷiya Bomma-Dêva-heggaḍe. . . . . . ma-Nâyaka-arasa . . . . . . . . . . . ṇage tritîya-sûtagada Balâḍi-gauṇḍa . . . . . . . . ya Saṅka-gauṇḍaya . . . . . . . . . . . . . . . . . . . . Puṇijeya Vîra-gauṇḍa-voḷagâda . . . . . . . . . . . . . . mûnûra-mûvattu . . . . . . . . . . . . . . . . . . . . . samêtam antêvâsi Kâśyapa-gôtrada Ṛik-śâkheya Mallinâtha-bhaṭṭara makkaḷu Sôma . . . . . . . . . . . . saṇadi kramav ent endare namma nâḍavaḷagaṇa . . . . . . . . . . . . . . . . . . . . . . . . . . . Hampa-Nâyakanu (*here follow details of boundaries*) antu naṭṭa Vâmana mudreya-kallu-sîmege saluva gadde-beddalu-mane-vakkalu-kummari-voḷakoṭṭa-halasu- nandu-mâvu-nidhi-nikshêpa-jala--pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-têjas-svâmya-ashṭa-bhôga-sarvva . . . . syavâgi namma yeraḍu-Mandu-nâḍa mûnûṟa-

mûvattu ... . ... sarvva-namasyavâgi puṇya-kâladalu Âragada Mûlasthâna Kalinâtha-dêvara sannidhiyalu namma heṇṇu-gaṇḍu-aḷiyandiru-makkaḷu-mukhya mâli-Varadappana kaiyyali Nâla-nâḍa â-Mâyi-Nâyakana...hanneradu-haṇavanu kuḷada bhûmiyanu.. ..... â-hanneradu-paṇavina ..... kka banda sûsi ...... . . nâḍa teruva kuḷada Mallinâtha-bhaṭṭaranû . ...... ṇagaḷige saluva.. sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eṛadu koṭṭev âgi ........ . -santâna-pârampareyâgi pâlisi barôvu â-bhûmiyanu nâû .. sarvva .. . pâlisi bahav eṃ ......... yâgi namma sva-ruchiyinda voḍambaṭṭu satyâparichchhêdamâgi koṭṭa ........-nâḍa sênabôva-Sôvaṇṇana baraha â-nâḍa samasta (*the names of Gods, repeated and follow usual final verses and phrases*) ...... archaka-Hounagauṇḍaṃ sênabôva-Dêvarasana .. raha nâḍa vappa ...... sâsanakke maṅgaḷa mahâ śrî śrî

## 108

*At Kôṇandûru (same hobli), on a stone near the Bhûtanakaṭṭe.*

namas tuṅga-&c. ||

svasti śrî .. yâbhyudaya-S'aka-varsha 1300 Kâḷâyukta-saṃvatsarada Mârgaśi.. śu 1 ... da .. Virupâkshapurada Tîrthahaḷiya 45 mahâjanaṅgaḷu tammo .. sarvêkamatyavâgi vichâravâda ..... krama . ... Virupâkshapurada mahâjana........ Vishṇukramitaruṃ ........ Narahari-bhaṭṭaru (*some others named*) antu î-mûvattu-vṛittiya mahâjanaṅgaḷu â-Tîrthadahaḷḷige .............. g uḷa sarvasvâmyavanu biṭṭu Virupâkshapuravâda Kôḷandûriṅge .... nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya-samasta-bali-sahitavâgi yi-mûvattu-vṛittiya mahâjanaṅgaḷu bhôgisuvaru Vêdagiriya Virupâkshapurada mahâjanaṅgaḷige Tîrthadahaḷiya hadiṇaidu-vṛittiya mahâjanaṅga...... sammandhav ...-î-arthake Tîrthadahaḷḷiya mahâjanaṅgaḷu sva-ruchiyinda oḍambaṭṭu yî-Virupâkshapuravâda Kôṇandûra mûvattu-vrittiya mahâjanaṅgaḷige koṭṭa śâsana int appudakke â-Tîrthadahaḷḷiya mahâjanaṅgaḷa su-hastada oppa śrî-Râma nâtha-dêvaru int-appudakke sâkshigaḷu Hombucha-nâḍu Muduvaṅka-nâḍu sâkshigaḷa voppa Billêśvara-dêvaru (*usual final verse*) maṅgaḷa mahâ śrî

## 110

*A copper inscription at Kôṇandûru.*

(*I b*) namas tuṅga-&c. ||

Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍaḥ sa pâtu vaḥ |
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyaṃ dadhau ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1624 neya Vishu-saṃvatsarada Mâgha-ba 5 yu Guruvâradalu śrîmattu Aravattu-agrahâradinda viṅgaḍisi hostâgi mâḍida Bhadrarâjapurada-agrahâradoḷagaṇa Kôṇandûra aśêsha-vidvan-mahâjanaṅgaḷige (*titles & names of forefathers are the same as in the* No. 72 *of this taluq*) Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Aruvattu-agrahâradavaḷagaṇa Kôṇandûra-grâma 1 ke (*here follow long details of gift &c*) ayinûra-yeppatteṇṭu-varahannu haṇa-hâgada svâstheyanu prâku S'ôbhakṛitu-saṃvatsarada S'râvaṇa-śu 15 yu Sthiravâra-sômôparâga-puṇya-kâladallu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭa bagêlu sarvamânyavâgi S'ivârpitavâgi biṭṭevâgi yî-grâmada chatur-gaḍivaḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu nimma santâna-pâramparyavâgi â-chandrâka-sthâyigaḷâgi sukhadiṃ anubhavisikoṇḍu dânâdhi-kraya-parivartanege salisikoṇḍu bâhiri yendu koṭa bhû-dâna-dharmma-śâsana (*usual final verses*).

śrî-Sadâśiva.

## 114

*At Niṭṭûru (same hobli), on a stone near the Kallêśvara temple.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-śrîman-mahâ-maṇḍaḷêsvara ari-râya-vibhâḍa bâsege tappuva râyara gaṇḍa pûrvva-dakshiṇa-paśchima-samudrâdhipati śrî-vîra-Bukka-Râyana kumâra śrî-vîra-Vudageriya-Virupaṇṇa-Voḍeyara râjyâbhyudaya-kâladandiṇa S'aka-varuśa 1301 neya Siddhârti-saṃvatsarada Kârttika-su 1 Bu-lu śrîmatu Hombuchcha-nâḍu eraḍu-Mandu-nâḍu-Mûvattaroḷagaḷa gauḍu-prajegaḷu Muniûra Mêchageḍe (*others named*) Hombucha-nâḍa Niṭṭûra-grâmakke saluva mûligaru Beṇṇeyana Bommaṇṇa (*others named*) yî-ayivaru tamma strî-putra-jñâti-sâmanta-dâyyânumatadiṃ sva-ruchiyinda voḍambaṭṭu (*some persons named*) (*back*) bokkasada Mallappagaḷige koṭṭa śilâ-śâsanada kramav ent endaḍe Niṭṭûra-grâmada prâku kuḷa (*rates specified*) aramanege teṟuva prâku-sidhâya-hodake-heṇṇuḷi-kâṇike-aḷiv-anyâya-biṭṭi-koṭṭaṇa-muntâgi ênu bandadanû nâḍinda banda vaḷa-brayavanu â-aivaru-mûligaru tâvu aramanege tettu â-Mallappagaḷige Niṭṭûra-grâmakke saluva chatus-sîmevaḷagaṇa jala-pâshâṇa-nidhi-nikshêpa-akshiṇi-âgâmi-siddha-sâdhya-ashṭa-bhôgakke svâmya-muntâda ênuḷa bhôgavanu koṇḍu mûla-svâmigaḷâgi prativaruśadalu nirâkshêpavâgi mukkan. dâyadalu teṟuva varaha ga 14 aksharadalu hadinâlku-honnanu tettu sukhaṃ bâḷvaru â-Mallappagaḷa heṇṇ ṅge dâna gaṇḍiṅge mûlavâgi â-ayivaru-mûligaḷu sva-ruchiyiṃ voḍambaṭṭaru (*here follow imprecations, usual final verse and names of witnesses*). â-nâḍa sênabôva-Dêvappana baraha || koṭṭavarigeû koṇḍavarige maṅgaḷa mahâ śrî

## 115

*At Kôṭêgadde attached to Tyârandûru (same hobli), on a stone beside the road.*

(*The first portion is gone*) Âragada .............................. Mahantu-râya .................. Basavi-Dêva .......... Bommi-Dêva mahâ ............ voḷagâda Mahantu-......... Mandu-nâḍu-Mûvattu-oḷagâda samasta-nâḍa.. ru barasida śâsanada kramav ent endaḍe Kâsyapa-gôtrada Kâva... ........... nâ Halasinahaḷḷiya chatus-sîme jala-pâshâṇa-nidhi-nikshêpa-muntâgi dhârâ-pûrbbakavâgi koṭṭu bhôgisibarutidali Kolahaḷḷiya tammaḍi Nâgayyanu sêra .. yiruḷu kaṇḍu kalu naṭṭidake Mahantu nâḍû vichârava mâḍi anyâdali naṭṭa liṅgamudreya-kallu sallad endu â-dharmavanu pâlsi koṭṭeû (*usual imprecatory phrases*).

## 116

*At Araḷâpura (same hobli), on a stone in the Survey-kân.*

namas tunga-&c. ||

Saka-varusha sâsirada mûnûṟa-mûṟaneya Ravudri-saṃvatsarada Bhâdrapada-śudha-saptamî-Sômavâra Virupaṇṇa-Voḍeyara kâladali .. ḷuva ....... Saṃse Hebâruva Dêvaṇṇa Hebâratiya .......... noḷagâda samasta-mahâjanaṅgaḷu .............. yaṇana tamma Kâmaṇṇa koṭṭa-............ Saṅkaṇṇa Sômapa .... haḷḷiya voḷagaḍe horakaḍe .... seṭi Siṅgaya-Nâ (*rest illegible*)

## 117

*A copper inscription at Akkalâpura (same hobli).*

(Ib) namas tuṅga-&c. ||

Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyaṃ dadhau ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1624 neya Vishu-saṃvatsarada Mâgha-ba 5 yu Guruvâradallu śrîmattu Aravattu-agrahâradinda viṅgaḍisi hostâgi mâḍida Bhadrarâjapurada-agrahâradoḷagaṇa Akalâpurada aśêsha-vidvan-mahâjanaṅgaḷige (*titles & names of forefathers are the*

*same as in the No.* 72 *of this taluq*) Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Aruvattu-agrahârada vaḷagaṇa Akalâpurada grâma 1 ke (*rates specified*) nânûra-yambhatta-yeṇṭu-varahannu honnû-muppâgada svâsthinu prâku S'ôbhakṛittu-saṃvatsarada S'râ-vaṇa-śu 15 yu Stiravâra-sômôparâga-puṇya-kâladallu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭṭa bageyallû sarvamânyavâgi S'ivârpitavâgi biṭṭevâgi yî-grâmada chatur-gaḍivaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhû-miyali sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâdikoṇḍu nimma santâna-pâram-paryavâgi â-chandrârka-sthâ (*VI a*) yigaḷâgi sukhadiṃ anubhavisikoṇḍu dânâdhi-kraya-parivartanege salisikoṇḍu bahiriy endu koṭṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

## 118

*At Dîvaramaḷali (same hobli), on a rock in the kân No.* 26.

śrî Keḷadî-Chennammâjiyavaru pâlista bhûmi Paridhâvi-saṃvatsarada Bhâdrapada-śu 5 lu Maḷali-Nâgârjuna-svâmi-maṭha-dharmake śarâbudâra-Vîrayyanu aramanege kraya ga 500 nû koṭṭu yî-Dîvaramaḷali-grâmavanu koṇḍu S'ivârpitavâgi koṭhenu (*imprecatory phrases*).

## 119

*At Gudniga (same hobli), on a stone near the wet land.*

svasti śrîmatu Saka-varuśa sâsirada-yinnûṟa-tombhatta-nâlkaneya Virôdhikṛitu-saṃvatsarada Chay-itra-śuddha-pâḍya-Maṅgaḷavâradandu śrî-vîra-Bukkaṇṇa-Voḍeya prithuvî-râjyaṃ geyyuttiha kâladalu śrîmatu Muduvaṅka-nâḍu-nâlku-Mandu-nâḍu-Mûvattuvoḷagâda samasta-nâḍavarû Maṅguḷada-grâma-voḷage Guddaligana bhûmiyavoḷagiha dêvaṟu haṇavina kuḷake bandanthâ gade-bedalu-maki-bakalu-kummari-koḍage-voḷagâda chatus-sîmâṅkitavâda jala-pâshâṇa-nidhi-nikshêpa-muntâdanu uḷḷanthâ-danû Bhâradvâja-gôtrada Sûrya-bhaṭṭara makkaḷu Mallarasarige śrî-Lakumî-Nârasiṃha-prîty-arthavâgi yî-kshêtravanu dhârâ-pûrvakavâgi koṭeû â-Mallarasaru tamage dharma-artha-kâma-môksha-chatur-vidha-puruśârtha-sidhyarthavâgi Eṇigeyiṅguḷiya Vasishṭha-gôtrada Guddala-Saṅkaṇ-ṇaṅgaḷa makkaḷu Puṭṭaṅgaḷige Baḍagaseyakeṟeya-voḷagaṇa kshêtravanû Koḷagakeṟe pariyantara śrî-Umâ-Mahêśvara-prîtyarthavâgi chandra-arka-târa .. ra uḷḷannabara dhârâ-pûrvaka .. koṭeû ||

## 120

*At Halavanahaḷḷi (same hobli), on a stone near the kânukere.*

svasti śrîmatu Saka-varuśa sâsirada-yinnûra-tombhattaneya Plavaṅga-saṃvatsarada Bhâdrapada-ba 6 Maṅgaḷavâradandu śrîmatu Hombucha-nâḍu eraḍu-Mandu-nâḍu-Muvattuvaḷagâda samasta-gaûḍu-pra[je]gaḷu Halanahaḷḷivoḷage 5 ayidu-honna kuḷada bhûmiya chatus-sîme-oḷage jala-pâshâṇa-nidhi-nikshêpa-oḷagâgi Eṇigeyiṅguḷiya Vasishṭa-gôtrada.. lu S'aṅkaṇṇaṅgaḷa .... maga Dêvappaṅge ga 5 bhûmiyanu Kapila . yali dhârâ-pûrvakavâgi koṭṭeû || î-dharma . nû .. ... dhârâ-pûrvvakavâgi koṭṭeû maṅgaḷa mahâ śrî

## 121

*At Hâdikallu (same hobli), on a tomb stone near the ratê hakkal.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

.................... śrîmatu Hêvaḷambi-saṃvatsarada Âshâḍa-su 1 Bṛihaspativâradandu śrî-Guṇasêna-saiddhânti-dêvara guḍḍa......... Hâdigalaguḍiy-Ayappa-gauḍana heṇḍati Kâḷi-gâ-vuṇḍi samâdhi-vidhiyiṃ muḍipi sura-lôka-prâptey âdaḷu maṅgaḷa mahâ

## 122

*At Hosakoppa attached to the same village, on a stone in the kan.*

śrî-Gaṇâdhipatayê namaḥ avighnam astu

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'aka-varusha 1329 sanda varttamâna-Sarvvajit-saṃvatsarada S'râvaṇa-ba 1 Gu śrîmad-râjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa śrîmatu Harihara-Râyara kumâra Pratâpa-Dêva-Râyaru Vijayânagariya paṭṭaṇadalu śrî-Virûpâksha-dêvara sannidhiyalu varnâśramada dharmaṅgaḷanû pratipâlisutâ sukha-saṅkathâ-vinôdadiṃ sâmbrâjyaṃ gaiûtihali avara nirûpadiṃ Brahma-Kshatriyar appa hêmâdriy-âdi-sakaḷa-dâna-dîkshâ-guru Saṅkappa-Râyappânvaya-kamaḷinî-mârttâṇḍa Brahma-Râja-vara-kumâra Viṭhaṇṇ-Oḍeyaru Âragada râjyavanu sukha-dharmmadiṃ pâlisuttihalli Âragada Hadineṇṭu-kampaṇada oḷagaṇa Hombuchcha-nâḍa oḷagaṇa yeraḍu Mandu-nâḍu-Mûvattaṟa samasta-na .. ḍeya Bommôjana maga Hadigala Kâmôjaṅge koṭṭa śâsanada kramav ent endare namma Halavanahaḷiya bhûmiya chatus-sîme (*here follow details of boundaries*) yint î-chatus-sîmâ-mudrâ-mudritavaha â-bhûmiya chatus-sîmevoḷagâda gade-bedalu-makki-hakkalu-kummari-koḍagi-halasu-meṇasu-kedala-biḷilu-voḷagâgi nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya-muntâgi biṭṭi-koṭṭaṇa-sollage sarvamânyavâgi pañcha-garku sarva-bâdhe parihâravâgi Biḍeya Bommôjana maga Hadigala Kâmôjana Gôtra-seṭṭiya baḷi â-Kâmôjaṅge koḍagi dhâreyan eṟadu â chandrârkka-sthâyi âtana santâna-paramparẹyâgi sukhadiṃ bhôgisuvey endu â-Hombuchcha-nâḍa eraḍu-Mandu-nâḍu-Mûvattaroḷagâda samasta-nâḍ êkamatyavâgi â-koḍagiya bhûmiya dhâreyâgi â-Kâmôjaṅge chatus-sîmege kala naḍisi dhâreyan eṟadu koṭṭu tamma sva-ruchiyinda voḍambaṭṭu koṭṭa śilâ-tâmbra-śâsana int appudakke sênabôva-Bommarasana baraha â-nâḍa voppa śrî-Billêśvara-dêvaru î-dharmmake sâkshigaḷu (*usual final verses and phrases*) î-dharmmakke subham astu .. . ..........

## 124

*At Muniyûru (same hobli), on a stone near the Îs'vara temple.*

svasti śrî Jagêsiy-arasi .......... Muniyûra salage ippattu-gadyâṇa kaṭṭake . yendu ûra .. ra Nitavûralu dêvâlyam appa .. ûrasale i .........gela ......... ...............yapakeydu .. ida salaliy ahagu endava (*usual final phrases*).

## 125

*At Huttavaḷḷi (same hobli), on a stone in hasanakallu-hakkal.*

(*Nâgarî characters*)

namas tuṅga-&c. ||

.........................................svasti śrî jayâbhyudaya-S'aka-varusha 1298 neya Naḷa-saṃvatsarada Mâgha-ba 30 Sômavâra-sûrya-grahaṇa ..................puṇya-kâladali svasti śrîmatu râjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa pûrva-dakshiṇa-paśchima-samudrâdhipati śrî-vîra-Bukka-Râyana kumâra Udagiriya Virupaṇṇa-Oḍeyaru Âragada râjyavanu sukha-saṅkathâ-vinôdadiṃ paripâlisûvalli â-Virupaṇṇa-Oḍeyara maneya pradhâna Râmarasarige â-Âragada ................ gauḍu-prajegaḷu tammoḷu sarvêkamatyavâgi Îśvara-prîtiyâgi tamma nâḍoḷagaṇa Huttadahaḷḷiyiṃ .. .. .. . .. .. .. .. dukoṇḍu â-Râmarasarige â-Huttadahaḷḷiya chatus-sîmeyoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmya-sahitavâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi â-chandrârka-sthâyiyâgi sarva-bâdhâ-rahitavâgi sarvamânyavâgi koṭṭa â-grâmavanu â-Râmarasaru â-sûrya-grahaṇa-puṇya-kâladalli tamma ishṭa-dêvatâ-prîtiyâgi Hariharapurav emba nâmadinda agrahârava mâḍi dvâ-viṃśati-vṛitti-kalpaneyâgi mâḍi sa-hirṇyôdaka-dâna-dhârâ-pûrvakavâgi sarvamânyavâgi koṭṭevu â-vṛittimanta-

Brâhmaṇara gôtra-nâmagaḷa vivara (*here follow names &c. of vṛittidars and details of gift*) int î-chatus-sîmâ-samanvitavaha........ . . . koṭṭa sarvamânya-agrahâra (*usual final phrases and verses*) .. .......... nâḍa vappa *śrî-Kalinâtha-dêvaru

## 126

*At Kesare (same hobli), on a stone in the hakkal.*

*(Nâgarî characters).*

śrî namas tuṅga-&c. ||

.......... bimba-trailôkya-vyâpaka ................... Dviradânanô ........... svasti śrî jayâbhyudaya-S'aka-varusha 1328 Pârthiva-saṃvatsarada Bhâdrapada-ba .... śrîman-mahârâjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa śrî-vîra-pratâpa-Bukkaṇṇa-mahârâyaru Vijayânagariya paṭṭaṇadalu Virûpâksha-dêvara sannidhiyalu varṇâśrama-dharmaṅgaḷaṃ pâlisuttâ sûkha-saṅ[ka]thâ-vinôdadiṃ sâmbrâjyava geyuttihalli â-râyara nirûpadiṃ Brahma-Kshatriyarappa Hêmâdri-prôkta-sakala-dâna-dikshâ-guru Saṅkappa-Râyappânvaya-kamaḷinî-mârtâṇḍa Brahma-Râja-vara-kumâra Viṭhaṇṇa-Voḍeyaru Âragada râjyava sad-dharmadiṃ pâlisuttihalli svasti śrîmat-parama-haṃsa-parivrâjakâchârya śrîmanu Narasiṃha-Bhârati-tîrtha-śrî-pâdaṅgaḷu S'ṛiṅgêriya Tuṅgabhadrâ-tîra ...... dêvara sannidhiyalli ...... râjyava geyvalli Âragada vênṭheyada 18 kampaṇada voḷagaṇa Hombuchcha-nâḍu 2 Mandu-nâḍu ........... Muniyûra Mañcha-gavuḍu (*others named*) mukhyarâda samasta-gavuḍu-prajegaḷu tammoḷu sarvaikamatyavâgi sarvânumatadiṃ yajana-yâjana-adhyayana-adhyâpana-dâna-pratigraha-shaṭ-karma-niratarappa Dhanañjaya-Viśvâmitra-gôtrôtpannarappa Sâma-śâkhâdhyâyigaḷum appa S'ṛiṅgêriya .... Koṅgaṇa-upâdhyara makkaḷu Malli-bhaṭṭarige koṭṭa bhû-dâna-kraya-śâsanada kramav ent endare .. ... Kesareya-grâma 1 ke kuḷa 22.. .. .. nâḍa mêlu-vadikeyâgi hiḍadukoṇḍu â-Kesareya-grâmada bhûmiya Mallappagaḷige krayavâgi koṭṭu koṇḍa varaha ga 160 .. nâḍu Iḍagereya ...... varaha ga 15 ubhayaṃ 175 varahana Sâkappage...pâlisikoṇḍu ashṭa-bhôga-têjas-svâmya sarva-bâdhe parihâravâgi .. ...bahevu...... Mallappagaḷu śrî-Narasiṃhabhâratipuravâgi agrahârava mâḍikoṭṭa vṛittimantara vivara (*here follow names of vṛittidars, details of gift and boundaries*) int î-chatuḥ-sîmâ-mudrâ-mudritavaha śrîmanu Narasiṃhabhâratîpuravâda Kesareya bhûmiyanu tat-kâlôchita-kraya-dravyava koṇḍu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi.........gaḷige â-Hombucha-nâḍu yaraḍu-Mandu-nâḍa-Mûvattu-voḷagâda samasta-gauḍu-prajegaḷu tammoḷu ......jñâti-dâyâdânumatavâgi dhanika.. .. .... mavâgi.........sahita......yagaḷu-mukhyarâda mahâjanagaḷige dhâreyan eradu koṭṭevu......Kesareya-grâmada chatus-simeya vaḷaguḷa gadde...beddalu...makki-hakkalu-kummari-kôhu-sarahu-mâni-mandu-mane ......hittilu ... halasu-meṇasu .......................nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya-muntâda-suvarṇâdâya............ sarva-bâdhe-parihâravâgi â-Kesareya-grâmakke saluva.. .... aiyagaḷu-mukhyavâda mahâjanaṅgaḷige sa-hiraṇyôdaka-sahita-kraya...vâgi â-chandrârka-sthâyiyâgi.... . . Mallappa............gaḷa santâna-pâramparyavâgi pâlisi bahav endu .....................sva-ruchiyind odambaṭṭu koṭṭa-kraya ... śilâ-śâsana | (*usual final verses*).

ganyantê pâṃsavô bhûmêr gaṇyantê vṛishṭi-bindavaḥ |
na gaṇyatê Vidhâtrâpi Brahma-saṃsthâpanâ-phalaṃ ||

(*usual final verses and phrases ; rest illegible*).

## 127

*At the same village, on a stone near the Kôri-Seṭṭi's garden.*

svasti śrîmatu S'aka-varusa sâsirada-munnûra-tombhatta-mûraneya Vikṛiti-saṃvatsarada Chaitra-śuddha...Âdivâradandu śrî-vîra-Bukka-Râya râjyaṃ geyyuva kâladalu śrîmatu Hombuchcha-nâḍa ...

*In Kannaḍa characters.

.. mûvatta-vaḷagâda samasta-nâḍavaru Bhâradvâja-gôtrada Kundugaḷḷada S'eṭṭiyappa.. Jâmadagnyâ-vatsa-gôtrada ...... hi .. ppaṅgaḷige........ nâḍa-keṟeya ...... Kesavi amâneya keṟeya keyi mâvina-keyi] hosa-gade.. ya keyi idara chatus-sîmeyal-uḷḷantha makki-hakkalu-mandu-mane-nikshêpa-jala-pâshâṇa-voḷage â-chandrârkka-sthâyiyâgi dhârâ-pûrvakavâgi barasi-koṭṭa śilâ-sâsana (*usual final verses*).

## 129

*At Muktiharıharapura (same hobli), on a stone in front of the Hariharês'vara temple.*

(4 *lines illegible*)

............śrî-Krisṇa-nâmnâ ...
......nas svayaṃ Harihara-kshôṇîśa .. mân ahô |
vîra-śrî-jaya-śâli.. Harihara-kshôṇîsa ............
......................... kshamâṃ ||
magnâs tat .. rakshita...... râja ...... |
.... manas-saha.. -kiraṇa....... lakshmîm api |
sûtê kîrti-sudhâ-rasaṃ tri-bhuvana-vyâptaṃ ......
.............................. dayaḥ ||
Ândhrân andhakayan mahâ-parachayân śushkân Turushkân ...
....................................................... |
śûrân âdhi .... tân vikalayan nishkaṅkaṇân Koṅkaṇân
........ Harihara-kshôṇîśa-chûḍâmaṇiḥ ||
...... mahôdayô Harihara-kshôṇîpatêr anvahaṃ
trailôkyê vara ........... r âkarṇya saṃvarṇitaṃ |
.......... sura-maṇir nô chê ......
......... rad ahô nânyô vadânyô'dhikaḥ ||
nâtha tvaṃ dharaṇîśvara ..vî-bhâra-kshamatvaṃ sadâ
sarvvajñâśrayatâ cha sarvva ....... |
......hitê sumanasâṃ ............. |
siṃhêndrâsana-sampadô Harihara-kshôṇîśvara .... ||
...............
...... kumâra-râja-tanayair âśêvyamânôdayaṃ |
divya-śrî .. bhûsaṇaṃ Harihara-kshmâ .... ...
...... sa-lajjayêva .......... ||
...... mukhyâni mahâ-dânâni bhûriśaḥ |
tanvatas tasya S'akrô'pi na tulâm adhirôhati ||
............................ |
......kim Surêśvara ...prâptârjjuna ...... |
................................ |
....... vijayatê śrî-Bommaṇayyô ghanaḥ ||

*tasmâd vismaya...... ..prabhâvantaṃ kaḷâvantaṃ ......... mandaṃ ... . kramâgataṃ svâminâṃ janam ............ siṃha-dêva svâmi-sêvâ-prasaṅga ......................... vîra iti stuvanti vihatâhaṃ Viṭṭhalaṃ mantriṇaṃ sârtthâva ... dharmmârthâv iti ...... la-prabhuḥ.........tâpô Hariharêśvaraḥ ||

tatra mitrâṇy amitrâṇi môdayan .. vishâdayan |
kîrttiṃ visphûrttayan âstê dharmmê śrî-Viṭṭhala-prabhuḥ ||
Ṛik-śâkhaś S'iva-bhakti-pallava-chayaḥ sat-kîrtti-pushpôdgamaḥ
samyag-dâna-phalôdayaḥ patritarair âśêvyamânô dvijaiḥ |
santâpaṃ śamayan sadâ vicharatâm âśâ-pathê chhâyayâ
śrîmân Viṭṭhala-mantri-varyya-vasudhâ .............. ||

*As greater portion is effaced, these cannot be put into verse.

**atha chira-kâlam dharanîm**
**............ putra-santânah |**
**Viṭṭhala-mantrîndrasya**
svâmî samrâḍ babhûva vijñânî ||
Târaṇa-varshê varshê
mâsi Nabhasyê tithau daśamyâm cha |
vârê Saurê Pitṛibhê
nirvvâṇam prâpa Hariharâdhîśaḥ ||

svasti śrî jayâbhudaya-S'aka-varusha 1326 sandu varttamâna-Târaṇa-samvatsarada Asvayija-su 11 Sômavâradandu śrîman mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Harihara-mahârâya-prâjya-sâmbrâjya-dharâ-dhurandharar âda sakala-vidvaj-janâṅigîkṛita saṅgîta-sâhitya-vidyânavadya-gôshṭhî-pratishṭhitar âda pragalbha-bhâgya-saudarbbha-śrî-Virupâmbikâ-garbbha-ratnâkara-ratnar âda nitya-yukta-sarasa .. mauktika-mâlâlaṅkâra-visphûrtta-kirtti-pavitrar âda śrîmat-śrî-Viṭṭhaṇṇa-Voḍeyaru śrîmad-aśêsha-viśêsha-san-mâna-dâna-dhârâ-pûrita-pûrnna-suvarnna-pâtrâyamâna-bhâsura-bhûsura-sura-stôma-stuti-yuvatî-kara-kamala-vichitrita-chitra-rachanâ-dîpta-dig-bhitti-kîrtti-sphûrttar âda sakaḷa-sâgaramêkhaḷâ-mukharita-dharaṇî-taruṇî-pramada-pramôda-sampâdana-pâlana-guṇa-śakti-yuktar-âda śrî-vîra-Harihara-mahârâyaru muktarâdalli Muktahariharapurav âgi biṭṭa agrahâra â-Viṭṭaṇṇa Voḍeyaru â-Âragada-râjyava pâlisuttiha-kâladalli â-Âraga-vênṭheyada Muduvaṅka-nâḍoḷa-gaṇa Beḷûra-bhâge 1 kkam ga 69½ ‘ 4½-kkam chatus-sîmeya vivara (*here follow details and names &c. of vṛittidârs &c.*) chatus-sîmeya bhûmi-sahavâgi ashṭa-bbôga-têjas-svâmya-sahitavâgi â-chandrârka-sthâyiyâgi sukhadim bhôgisuvaru ||

Târaṇa-samvatsarada Kârtika-ba 3 Mam śrîmatu-Kâḷikâ-dêvi Kamaṭhêśvara-dêvara dibya-śrî-pâda-padmârâdhakarum appa Bôgâṟa Heggi-Seṭṭiyaru Muduvaṅka-nâḍa-voḷage Harihara-mahârâyara hesa-ra Muktihariharapurada agrahârake sêṟuva akkasâle baḍigi kammâṟa yî-mûru-vakkalige koṭa-mân-ya...yî-sarvvamânyada agrahârada vakkalâgi yidu mahâjanaṅgaḷa sêveya mâḍikoṇḍiha sammandha nîvu koḍuva kâṇike haḍapa-gâṇike biṭṭi biḍâra sollage nâḍa-saradeya maḷaveya-varttane uḍugoṟe vulupe muntâgi ellavanû sarvvamânyavâgi nimage mâḍidevâgi niû aû dharmmavu ...... â-Harihara-purada vokkalâgi mahâjanaṅgaḷa sêveya mâḍikoṇḍu sukhadalu yihudu ||

khyâtas siddha-sarasvatyâ râja-Vyâsâkhyayâ bhuvi |
smarttavyô râja-Vâlmîki[ḥ] śrîmân-Hariharêśvara[ḥ] ||

(*usual final verse*)

suṅka-kâruka saha sarvvamânya Vîraṇṇagaḷa baraha maṅgaḷa mahâ | śrî Yajuś-śâkheya Jamada-gnyâvatsa-gôtrada

## 130

*At Hosakoppa (same hobli), on a stone in the field to the south.*

śrî-Gaṇâdhipatayê namaḥ śrî-Gurubhyô namaḥ śrî-Sarasvatyai namaḥ nirvighnam astu |
Vâṇîśa-Kamâḷâkânta-Gaurîvara-S'achîvarâḥ |
dêvâḥ prîtâs sad-ârakshâḥ kurvvantu jagatâm mudam ||

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Saka-varusha 1327 sandu vartamâna-Târaṇa-samvatsarada .. . Sukravâra-dalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Harihara-mahârâyaru-Vijayânaga-riyalli sukha-saṅkathâ-vinôdadim sâmbrâjyam geyyuttirdda kâladalli ............Brahma-Kshatriyar appa Hêmâdri-prôkta-sakala-dâna-dîkshâ-guru .... ........ mârttauḍa Brahma-Râja-vara-ku-mârarum appa Viṭhappa-Voḍeyaru ...............pratipâlisuttiha kâladalu Âragada vênṭheyada ...... ................gauḍa âtana tamma .. .. .. .. .. ...... uḍiya Tamma-gauḍa (*others named—the inscrip-*

*tion is much effaced)* sarvânumatadim yajana-yâjana-adhyayana-adhyâpana ......................Ruku-śâkhâdhyâyigaḷum appa...... ............ ..gaṇṇagaḷige dânavâgi koṭṭa.......................Hombucha-nâḍa Śaṅkarahaḷḷiya (4 *lines effaced)* manâyakanakoppada chatus-sîmeya vivara (*here follow details*) oḷagâda chatus-sîmeya-oḷaguḷa-tôṭa-tuḍike-gadde-beddalu-makki-hakkalu-kummari-kôhu-mânisara-hu-hittilu-halasu-meṇasu-mâu .. .. ...... .. ................ hullu-holanu-kâḍârambha-modalâda nidhi-nikshêpa-jala-pâśâṇa-akshiṇi-âgâmi--siddha--sâdhya yint î-ashṭa-bhôga--têjas-svâmya--sahitavâgi suṅka-kâruka-grâma-gadyâṇa-pañcha-kâruka-oḷavâṟu-horavâṟu-taḷasârike-aledere-tôṭadere yênuḷḷada-nû nâḍu haridu mêlu-vadikeyâgi yikkikoṇḍu sapta-graha-yôgavâda sôma-grahaṇa (sô)mahâ-puṇya-kâladalu Âragada mûlasthânavâda śrî-Kallinâtha-dêvara sannidhiyallû sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakavâgi sarvvamânyavâgi â-chandrârkka-sthâyiyâgi nâû nâḍellarû sarbbêkamatyavâgi Huligila Nâgaṇṇagaḷa makkaḷu Nâgaṇṇagaḷige dhâreyanu eraḍu koṭṭevâgi î-dharmmavanû avara santâna-pâr-ampareyâgi chandra-sûryar-uḷḷannabara pâlisi bahevendu tamma dharmma-sâkshiyâgi oḍam-baṭṭu koṭṭa-dâna-śilâ-tâmbra-sâsana || yî-dharmmakke sâkshigaḷu

âditya-chandrâv &c. ||

yint appudakke Hombuchcha-nâḍa-sênabôva-Mallappana baraha â-Hombuchcha-nâḍa samasta-gauḍu-gaḷa oppa śrî-Billêśvara-dêvaru (*usual final verses*) maṅgaḷa mahâ śrî

## 131

*At Alagavaḷḷi belonging to Mallêśara (same hobli), on a stone near the Durgi temple.*

(35 *lines gone*) yi-dharmavanu ......... gadu avara santâna-paramparey âgi â-chandrâ .........sama.. .. nâḍu ......... mûṟu-paṭṭaṇada samasta-ha ......................tamma sva-ruchiyim ......... (*usual final verses ; also benedictory & imprecatory phrases*)

int apudakke Muduvanka-nâḍa-sênabôva Singaṇṇana baraha ; *signatures.*

śrî-Gaṇâhipatayê namaḥ &c || namas tuṅga-&c. ||

svasti śrî jayâbhyhdaya-Saka-varuśa 1330 neya varttamâna-Sarvvajitu-saṃvatsarada Srâvaṇa-ba 8 Gu śrîmad-râjâdhirâja paramêśvara śrî-vîra-pratâpa-Dêva Râyaru Vijayânagaradalu varṇṇâśrama-dhar-mmaṅgaḷanu pâlisutta sukha-saṅkathâ-vinôdadim sâmrâjyam geyi-uttihalli â-râyara nirûpadim Brah-ma-Kshatriyar appa Râya .........nvaya .... Brahma-Râja-vara-kumâra-Viṭhaṇṇa-Voḍeyaru Âragada râjyavanu dharmadim pratipalisuttamiha-kâladalu śrîmatu Paḍanipâḍa Liṅgarasara makkaḷu Viru-paṇṇagaḷu Jommâpurada Âlugavaḷiyanu Kauriyabhâgeyanu mahâjanaṅgaḷige koṭṭa bhû-dâna-patrada kramav ent endare namage Âragada Hadinentu-kampaṇada samasta-nâḍu mûṟu-paṭṭaṇada samasta-halarû dâna-dhârâ-pûrvakavâgi koṭṭa-Alugavaḷiya-grâmavanu Muduvaṅka-nâḍa-oḷagaṇa haravariya-bhâgeya samasta-gauḍa .. namage dâna-dhâra-pûrvakavâgi koṭṭa Kauryabhâgeya Tailappa-hegga-ḍeya pâlina bhûmi-sahavâgi Jommâpurav-emba aghrahâravanu mâḍidevâgi â-Alugavaḷiya-grâmake â. ......grâmake ...sahâ Jommâpurav emba-agrahâravanû ashṭa-dikku-chatus-śîme niruvarigi-kereya-kalu naṭṭa-Vâmana-mudre-kallugaḷa-oḷaguḷḷa-bhûmiyanû 18 hadinentu vṛittiya mâḍidevâgi agrahârada mahâjanaṅgaḷa prasatti ent endare yajana-yâjana-adhyayana-adhyâpana-dâna-pratigraha-ṣaṭ-karma-niyataraha â-mahâjanaṅgaḷa gôtra-śâkhe nâmaṅgaḷa vivara (*here follow details*)
yajamâna-vṛitti-sahavâgi hadineṇṭu-vṛittiya mâḍisi Alugavaḷiya-grâmadalu pratisṭeya mâḍidake kala-śâsanada bhûmi koyaḷa bhûmige pratishṭeya mâḍida śilâ-sâsanada bhûmi sahavâgi â-Jommâpuravâda agrahârada mahâjanaṅgaḷige sômôparâga-puṇya-kâladalu sahiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyanu eraḍu koṭṭevâgi â-chatus-sîmeya vaḷaguḷḷa-tôṭa-tuḍike-gadde-beddalu-makki-hakkaḷu-kum-mari-koḍagi-kôhu-sarahu-mâṇi-mandu-mane-hittilu-koppa-chappara-halasu-meṇasu-pam .........hola-

kâḍârambha-modalâgi bhûmiya oḷaguḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgami-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya-samêtavâgi sarvvamânya-agrahârava mâḍidevâgi â-Jommâpurada agrahârada mahâjanangaḷu yejamâna-vritti-sahavâgi avara santâna-pârampareyâgi â-chandrârka-sthâyiyâgi sarvamânyada agrahâravâgi pâlisi bahevu endu â-Lingarasara makkaḷu Virupaṇṇagaḷu strî-putra-jñâti-sâvanta-dâyâdyânumata-sahita sarvêkamatyavâgi tamma sva-ruchiyinda oḍambaṭṭu koṭṭa-bhû-dâna-patra-śilâ-tâmbra-śâshana .. yint appudakke barada sênabôva-Singaṇṇana baraha || ejamâna-Virupaṇṇagaḷa voppa śrî-Baṇa-dêvi yî-dharma-sâsanada sâkshi (*usual final verses*)

## 132

*At Kallâla attached to Jâgatigâru (same hobi), on a stone in Puṭṭa Sômayya's garden.*

śrî-Gaṇâdhipatayê namaḥ || svasti śrî Saka-varsha 1291 neya Saumya-saṃvatsarada Kârttika-śu 1 Guruvâradalu | śrîman-mahâmaṇḍaḷêśvaraṃ ari-râya-vibhâḍaṃ bhâśege tappuva râyara gaṇḍaṃ śrî-vîra-Mârappa-Voḍeyara kumâra Sôvaṇṇa-Voḍeyaru Muduvanka-nâḍa-voḷagaṇa Jêgaṭigârige saluvanthâ gade-bedalu-hakkalu-chatus-sîme-voḷagâda samasta-bhûmiyannû Harita-gôtrada Nâraṇa-bhaṭṭara makkaḷu Dêvaṇṇa-bhaṭṭarige sarvvamânyavâgi dhârâ-pûrvvakavâgi koṭevu (*usual final phrases and verses*)

## 133

*At Kauḍavaḷḷi (same hobli), on a stone near the Basavana-kallu.*

śrî-Gaṇâdhipatayê namaḥ || śrî-Sarasvatyai namaḥ | śrî-Gurubhyô namaḥ nirvvighnam astu

Vânîśâna-Ramâkânta-Gaurîdhava-purassarâḥ |
surâḥ prîtâḥ sad-ârakshâḥ kurvantu jagatâm mudaṃ |
namas tunga-&c. ||
pântu vô jalada-śyâmâḥ śârgṅa-jyâ-ghâta-karkkaśâḥ |
trailôkya-maṇṭapa-stambhâḥ chatvârô Hari-bâhavaḥ ||

svasti śrî jayâbhyudaya-Saka-varusha 1325 sandu varttamâna-Svabhânu-saṃvatsarada Phâlguṇa-ba 5 Âdivâradalu śrîman-mahârâjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâśege tappuva râyara gaṇḍa śrî-vîra-pratâpa-Harihara-mahârâyaru Vijayânagariyali śrî-Virûpâksha-dêvara sannidhiyalû varṇṇâśrama-dharmangaḷanû pâlisutta sukha-sankathâ-vinôdadiṃ sâmbrâjyaṃ geyiuttihalli â-râyara nirûpadiṃ Brahma-Kshatriyarappa Hêmâdri-prôkta-sakala-dâna-dikshâ-guru Sankappa-Râyappânvaya-kamalinî-mârttâṇḍa Brahma-Râja-vara-kumâra sakala-vidyâ-viśârada vidvaj-janâmbhôjanî-râjahaṃsa kavi-jana-chakôra-chandra mâtṛi-kula-mâlatî-mâdhava sva-kula-sudhârṇṇava-sudhâkara guṇa-gaṇâbharaṇa anavarata-śhaṭ-karmma-pariṇatântaḥkaraṇa para-nârî-nirâkaraṇa bandhu-janârṇṇava-sudhâkiraṇa sêvaka-jana-dâridrya-niruharaṇa śrîmat-Kriyâśakti-guru-munîśvara-charaṇa-kamaḷa-marâḷa Triyambaka-pûjâ-dhurandhara Virûpâmbikâ-vara-tanûjarum appa Viṭṭhappa-Oḍeyarû Âragada râjyavanû dharmadiṃ pratipâlisuttiha-kâladalû Âragada-vênṭeyada Hadinenṭu-kampaṇada samasta-nâḍû mûṛu-paṭṭaṇada halarû kûḍi tammoḷu sarvvaikamatyavâgi sarvvânumatadiṃ yajana-yâjana-adhyayana-adhyâpana-dâna-pratigraha-shaṭ-karmma-niyataraha Ruku-śâkhâdhyâyigaḷum appa S'rîvatsa-gôtrada Râghava-dêvagaḷa Achappagaḷa makkaḷu Viṭṭhappagaḷige dânavâgi koṭṭa-bhû-dâna-śâsanada kramav ent endare namma Âragada-vênṭeyada Beḷuveya-nâḍavoḷagaṇa-Virupâmbikâpuravâda Kauḍavaḷḷiya grâma-ondakkaṃ nmbaḷi uttârava kaḷadu hombaḷiya-nashṭi-sunka-kâruka-grâma-gadyâṇa saha varaha ga 95 aksharâdalu tombbatta-aidu-honnanu namma Hadinenṭu-kampaṇada nâḍû mûṛu-paṭṭaṇada halaru namma nâḍugaḷa mêleyû paṭṭaṇada mêleyû â-honnanû haḍidu mêlu-vaḍikeyâgi ikkikoṇḍu

â-Kaudavaḷḷiya-grâmada chatus-sîmeya vivara (*here follow details*) yintî-chatus-sîmâ-mudrâ-mudritavâda ashṭa-dikkinalu naṭṭa Vâmana-mudreya-kallugaḷa saritada madhyagaḷalli naṭṭa Vâmana-mudreya-kallugaḷû sahavâda nîrera-kalu-nîruvari-oḷagâda chatus-sîme-vaḷaguḷḷa tôṭa-tuḍike-gadde-beddalu-makki-hakkalu--kummari-kôhu-mâni-saralu-hittilu-mane--halasu-meṇasu-mâvu-nêrilu-hullu-holanu-kâḍârambha-modalâda nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya yintî-ashṭa-bhôga-têjas-svâmya-sahitavâgi śuṅka-kâruka-grâma-gadyâṇa-pañcha-gâruka-oḷavâru-horavâru-taḷa-śârige-âledere-tôṭadere-hodikedere-modalâda yênuḷḷa suṅka-kârukavanû namma Hadineṇṭu-kampaṇa-da nâḍavarû namma nâḍugaḷa mêle mêluvadikeyâgi yikkikoṇḍu sapta-graha-yôgavâda mahâ-puṇya-kâladalu Âragada mûlastânavâda śrî-Kallinâtha-dêvara sannidhiyallu sahiraṇyôdaka-dâna-dhârâ-pûrvvakavâgi sarvvamânyavâgi â-chandrârka-sthâyiyâgi Hadineṇṭu-kampaṇada-nâḍû mûru-paṭṭaṇada halarû sarvvaikamatyavâgi Âchappagaḷa makkaḷu Viṭhappagaḷige dhâreyan eṛadu koṭṭevâgi yî-dharmmavanû avara santâna-pârampareyâgi chandra-sûryar uḷḷannabara pâlisi bahevendu tamma dharmma-sâkshiyâgi oḍambaṭṭu koṭṭa dâna-śilâ-tâmbra-śâsana । yî-dharmmakke sâkshigaḷu ॥ âditya-chandrâv &c ॥

int appudakke Muduvaṅka-nâḍa sênabôva-Siṅgaṇṇana baraha (*signatures and usual final phrases*). maṅgaḷa mahâ śrî

## 134

*On the back of the same stone.*

śrî-Gaṇâdhipatayê namaḥ ॥

namas tuṅga-&c. ॥

svasti śrî jayâbhyudaya-S'aka-varusha 1326 neya Târaṇa-saṃvatsarada Kârtika-śu 1 Â śrîmatu Bêlûra Narasiva-dêvagaḷa makkaḷu Saṅgaṇṇaṅgaḷige Achapagaḷa makkaḷu Viṭhapagaḷu koṭṭa bhû-dâna-kraya-śâsanada kramav ent endaḍe yanage Âragada vêṇṭheyada Hadineṇṭu-kampaṇada samasta-nâḍu mûṛu-paṭṭaṇada samasta-halaru kûḍi tammoḷu sarvêkamatyavâgi sarvamânyavâgi dâna-vâgi dhâreyan eṛadu koṭṭa Beḷave-nâḍa-voḷagaṇa Kaudavaḷḷiya-grâmavanu namage Muduvaṅka-nâḍa-varû dânavâgi dhâreyan eṛadu koṭṭa Koḍahaḷiy-oḷagaṇa Kañchagârana-vôṇiya saruhanu kûḍi nâû namma prastha-nimittavâgi nimage krayavâgi koṭṭu tat-kâlôchita-madhyastha-parikalpitavâda kraya-dravya varahanam ga.... 300 aksharadalû mûnûru-honnanu sâkalyavâgi salisikoṇḍu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭṭa Kaudavaḷḷiya-grâma-Kañchagârana-vôṇiya saruha-voḷagâda chatus-sîmeya vivara (*here follow details*) yint î-chatus-sîmâ-mudrâ-mudritavaha chatus-sîme-vaḷa-guḷḷa tôṭa-tuḍike-gade-bedalu-makki-hakkalu-mâni-saruhu-halasu-meṇasu-mâû-kâḍârambha-mandu-mane-hitilu-koppa-hullu-holan-oḷagâda nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhya-ashṭa-bhôga-têjas-svâmya Kañchugârana-vôṇiya saruhu-voḷagaṇa Kaudavaḷḷiya-grâmadalû Hadineṇṭu-kampaṇada samasta-nâḍû mûṛu-paṭṭaṇada halarû namage sarvamânyavâgi koṭa Virupâmbikâpurav endu baradida na.. ṭa yeraḍu śilâ-śâsana-sahitavâgi koṭeû (*here follow details of gift*) â-śâsanaṅgaḷa pratiya uḷanthâvanu sarvamânyavâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvaka namma strî-putra-jñâti-sâvanta-dâyâdarugaḷu dhanikaru yelaru sammatavâgi â-Kaûdavaḷiya-grâmavanu Kañchugâra-vôṇiya saruhanû kûḍi â-chandrârka-stâyiyâgi Viṭhapaṅgaḷu Narasiva-dêvaṅgaḷa makkaḷu Bêlûra Saṅgaṇṇaṅ-gaḷige avara santâna-pârampareyâgi bhôgisal endu tamma sva-ruchiyinda oḍambaṭu koṭa kraya-śilâ-śâsana Saṅgaṇṇagaḷu Lakshmî-Narasiṃhapuravanu mâḍidaru yintappudake sâkshigaḷu (*here follow names of witnesses*) yint ivar-ubhayânumatadiṃ Muduvaṅka-nâḍa sênabôva-Siṅgarsana baraha â-karttarugaḷa su-hastada voppa ॥ Viṭhappana baraha Siṅgaṇṇana baraha Nâgarasana baraha sâkshigaḷa voppa । śrî-Kêśavanâtha Virupâmbikâ-dêvi । śrî-Râma śrî-Vîtarâga śrî-Vîrabhadra śrî-Mailâra śrî-Mallikârjuna-dêvaru । śrî-Kshêtrapâla । śrî-Bhairava-dêvaru srî ... dêva śrî-Nâra-simha-dêvaru śrî-Râma-dêvaru śrî

## 136

*At Humchadakaṭṭe (same hobli), on copper plates in possession of Subba-Râya.*

(*I b*) namas tuṅga-&c. ||

Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍaḥ sa pâtu vaḥ |
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1624 neya Vishu-saṃvatsarada Mâgha-ba 5 yu Guruvâradallu śrîmatu Aravattu-agrahâradinda viṅgaḍisi hostâgi mâḍida Bhadrarâjapurada-agrahârada-vaḷagaṇa Kammuchchi-aśêsha-vidvan-mahâjanaṅgaḷige (*with titles and names of forefathers as in No.* 72 *of this taluq*) Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Aruvattu-agrahârada-vaḷagaṇa Kammuchchi-grâma 1ke prâku rêkhe (*rates specified*) nûru-nâlavattêḷu-varahanu yipaṇa-mupâgû-vîsada svâstheyanu prâku S'ôbhakrutu-saṃvatsarada S'râvaṇa-śu 15 yu Sthiravâra-sômôparâga-puṇya-kâladallû sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi koṭṭabagêlu sarvamânyavâgi S'ivârpitavâgi biṭṭevâgi yî-grâmada chatur-gaḍi-vaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷa yî-bhûmiyalli sa-syârâma-muntâgi ênu adhika-phalav âhante saha âgumâḍikoṇḍu nimma santâna-pâramparyavâgi â-chandrârka-sthâyigaḷâgi sukhadiṃ (*V a*) anubhavisikoṇḍu âdhi-kraya-dâna-parivartanege salisikoṇḍu bahiri yendu bhû-dâna-dharma-śâsana (*usual final verses*)

śrî-Sadâśiva

## 137

*At Dêmalâpura (same hobli), a copy of copper inscription.*

namas tuṅga-&c. ||

Harêr lîlâ-varâhasya daṃshṭrâ-daṃḍas sa pâtu vaḥ |
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyaṃ dadhau ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1624 neya Vishu-saṃvatsarada Mâgha-ba 5 Guruvâradallû śrîmatu Aruvattu-agrahâradinda viṅgaḍisi hostâgi mâḍida Bhadrarâjapura-agrahâra-doḷagaṇa Dêmalâpurada aśêsha-vidvan-mahâjanaṅgaḷige (*with titles and names of forefathers as in No.* 72 *of this taluq*) Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Aruvattu-agrahârada-vaḷagaṇa Dêmalâpurada-grâma 1ke prâku rêkhe (*rates specified*) nânûra-ayivattu-nâlku-varahânu aidu-haṇa-hâgû bêḷê svâsteyannu prâku Sôbhakrutu-saṃvatsarada S'râvaṇa-śu 15 Sthiravâra-sômôparâga-puṇya-kâladallû sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi koṭṭabageyallû sarvamânyavâgi biṭṭevâgi yî-grâmada chatur-gaḍivaḷaguḷa nidhi-nikshêpa-jaḷa-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavannû yî-bhûmiyallû sasyârâma-muntâgi yênu adhika-phalav âhante sahâ âgumâḍikoṇḍu nimma santâna-pâramparyavâgi â-chandrârka-sthâyigaḷâgi sukhadiṃ anubhavisikkoṇḍu dânâdhi-kraya-parivartanegaḷige salisikoṇḍu bahiri yendu koṭṭa bhû-dâna-dharma-śâsana (*usual final verses*)

śrî-Sadâśiva

## 139

*At Horaṇebail attached to Kyasalûr (same hobli), on a stone near the wet land.*

śrî-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ śrî-gurubhyô namaḥ ||

namas tuṅga-&c. ||

jayaty anâdi-nidhanaḥ śrîmân svachchhanda-Sûkaraḥ |
yasya daṃshṭrâ-mriṇâḷêna dadhrê bhûtaḷa-paṅkajaṃ ||

svasti śrî jayâbhyudaya-S'aka-varusha 1224 neya varttamâna-S'ôbhakritu-saṃvatsarada S'râvaṇa-śû 1 lu Âragada-vênṭheyada Sântaḷigeya-nâḍa-vaḷagaṇa Kyasalûra śrîmad-aśêsha-mahâjanaṅgaḷu Ruku-śâkheya Viśvâmitra-gôtrada Siriyaṇṇagaḷa makkaḷu Yîśvara-dêvappagaḷu (*others named*) Ruk-śâkheya Kapila-gôtrada Liṅgappagaḷa makkaḷu Chalappagaḷige koṭṭa bhû-dâna-dharma-śâsanada kramav ent endare (*here follows description of gift with usual rights &c*; *witnesses, signatures and usual final verses*)

## 142

*At Karaḍikôḍu attached to Honnetâḷu (same hobli), on a stone near Kumârayya's garden.*

śrî-Gaṇâdhipatayê namaḥ srî-Sarasvatyai namaḥ | śrî ...... namaḥ | nirvighnam astu ||

namas tuṅga-&c. ||

namô Brahmaṇya-dêvâya gô-Brâhmaṇa-hitâya cha |
jagadd-hitâya Krishṇâya (śrî)-Gôvindâyêti śâsanaṃ ||

svasti śrî jayâbhyudaya-S'aka-varusha 1334 neyalû sanda ...... saṃvatsarada Vayiśâkha-śuddha 15 Â-lu śrîman-mahârâjâdhirâja râja-paramêśvara .. ... Harihara-mahârâyara kumâra Pratâpa-Dêva-Râya-mahârâyarû Vijayânagariyalli Virû ...... ra sannidhiyalli sakala-varṇâśrama-dharmaṅgaḷanû pratipâlisuttaṃ sukha-sâmrâjyavan âḷuttiha kâladalu â-râyara nirûpadiṃ Brahma-Kshatri-yarappa Râya .... gâla Liṅgaṇṇa-Oḍeyaru Âragada-râjyavanu pratipâlisuttiha kâla .. â-Âragada Sâtaḷige .... bhûmi ........................................ Basavarsa-heggaḍiti .. Bommaṇṇa-heggaḍe (*others named*) int-î-samastarû tammoḷ êkamatyavâgi Ruku-śâkhâdhyâyigaḷu Viśvâmitra-gôtrada Dêvarasara makkaḷu Gôvaṇṇagaḷige.. .. śâsanada kramav ent endare namma prasta-nimittavâgi.... .. dâna (*lands specified*) ubhayaṃ ga 34 aksharadalu mûvatta-nâlku-honnanû nimma kayyalu nâû sâkalyavâgi (*here follow details of grant, with usual rights, witnesses, signatures & usual final phrases*)

## 143

*At Nâbaḷa attached to Santûru (same hobli), a on virakal near the hill.*

śrî-Gaṇâdhipatayê namaḥ |

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varushada 1389 neya sanda vartamâna-Sarvajitu-saṃ-vatsarada Phâlguṇa-ba 1 Bu-lu śrîman-mahârâjâdhirâja râja-paramêśvara vira-pratâpa-Virûpâksha-mahârâjaru ............ samudra-mêre pratipâlisuttâ Vidyânagaradalu sukha-saṅkathâ-vinôdadalli ......... nirûpadiṃ śrîman-mahâ-pradhânaṃ Dêvappa-daṇṇâyaka-Oḍeyaru Âragada-râjyavaṃ pratipâ-lisutta ihalli Sântaḷigeya-oḷagaṇa paḍuva......nâḍa.........gaḍitiya......vayiri-manthaṇi śûla .. ...... ṭṭa.........biradanuḷa Kôṭiyappa-heggaḍeyaru Bommarasa-heggaḍe............. ..ya mane......... rasarû Ghaṭṭava hatti bandu yelleya sâḷiyalû kâdi â-Koṭeyappa-heggaḍeya ...... râya ......dara Bommarasa-heggaḍeyarû î-vṛittântakke î-biragalla .. ḍisi Nâbaḷadalû â-chandrârka-sthâyiyâgi ... ..... vanû su-pratishṭeya mâḍi ..... .. Bommarasa-heggaḍeyarû Yimmaḍi-Kôṭiyappa-heggaḍeyarâgi Nâbaḷada â .. yalû dushṭa-nigraha-śishṭa-pratipâlaneyali samastaranû pratipâlisuttiddarû

yaśava S'akâbdadoḷ nidhi-gajâgni-niśâkaran-âge Sarvajit- |
prasarada Phâlguṇâsitada pâḍyada sad-Budhavâra Hastadiṃ |
bisaruha-nêtre-Jannarasi-sambhava Kôṭi-nṛipâla dêvatâ- |
pasarara bhôgamaṃ bayisi tâṃ sura-lôkake dhâḷiyikkidaṃ ||

yi-kallige koṭṭaṃ

## 144

*At Tîrthamuttûru (same hooli), on a stone in the front yard of the maṭh.*

*(Nâgarî characters)*

svasti śrî-Gaṇâdhipatayê namaḥ

namas tuṅga-&c. ||

jayaty anâdi-nidhanâḥ śrîmân sva-chchhanda-Sûkaraḥ |
yasya daṃshṭrâ-mṛiṇâḷêna dadhrê bhûtaḷa-paṅkajaṃ ||
Krishṇâya Vâsudêvâya Dêvakî-nandanâya cha |
Nandagôpa-kumârâya (śrî) Gôvindâyêti śâsanaṃ ||

svasti śrî jayâbhyudaya-S'aka-varsha 1343 sandu vartamâna-Plava-saṃvatsarada S'râvaṇa-śuddha 5 puṇyakâladalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-mahârâyaru Vijayanagariyallu sarva-varṇâśrama-dharmaṅgaḷanu pratipalistiha kâladalu â-râyara nirûpadiṃ Brahma-Kshatriyarum appa Râyappa-Voḍeyara Bommaṇṇaṅgaḷa kumâra S'rîgirinâtha-Dêvagaḷu Âragada râjyavanu pâlistiha kâladalu Âragada vênṭheyada Sântaḷigeya Keḷabhâgiya voḷagiha śrîmat-paramahaṃsa-parivrâjakâchâryarum appa Tîrthamuttûra śrî-S'aṅkara-Bhârati-śrîpâdaṅgaḷige Sânta-ḷigeya-nâḍa-voḷagaṇa Hiriya-Hoḷalûra Nâgappa-hebbâruvaru makkaḷu Nâgaṇṇa-hebbâruva (*others named*) oḷagâda samasta-mahâjanaṅgaḷu koṭṭa kraya-mûḷa-dâna-patrada kramav ent endare namma Hiriya-Hoḷalûrige saluva Haṅgarabayal-oḷagaṇa bhûmi (*specified*) ubhayaṃ nâlvatteṇṭu-honnanu koṇḍu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan erradu koṭṭeü (*further details and boundaries of land*) aḍake-bâḷe-mâvu-mâni-kummari-kôhu-voḷagâda kâḍârambha-nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjaḥ-svâmyavanu nâvu mahâjanaṅgaḷu namma strî-putra-jñâti-sâmanta-dâyâdyaru dâni-mûli-salike-avadhigaḷu sahitavâgi dhâreyan erradu koṭṭevâgi â-Haṅgarabaya-la 20½ sa bhûmiyanu â-S'aṅkara-Bhâratî-śrîpâdaṅgaḷu tamma yati-santâna-paramparey âgi â-chandrârka-sthâyiyâgi sarvamânyavâgi sukhadiṃ bhôgisuvantâgi dhâreyan erradu koṭṭev endu namma sva-ruchiyinda voḍambaṭṭu koṭṭa śilâ-śâsana yî-dharmakke sâkshigaḷu

âditya-chandrâv &c. ||

(*signatures and usual final verses*) maṅgaḷa mahâ śrî

## 145

*At Tîrthamuttûru, on a copper plate in the maṭh.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1585neya S'ubhakruttu-saṃvatsarada S'râvaṇa-sudha 2 lu śrîmat-paramahaṃsa-parivrâjakâchâryarâda Tîrthamuttûra maṭhada Jñânêndra-Bhârati-svâmigaḷavarige (*with titles and names of forefathers as in No. 85 of this taluq*) Bhadrappa-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare (*lands specified*) bhûmiyannu Tîrthamuttûra maṭhada Narasiṃha-dêvara amrutapaḍi-nandâdîptige Jñânêndra-Bhâratî-svâmigaḷa yati-bhikshege Pâ .. . saṃvatsarada Mâgha-śu 6 lu Tîrtharâjapuradalu hiraṇyagarbha-dâna-kâladalu S'ivârpitavâgi biṭṭevâgi yî-bhûmige saluva chatur-gaḍi-voḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba têjas-svâmyavannu pûrva-mariyâdeyalli âgumâḍ koṇḍu maṭhadalli dharmavannu naḍasikoṇḍu nimma śishya-pârampareyâgi â-chandrârka-sthâyigaḷ âgi sukhadi anubhavisi bahiri yendu barasikoṭṭa dharma-śâsana yidakke dêva-sâkshi (*usual final verses*)

. śrî-Sadâśiva

## 146

*At Âlageri (same hobli), on a stone at Holemaddalu.*

śrî-Gaṇâdhipatayê namaḥ |

namas tuṅga-&c. ||

jayaty anâdi-nidhanaḥ śrîmân svachchhanda-Sûkaraḥ |

yasya daṃshṭrâ-mṛiṇâḷêna dadhrê bhûtaḷa-paṅkajaṃ ||

śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa Harihara-mahârâyara vijaya-sâmrâjyâbhyudayadalu Sâtaṇṇa-Voḍeyaru Âragada-râjyavanu pâlisutihandina śrî-Saka-varuśake varusha 1319 neya Yîśvara-saṃvatsarada Kârtika-suda 1 Sômavâradalu Sarvajñapurî-śrîpâdaṅgaḷige Âragada Hadineṇṭu-kampaṇada nâḍavarû mûṟu-paṭṭaṇada halarû sadu-vinaya-bhaya-bhaktiyiṃ sâshṭâṅgav eṟagi poḍavaṭṭu koṭṭa dâna-patrada kramav ent endare Sâtaḷigeya nâḍa-oḷagaṇa Abhinava-Gôpînâthapuravâda Âlageriya-grâma 1 kaṃ teṟuva .... svâmya-uḍugoṟe-vaṭṭa-kaṭṭige-sahavâgi varaha ga 45 aksharadalu nâlvattâ-ayidu-honnanû tamma Hadineṇṭu-kampaṇada nâḍavaru mûṟu-paṭṭaṇada halaru namma nâḍugaḷa vo .. aṅgaḍige stala haḍadukoṇḍu Yîśvara-saṃvatsarada Mâgha-bahuḷa-chaturdasî-Sivarâtre-mahâ-tithi-puṇya-kâladalu sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakavâgi dhâreyan eṟadu koṭṭevâgi â-Âlageriya-grâmada chatus-sîmê (*details of boundaries*) yint-î-chatus-sîmege saluva gadde-beddalu-tôṭa-tuḍike-kummari-kodulu-kâḍârambha-saruhu-mane-hoḷa yint-î-chatus-sîmê-voḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-svâmyav oḷagâda Abhinava-Gôpinâthapuravâda Âlageriya-grâmavanu sa-hiraṇyôdaka-dâna-dhâra-pûrvvakavâgi â-chandrârka-sthâyiyâgi sarvvamânyavâgi Sarvvajñapurî-śrîpâdaṅgaḷige namma sva-ruchiyinda voḍambaṭṭu koṭṭa dâna-patra (*usual final phrases and verses*) Hadineṇṭu-kampaṇada nâḍavara mûṟu-paṭṭaṇada halara oppa śrî-Kalinâtha-dêvaru ||

## 147

*At Bhôgârakoppa (same hobli), on a stone at Maṅgarasakoḍige-kân.*

namas tuṅga-&c. ||

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa śrî-vîra-Bukka-Râyana kumâra pûrva-paśchima-uttara-dakshiṇa-chatus-samudrâdhipati śrî-vîra-Harihara-Râyanu râjyâbhyudaya-sukha-saṅgatâ-vinôdadali sukha-râjyaṃ gaiûtirddalli S'akha-varusha 1307 ya Raktâkshi-saṃvatsarada S'râvaṇa-ba 30 Sô sûryya-grahaṇa-puṇya-kâladalli â-Harihara-Râyana maneya mahâ-pradhâna Mâdhava-mantri Male-râjyadalli Âragada Hadineṇṭu-kampaṇada oḷagaṇa Sâtaḷige-nâḍa Keḷabhâgeya Koḍala-agrarakkeû Hukkavaḷigeû saluva Ambaligoḍigeya bhûmiyanû â-Koḍala aśêsha-mahâjanaṅgaḷu â-Hukkavaḷiya Tailappa-heggaḍeû Vijayâpurada Âtrêya-gôtrada Karaṇikada Sômarasara makkaḷu Dâsimarasarige ayidu-bhûmî ombhatt-aghrarakke mukhyarappa Koḍala Kôjayyagaḷu (*others named*) oḷagâda tamma tamma strî-putra-jñâti-sâmanta-dâyâdânumata samasta Koḍala mahâjanaṅgaḷige mukhyarappa Viśvâmitra-gôtrada Kôṭiyappagaḷu Bhâradvâjada Nâgappa Vasishṭa-gôtrada Sandigiri-dêvanoḷagâda mahâjanaṅgaḷu sûrya-grahaṇa-puṇya-kâladali â-Dâsimarasarige â-Koḍala mahâjanaṅgaḷu â-Ambaligoḍigeya chatus-sîmege saluvadu (*here follow details of gift* &c.; *usual final verses and phrases*) maṅgaḷa mahâ śrî

## 148

*At Mêgaravaḷḷi (same hobli), on a stone in Lakkibîḷalu.*

*(1st fourteen lines in Nâgarî characters).*

śrî-Gaṇâdhipatayê namaḥ

namas tuṅga-&c. ||

pântu vô jalada-śyâmâḥ S'ârṅga-jyâ-ghâta-karkaśâḥ |

trailôkya-maṇṭapa-stambhâś chatvârô Hari-bâhavaḥ ||

svasti śrî jayâbhyudaya-S'aka-varusha 1339 neya vartamâna-Hêmaḷambi-saṃvatsarada S'râvaṇa-ba 10 Â-dalu śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa Dêva-Râya-mahârâyaru Vidyânagariyali Virûpâksha-dêva-sannidhiyali varṇâśrama-dharmagaḷanu pratipâlisutta sukha-saṅkathâ-vinôdadiṃ sâmrâjyaṃ geyvutta iruva kâladalu â-râyara nirûpadindaṃ Brahma-Kshatriyarum appa sakala-dâna-dîkshâ-guru Râyappa-Saṅkappânvayaraha Brahma-Dêva-Oḍeyara kumâra Viṭhaṇṇa-Oḍeyaru Âragada râjyavanu pratipâlistiha kâladali Âragada-vênṭheyada Sâtaḷigeya-nâḍa-vaḷagaṇa Madavaḷige-nâḍa-vaḷagaṇa Mêguravaḷḷiya-grâmada-oḷage â-Mêguravaḷḷiya Nâgaṇṇa-heggaḍe (*other heggaḍes named*) êkastharâgi tamma aḷiyandiru makkaḷu gôtra-bandhugaḷa anumatadinda Mumbaḷe Lôkuvaḷḷiyali uḷḷa bhûmiyanu yajana-yâjana-adhyayana-adhyâpana-dâna-pratigraha-shaṭ-karma-nirataraha śrîmad-râya-râja-guru Sâma-śâkhâdhyâyaraha Âtrê[ya]-gôtrada Upêndrâchârya-kulôdbhava śrî-Vi[śvê]śvara-dêvara samârâdhakaraha Nâggappaiyanavara makkaḷu Dêvappayyanavarige (*here follow names of other donees & details of gift with usual rights*) Lokkuvaḷi Mumbeḷeya bhûmige tat-kâlôchita-kraya ubhaya-vâdi-sampratipanna-madyasta-parikalpitavaha kraya-varaha saḷige nâlvatteraḍuvare-honnu aksharâdallu nâvatteradu-honnu ayidu-haṇavana koṇḍu yî-bhûmiyanû namma strî-putra-jñâti-sâmanta-dâyâdyanumatadinda namma sôdara-aḷiyandiru yî-bhûmige saluvavaru oppuvaru saha sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi â-chandrârka-sthâyigaḷâgi sarvamânyavâgi dhâreyan eṛedu koṭṭevâgi yî-mahâjanaṅgaḷu tamma santâna-pâramparey âgi sukhadiṃ bhôgisuvaru endu â-Nâgaṇṇa-heggaḍe Tamma-veggaḍe Bayichaṇṇa-heggaḍegaḷu tamma sva-ruchiyind oḍambaṭṭu koṭṭa kraya-dâna-śilâ-śâsana-patra int appudakke sâkshigalu (*here follow names of witnesses*) int ivar-ubhayânu-matadiṃ baradâta sênabôva-Bammarasana baraha â-kartara vappa (*signatures and final verses; and further details of gift and boundaries*) śrî-S'aṅkara-dêvaru śrî-Mailâra-dêvaru maṅgaḷa mahâ śrî

## 153

*At Chakkôḍubailu (same hobli), on a stone near the Kṛishṇappa's house.*

(*6 lines gone*) aśêsha-vidvan-mahâjanaṅgaḷ........ hiriya........... hebbâruva.......... ........ Nâraṇa-dêva-Mâdavagaḷoḷ agâda mahâjana.... naû ................ gaḷu Rikku-śâkheya Kapila-gôtrada Liṅgappagaḷa makkaḷu .................. ṭṭa bhû-dâna-patrada kramav ent endre namage Dêva-Râya-mahârâyariṃ suvarṇôdaka-dâna-dhârâ-pûrvakavâgi sarvamânyavâgi śrî-Narasiṃha-Bhâratî-Voḍeyara divya-nâmadalli mudrê-chîṭu-tâmbra-śâsana ........ hadinayidu-arddha-vṛittiya-vupâdiyali nâû hadinayidu-mandi-mahâjanaṅgaḷu mûligaḷû nimage ondu-vṛittiya gṛiha-kshêtravanu S'iṅgêriyali śrî-Vidyâśaṅkara-dêvara sannidhiyali śrî-Puruśôttama-Bhâratî-Voḍeyara samakshadali śrî-Narasiṃhêśvara-dêvara śrî-charaṇaṅgaḷa munde sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eṛadu koṭṭevâgi namma hadinayidûv-ardha-vṛittiya-vupâdiyali nimma vondu-vṛittige mûligaḷu teruva sidyâya-varaha ga 10 hattu-honnu (*here follow further details with usual rights &c., and usual final verses*).

## 154

*At Chaṭṇakoḍagi (same hobli), on a stone in the marshy land.*

śrî-Narasiṃha raksha namas tuṅga-&c. ||

svasti śrîmatu S'aka-varusha 1269 neya Vyaya-saṃvatsarada Mârgasira-śu 2 S'u svasti śrîmatu Pâṇḍya-chakravartti ari-râya-pêsaḷaṃ ...... râya-ga .. kuśa śrî-vîra.. kâya ...... yigaḷu śrîman-mahâ-maṇḍalêśvara pûrvva-paśchima-dakshiṇa-samudrâdhipati ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa śrî-vîra-Hariyappa-Voḍeyara vijaya-râjyôdayadandu Sataḷige ondu-sâvira .... y ombattu-agrahâra-muntâgi ........ ḍu-muntâgi â . Malavaniya modala kuḷa ga 7 nû â-S'iripatiya śrî-Narasiṃha-dêvarige aṅga-raṅga-bhôgakke selavâgi abhaṅga-Garuḍa-Nârâyaṇa vêda-mârga-pratishṭâchâryarâda Narahari-dêvana kayyali dhârâ-pûrvvakavâgi koṭṭa dharmma maṅgaḷa mahâ śrî śrî (*usual final phrases and verses*).

## 155

*At Hokkuḷabayilu (same hobli), on a stone in the wasteweir of the tank.*

śrî-Gaṇâdhipatayê namaḥ namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-Mallikârjuna-mahârâyaru Vijayanagariyalu dushṭa-nigraha-śishṭa-pratipâlaneya .. .. samasta-varṇa-dharma-vanu pratipâlisuttaṃ sukha-sâmrâjya geyuttiralu â-mahârâyara nirûpadiṃ S'rîgirinâtha-Voḍeyaru Âragada râjyavanu pratipâlisuttaṃ yida andina kâladalu Âragada râjyakke saluva Sâtaḷigeya-nâḍo-ḷagaṇa Kâcharavaḷi Âlageri-vaḷagaṇa Horakôḍamâniya sarvvamânya dharmma ..............

## 156

*At Muḷabâgilu (same hobli), on copper plates in possession of Hôtanakaṭṭe Aśvatthâchârya.*

(*I a*) śrî-Gaṇapatayê namaḥ śubham astu

namas tuṅga-&c. ||

âlambê jagad-âlambaṃ Lambôdara-padâmbujaṃ |
śushyanti yad-rajas-sparśât sadyaḥ pratyûha-vârdhayaḥ ||
Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyaṃ dadhau ||
asti śrî-Keḷadîti-nâma-nagarî vîrâsanâdhyâsitâ
tatrâsîn mahitas Sadâśiva-nṛipaḥ kshmâ-maṇḍalâkhaṇḍalaḥ |
yêna śrî-naranâtha-dakshiṇa-bhujâ-daṇḍêna sêyam mahî
dêvârâma-taṭâka-bhûsura-yutâ prâptâ pratâpârjitâ ||
Keḷadi-Sadâśiva-bhûpê
kara-dhṛita-châpê kaṭâksha-kṛita-kôpê |
ahita-balaṃ rahita-balaṃ
jahad-abalaṃ bahuḷam atti tṛiṇa-kabaḷaṃ ||
Yedavôpapadôpêta-Murârir iti vairiṇâṃ |
Kôṭe-kôlâhala iti vilasad-birudâṅkitaḥ ||
viśuddha-Vaidikâdvaita-siddhânta-sthâpanê rataḥ ||
S'ivê gurau bhakti-yuktaḥ Sadâśiva-mahîpatiḥ ||
tasyâsît tanayaḥ pratâpa-mahitaḥ śrî-Chikka-Saṅkâhvayaḥ
kshôṇîśaḥ pratipaksha-pârthiva-gaja-prôddaṇḍa-kaṇṭhîravaḥ |
tat-putraḥ S'iva-bhakti-saṅgata-matir vîrâdhivîraś śuchiḥ
Siddhêndrô bhuvi râjatê guṇa-nidhiḥ sat-saṅga-santôshitaḥ ||
tasyâsît tanayô mahîvara-varaḥ kalyâṇa-vêshôjvalaḥ
pratyarthi-kshitipâla-kairava-raviḥ saṅgrâma-Dharmânujaḥ |
ânamrâvanipâla-mauḷi-maṇibhir nîrâjitâṅghri-dvayô
dâniya-draviṇaugha-tôshita-mahîdêvaḥ S'iva-kshmâpatiḥ ||
putras tasya vinidra-padma-(*I b*) vadanaḥ sândrêndirânanditô
Bhadrêndraḥ kshiti-bhûshaṇaḥ sujanatâ-santôsha-sampâdakaḥ |
dânîyôdaka-pûra-pûrita-saridbhartâ dvijêndrâśrayô
dêva-Brâhmaṇa-dharma-rakshaṇachaṇaḥ kshôṇîbhṛid âsît prabhuḥ ||
têna śrî-S'iva-Vêṅkaṭêndra-rachitânêkârhaṇêshu kshitau
śrîmat-paramahaṃsya-maskari-varêshv Advaita-siddhântishu |
Vishṇusvâmi-kṛitâmalânagha-mahâ-san-mârga-sandarśakêshv
ashṭâṅga-pravaṇêshu vaidika-mahâ-san-mârga-sandarśishu ||

Ghanâdri-haripîṭhasya sthâpanê dṛiḍha-vṛittishu ||
sarva-tantra-svatantrêshu Mulabâgila-nâmani |
siṃhâsanâdhipatishu vidyâ-vinaya-śâlishu ||
Kshîrasvâmi-praśishyêshu mahâ-mahima-chârushu |
Sachchidânanda-śishyêshu Kṛishṇânandâkhya-yôgishu ||
vidyâ-vivêka-vinayârjava-vâk-paṭutva-
viśrâṇanâdi-guru-châru-guṇâdhikêshu |
dattâ hi bhûmir achalâ(ḥ) sva-paramparâttâ
Bhadrêndra-bhûvara-varêṇa S'ivasya tushṭyai ||
Madhuvaṅka-nâḍa-râjyê
Muttûrv-âkhyê cha Sîtûrau |
â-chandrârka-khyâtyai
śâsanam api dattam êtêshu ||
tasya Bhadrêndra-bhûpasya dharma-kîrty-abhivṛiddhayê |
Kṛishṇânandô'karôd Bhadrasamudra-iti viśrutaṃ ||
Tuṅgabhadrâ-nadî-tîrê sô'grahâra-śirômaṇiṃ ||
nânâ-gôtra-bhavêbhyô
nânâ-vidha-sûtra-śâkhêbhyaḥ |
adadâd Bhadrasamudra-
grâmaṃ vidvad-dvijêndrêbhyaḥ ||
śishyam âjñâpayâmâsa Sachchidânanda-yôginaṃ |
grâmasya śâsanaṃ datvâ dharmô nirvâhyatâm iti ||
niyôjitaḥ śishya-varô vidvad-varga-śirômaṇiḥ |
Bhadra-bhûpânujasyâtha Sômaśêkhara-bhûpatêḥ ||
sammatyâ Sachchidânandô vilêkhayati śâsanam |
tatra vṛittimatâṃ gôtra-śâkhâ-nâmâdi-nirṇayaḥ |
têshâṃ bhûmi-vibhâgaś cha likhyatê dêśa-bhâshayâ ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1588 neya Viśvâvasu-saṃvatsarada Phâlguṇa-śu 15 lu śrîmat-paramahaṃsa-parivrâjakâchârya-varya pada-vâ(*II a*)kya-pramâṇa-pârâvâra-pârîṇa yama-niyamâdy-ashṭâṅga-yôga-niruta anâdy-avichchhinna-guru-paramparâ-prâpta śrîmad-vaidika-mârga-pradarśaka Vishṇu-svâmi-sampradâya-pravartaka śrîman-mahâ-râjadhânî-Ghanagiri-siṃhâsana-pratishṭhâpanâchârya sarva-tantra-svatantrarâda Mulavâgila Sachchidânanda-svâmigaḷa praśishyar-âda Kṛishṇânanda-svâmigaḷa śishyarâda Tuṅgabhadrâ-tîra-stha-Munibṛindapura-varâdhîśvararâda Sachchidânanda-svâmigaḷû Sômaśêkhara-Nâyakarige śréyô'bhivṛiddhiy âgabêken-lu Bhadrasamudrada-agrahârada mahâjanaṅgaḷige koṭṭa-bhû-dâna-tâmra-śâsana-kramav ent endare | śrîmad-Yaḍava-Murâri Koṭe-kôlâhaḷa viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Sadâśiva-Râya-Nâyakara-vaṃśôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddhappa-Nâya-kara pautraru S'ivappa-Nâyakara putrarâda Bhadrappa-Nâyakarû namma maṭha-dharmakke S'ivâr-pitavâgi koṭṭa-śâsana-sthavâ la sîmê-vaḷage prâku Plava-saṃvatsarada Mâgha-śu 7 yû Âdivâradallu Tîrtharâjapurada Tuṅgabhadrâ-tîradalli Bhadrappa-Nâyakarû hiraṇyagarbha-mahâ-dâna mâḍuva puṇya-kâladalli namma gurugaḷu Kṛishṇânanda-svâmigaḷu Bhadrappa-Nâyakarige â-chandrârkavâda dharma-kîrti barabêkendu Bhadrappa-Nâyakara hesarallu mâḍida Bhadrasamudrada-agrahârakke Gôpâla-Kṛishṇa-prityarthavâgi sarvamânyavâgi koṭṭa bhû-svâsthe (*here follow details of gift with usual rights &c.*) nimma nimma vṛittigaḷige viṅgaḍasi-koṭṭa bhûmigaḷa vaḷage âgâmi-mâḍikoṇḍu adakê-tôta-muntâgi hâkikoṇḍu viśêsha-phala utpatti bandarû âgâmi-mâḍikoṇḍu vṛittivantarê anubhavisi-koṇḍu dânâdhi-kraya-parivartanegaḷige salisikoṇḍu nîvu nimma santâna-pâramparcyâgi â-chandrâr-ka-sthâyigaḷâgi sukhadiṃ bhôgisi bahiri endu Muḷavâgila Sachchidânanda-svâmigaḷa praśishyaru Kṛishṇânanda-svâmigaḷa śishyarâda Sachchidânanda-svâmigaḷû Bhadrasamudrada-agrahârada nânâ-

gôtrada nâna-sûtrada nânâ-śâkheya nânâ-nâmadhêyarâda mahâjanangaḷige dêvasthâna-upâdhige saha namma gurugaḷu Krishṇânanda-svâmigaḷû sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi Gôpâla-Krishṇârpitavâgi sarvamânyav âgi biṭṭa svâsthige barasikoṭṭa dharma-śâsana | idakke dêva-sâkshigaḷu (*usual final verses*).

Sômaśêkhara-bhûpâla-śrêyasâm abhivriddhayê |
Sachchidânanda-munibhiḥ likhitaṃ tâmra-śâsanaṃ ||

śrî-Krishṇa (*In Nâgarî characters*).

## 157

*At Bhîmanakaṭṭe (same hobli), on copper plates of the Bhîmanakaṭṭe maṭh.*

*(Dêvanâgarî characters).*

(*I b*) śrî-Gaṇâdhipatayê namaḥ

pântu vô jalada-śyâmâḥ śârṅga-jyâ-ghâta-karkaśâḥ |
trailôkya-maṇṭapa-stambhâś chatvârô Hari-bâhavaḥ ||

svasti śrî jayâbhyudayê Yudhishṭhira-śakê Plavaṅgâkhyê êkôna-navati-vatsarê Sahasya-mâsia amâvâsyâyâṃ Saumyavâsarê śriman-mahârâjâdhirâja-râja-paramêśvarô vîra-pratâpa-śâlî Kuru-kulôdbhavô Vaiyagrapîpâda-gôtrajaḥ śri-Janamêjaya-bhûpaḥ Kishkindhâ-nagaryâṃ siṃhâsanasthaḥ sakala-varṇâśrama-dharma-pratipâlakaḥ paśchima-dêśa-stha-S'îtâpura-Vrikôdara-kshêtrê tatratya-Munivrinda-maṭhasya Garuḍavâhana-(*II a*) tîrtha-śripâda-śishya-Kaivalyanâthair ârâdhita-Sîtâ-Râmasya pûjârthaṃ krita-bhû-dâna-sâdhanaṃ asmat-prapitâmaha-Yudhishṭhirâdisṭhita-Munivrinda-kshêtrasya chatus-sîmâ-parimiti-kramaḥ pûrva-bhâgê uttaravâhinyâḥ Tuṅgabhadrâyâḥ paśchimê dakshiṇa-bhâgê Agastyâśrama-saṅgamâd uttarê paśchimê Pâshâṇa-nadyâḥ pûrvê uttara-bhâgê *Bhinna-nadyâ dakshiṇê êtan-madhya-sthita-Munivrinda-kshêtraṃ bhavach-chhishya-paramparayâ â-chandrârkapar(i)yantaṃ nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-(*II b*) têjas-svâmya-sahitaṃ svabudhyânukûlyêna asman-mâtâpitrîṇâṃ Vishṇu-lôka-prâptyarthaṃ Hahrihara-sannidhau uparâga-samayê sa-hiraṇyêna Tuṅgabhadrâ-jala-dhârâ-pûrvakaṃ kshêtraṃ yati-hastê dattô'smi ahaṃ | êtad-dharma-sâdhanasya sâkshiṇaḥ |

âditya-chandrâv &c. ||

† śrî-Vâraha (*usual final verses*).

## 158

*At Bukkalâpura (Muttûru hobli), on a stone in Subbayya's field.*

namas tuṅga-&c. ||

(*greater part is effaced*) Viśvanâthapura .. .. .. Bukkarâyapura ........ ........ Brahmaṇa-bhôjanakke .......... .. krayava ......... la vivara (*here follow details of gift &c.*) â-Mârga-śira-śuddha-paurṇavamî-sômôparâga-puṇya-kâladalli â-Krishṇa-dîkshitaru mâḍida ...... dharmada-śilâ-śâsana (*usual final verses and further details of gift*).

## 159

*At the same village, on a stone near Guruva's house.*

(*First part is gone*) â-Bukkarâjapurada prathama-staḷada sîmâ-vivara (*details of boundaries*) â-Bukkarâjapura-Halasinahaḷḷigaḷ-oḷaguḷḷa bhûmiya nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-samasta-baḷi-sahitavaha-ashṭa-bhôga-têjas-svâmya huṭṭu . ...... 8 gadyâṇa-sahita-sarvamânyav âgi â-Vîrapa-Râyaru â-mahâjanangaḷige â-chandrârka-stâyiy âgi sukhadiṃ bhôgisuvantâgi barasikoṭṭa silâ-śâsana (*usual final phrases and verses*) Manumatha-saṃvatsarada Bhâdrapada-śu 1 Â svasti samasta-sahitaṃ Bukkarâyapurada śrîmad-assêsha-mahâjananglu dhârâ-pûrvakavâgi koṭṭa .. ttiya mahâjanangaḷa śâkhe-gôtra-nâmada vivara (*here follow names &c. of shareholders*).

*Perhaps a mistake for *Bhîma-nadyâḥ*

†*In Kannada characters.*

## 160

*At Vaidyarakoppa attached to Iṅglâdi (same hobli), on a stone in Dêvaṅgi-gauḍa's wet land.*

(*Nâgarî characters*).

śrî-Gaṇâdhipatayê namaḥ ।

namas tuṅga-&c. ॥

svasti ..........................................bhâshege tappuva râyara gaṇḍa pûrva-dakshiṇa-paśchima-samudrâdhipati śrî-vîra-pratâpa-Harihara-mahârâyaru sâmbrâjyavan âḷuva kâladalu ...... Âragada ...... ........ . Voḍeyaru pratipâlisuva ... dina Saka-varusha 1319 neya Îśvara-saṃvatsarada Bhâdrapada-bahuḷa-tadige-Guruvâradalu ...............rige ............ Kallakoḍagiya ........ Hollavâṇiya Hiriya-Baichappa-heggaḍe (*other* heggaḍes *named*) tamma strî-putra-jñâti-sâvanta-dâyâdânumatadinda voḍambaṭṭu koṭṭa bhûmiya kraya-dâna-śâsanada kramav ent endare namma mûlavâgidda Hollavâṇiya harivina voḷagaṇa kaḍi Kallakoḍagiya (*details of land & boundaries and usua final verses*).

## 161

*At Kûḍugoḷi attached to Kâsaravaḷḷi (same hobli), on a stone in front of the Channakêś'ava temple.*

svasti śrî vijayâbhyudaya-S'âlivâhana-śaka-varusha 1608 neya Prabhava-saṃvatsarada Vaiśâkha-śu 12 llu śrîmat-Keḷadi-S'ivappa-Nâyakara putraru Sômaśêkhara-Nâyakara dharma-patnîyarâda Chennammâjiyavara hesarallu Honnahuggi Peṇḍekâluve Udaya-nagarina S'rîvatsa-gôtrada Âpastamba-sûtrada Yajuś-śâkheya Krishṇa-dêvara santânada Kônappayyana patni Nâgammana maga bokkasada S'rînivâsayyana dharma-patni Vijayanagarada Tavakadâṇiya Haritsa-gôtrada Âpastamba-sûtrada Yajuś-śâkheya Hayagrîvayyana patni Bhâgammana magaḷu Mahalakshmî-avvana putranâda karaṇîka bokkasada Veṅkappayyanu Channakêśava-dêvaru Sômêśvara-dêvaru Hanumanta-dêvara pâdakke samarpisi mâḍida agrahâra ॥

## 162

*At Basavâni (same hobli), on a stone in Brahmanavana in Bândara Sôma's yard.*

śrî-Gaṇâdhipatayê namaḥ namas tuṅga-&c. ॥

.............................. svasti śrî jayâbhyudaya-S'aka 1329-1330 nê Sarvajitu ......... Sômavâradalu śrîman-mahârâjâdhirâja paramêśvara pûrva-dakshiṇa-paśchimôttarâdhipati śrî-vîra-pratâpa ........ ...Râya-Oḍeyaru ............................ dalli sukha-saṅkathâ-vinôdadalli sâmbrâjyaṃ geyyuttirddalli â-râyara nirûpadinda Râyapp-Oḍeyara Viṭhaṇṇagaḷu Âragada râjyavanu ........................ rada yama-niyamâsana-prâṇâyâma-pratyâhâra-dhyâna-dhâraṇa-maunânushṭhâna-japa-hôma-samâdhi ...... .............. chêturî-dhuriṇa ................... dhêyâṅka parama-naishṭhika śrîma .......... ........ Dakshiṇâmûrtti-dêva ...... sta-nâḍu mûru-paṭṭaṇada samasta-halaru tammoḷu sarvvaikamatyavâgi koṭṭa kraya-dâna-patrada kramav ent endare (*here follow details of gift and boundaries &c.*) nûru-honna-bhûmiyanu â-Dakshiṇâmûrtti-dêvarugaḷige sa-hiraṇyôdaka .... dâna-dhâra-pûrvaka ...... avara santâna-paramparey âg pâlisibahev endu tamma sva-ruchiyinda oḍambaṭṭu koṭṭa śilâ-śâsana । int apudake ...... da samasta-nâḍu mûru-paṭṭaṇada samasta-halara voppa Âragada mûlasthânada śrî-Kalinâtha-dêvaru (*usual final verse and phrases*) maṅgaḷa śrî ...... neya vartamâna-Sarvadhâri-saṃvatsarada Âśvija-bahuḷa-amâvâseya S'ukravâradalu svasti ....................... ............ tyâhâra-dhyâna-dhâraṇa-maunânushṭhâna-japa-hôma-samâdhi-S'ivârâdhana-sampanna nânâvidha-nigama.. chayya .. rârya-guru-nâmadhêyâṅka parama-naishṭika śrîmad-Vairâgya-S'ivâchâryya-dêvarugaḷu mahâjanaṅgaḷige koṭṭa agrârada .... Âragada-nâḍa Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halaru tammoḷage

sarvaikamatyavâgi kraya-dâna...... grâmavanu nâvu Dakshiṇâmûrtti-S'ivâchâryya-purav endu aghrâravanu mâḍi Tuṅgabhadrâ-tîradalli śrî-Virûpâksha-dêvara sanni ... lu hiraṇyôdaka-dâna dhârâ-pûrvakavâgi ippattu-nâlku-vṛittiyanu mâḍikoṭṭevu || (*here follow names &c. of vṛittidars & details of gift*).

## 163

*At Hulakôḍu attached to Hosa-Agrahâra (same hobli), on a stone near Veṅkaṭaramaṇa-bhaṭṭa's house.*

(*Nâgarî characters*).

śrî-Gaṇâdhipatayê namaḥ

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'aka-varsha 1346 sandu varttamâna-Krôdhi-saṃvatsarada Mâgha-śuddha 6 lu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-mahârâyaru sukha-saṅkathâ-vinôdadiṃ sâmrâjyavanu .................. dharmadiuda pâlisuva-kâladalli ... ........................... Hulukôḍ emba grâmavanu....... ....... ........ ...... ....... mikkâdanu Hêmâmbikâpurav endu agrahâravanû mâḍi sarvamânyavâgi .................. Brâhmarugaḷa saṅkhyâ-vivara (*here follow the list of Brahmans who received shares*) antu 12 vṛittiyannu tathâ-tithiyalu namma ayyagaḷige śâśvata-S'iva-lôka-prâptiyahantâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭṭevâgi nîvu â-grâmada vaḷaguḷa ashṭa-bhôga-têjas-svâmyavanu nîvu nimma santâna-pârampareyâgi â-chandrârka-sthâyiyâgi sukhadiṃ bhôgisi bahiri yendu â-Viṭhappa-daṇṇâyakaru tamma sva-ruchyâ oḍambaṭṭu koṭṭa dâna-śâsana yint appudake Dêva-Râyana baraha â......voppa *śrî-Viśvanâtha (*usual final verse*) maṅgaḷa mahâ śrî yî-grâmake Viṭhappa-daṇṇâyakaru koṇḍukoṭṭa ......... baḷi Huḍugadde śrî

## 165

*At Kerekêri (same hobli), on a copper plate in possession of Mañjaṇṇa-gauḍa.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1563 neya Vikrama-saṃvatsarada Pushya-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Dânivâse-sîmeya Hechisidi . .. Mahattina-maṭha-dharmake Yadava-Murâri Kôṭe-kôlâhaḷa viśudha-Vaidikâdvaita-sidânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadi-Veṅkaṭappa-Nâyakara pautrarâda Bhadrappa-Nâyakara putrarâda Vîrabhadra-Nâyakaru S'ivârpitavâgi biṭṭa tâmra-śâsanada kramav ent endare | Dânivâsta-sîmeya Bâḷipâla-Siragundada-grâmavanu biṭevâgi â-grâmakke saluva prâku rêkhe | (*here follow details of rates*) yambhatu-varahanû ipaṇavaḍada bhûmiyanu S'ivârpitavâgi maṭha-dharmake biṭevâgi â-bhûmige saluva sarva-svâmyavanû pûrva-mariyâdeyali âgumâḍikoṇḍu śaḍu-daruśanakû nidi-mâḍikoṇḍu â-chandrârka-stâyigaḷâgi maṭha-dharmava naḍasikoṇḍu bâhadu yandu koṭṭa tâmbra-śâsana yidake dêva-sâkshigaḷu (*usual final verses*).

âditya-chandrâv &c. || śrî-Veṅkaṭâdri

## 166

*At Mêḷige (same hobli), on a stone in the Âdinâtha basti to the south west of raṅga-maṇṭapa.*

śrîmad-Anantanâthâya namaḥ

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
śrîmad-gîrvvâṇa-chakrêṭ-Phaṇipati-makuṭôdbhâsi-mâṇikya-mâlâ-
rôchiḥ-prakshâḷita-śrî-charaṇa-sarasija-dvandva-bâbhâsyamânaḥ |
mânastambhâmbujâtâkara-kalita-lasat-khâtikâdy-udgha-śôbhô'
sau svânt santôshayan śrî-samavasṛiti-patir bbhâty Anantô Jinêśaḥ ||

*In Kannaḍa characters.

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1530 neya Saumya-saṃvatsarada Mâgha-śuddha 10 Âdivâradalu ||

vṛi || nidrîbhûta-mahîśa-vârija-tatêḥ kurvvan vikâsa-śriyaṃ
san-mârggâmbara-bhâsamâna-visarat-têjô-nidhis sarvvadâ |
vairi-kshmâpati-bhûri-kairava-kulaṃ saṅkôchayan santataṃ
śrîmad-Vêṅkaṭa-Dêva-Râya-taraṇis tîvraṃ samujjṛimbhatê ||

ity-âdy-anêka-birudâvaḷi-virâjamânarâda śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrîmad-Vêṅkaṭapati-Dêva-mahârâyaru Penagoṇḍe-siṃhâsanârûḍharâgi pratipâlisuttirdda samasta-râjyaṅgaḷoḷ atyatiśayamanuḷ-Avanya-dêśadoḷu ||

ant eśev Avanya-dêśadoḷ |
antâtîta-prakâra-śôbhâ-ruchiyaṃ |
tâṃ taḷed Âragam emba pu- |
raṃ tôrppudu Bhuvanagiriya mûḍaṇa-deseyoḷ ||

â-voḷalam âḷvan anêka-châturî-dhurandharan âda Vêṅkaṭâdri-mahîpâlan âtana guṇa-kathanam ent ene ||

śrî-râmâ-ramaṇaṃ vivêka-śaraṇaṃ sâhitya-ratnâkaraṃ |
nârî-chitta-Manôbhavaṃ budha-nutaṃ saṅgîta-Gaṅgâdharaṃ |
vairi-vrâta-madêbha-pañchavadanaṃ . . . . . . . . . . |
. . . . śrî-pati-Vêṅkaṭâdri-mahipaṃ tân oppidaṃ dhâtriyoḷ ||

mattam âtana kîrtti-pratâpam ent ene ||

Uragâdhîśa-mahâ-maṇi-prabheyan Indrôtkumbhi-kumbhasthaḷô- |
tkara-sindûraman Îśa-bhâḷa-nayanâgni-jvâleyaṃ Târa-bhû- |
dhara-gairêyaka-śṛiṅgamaṃ Suranadî--raktâmbumaṃ geldud u- |
rvvareyoḷ sannuta-Vêṅkaṭêndrana yaśas-têjaḥ-prabhâ-maṇḍalaṃ ||

int anêka-guṇa-sampat-samruddharâda Vêṅkaṭâdri-Nâyakayyanavaru kuḷa-kâḷâñchiyâgi naḍasikoṇḍu baha Bommaṇṇa-heggaḍey âtan entappan ene

kalita-guṇa-nidhi. . . . |
. . . . śûran udadhi-sama-gambhîraṃ |
viḷasad-Bommaṇa-heggaḍe |
yiḷeyoḷ Muttûraṇ âḷdan uttaman esedaṃ ||

âtan âḷva sîmeyoḷagaṇa Niḍuvala-nâḍige saluva Kôḍûra-pâloḷage Mêḷigey emba . . . . . . ttira . . . . . . râja-śrêshṭhiy âtana guṇa-kathanam ent ene ||

S'achyâ saha Surâdhiśô yathâ bhâti tathâniśaṃ |
Varddhamâna-vaṇig-mukhyô Nêmâmbâ-prâṇa-kântayâ ||
tat-sutô Bommaṇa-srêshṭhî nirmmâpya Jina-mandiram |
tatrânanta-Jinâdhîśaṃ saṃsthâpya khyâtim âptavân ||

mattam â-bhavyôttamana parama-guruvina prabhâvam ent ene ||

śrîmaj-Jaina-matâbdhivarddhana-sudhâsûtir mmahîpâlaka-
vrâta-stutya-padâmbujâta-yugalô bhavyâbja-bhânûpamaḥ |
durvvâra-Smara-garvva-parvvata-pavir nnânâ-kâlâ-kôvidô |
Vidyânanda-munîśvarô vijayatê vâdîbha-pañchânanaḥ ||

tachchhishya-paramparâyâta-Balâtkâra-gaṇâgragaṇya śrîmad-râya-râja-guru vasundharâchâryya-varyya mahâ-vâda-vâdîśvara râya-vâdi-pitâmaha sakala-vidyâ. . . . . mâdy-anêkânvarttha-birudâvaḷi-

virâjamâna śrîmad-Dêvêndrakîrtti-bhaṭṭâraka-padâmbhôja-divâkarâyamâna śrîmad-Abhinava-Viśâlakîrtti-bhaṭṭâraka-dêva-pada-payôja-matta-madhukarâyamâna pravîṇa-Bommaṇa-srêshṭhiya tanûjâtan ent irddapan ene ||

tasyâtmajâtô vikhyâtas sukṛitî dhârmmikâgraṇîḥ |
Bommaṇâkhyô vaṇig-mukhyô'pâlayat taj-Jinâlayaṃ ||
Nêmâmbâ nâma tat-patnî vrata-śîla-vibhûshitâ |
tayôr pañcha sutâ jâtâs Smarâkârâ guṇôjvalâḥ ||

â-kumârakar ayvar entidar ene |

śrîmaj-Jina-padâmbhôja-yugala-bhramarôpamaḥ |
bhâti śrî-Bommaṇa-śrêshṭhî satya-śaucha-guṇânvitaḥ ||
yasyânanta-Jinêśvarô nija-kula-śvâmî trilôkî-patir
Vidyânanda-munîśvarô nija-gurur vvâdibha-kaṇṭhîravaḥ |
. . . . ttaṃ paramaṃ Jinêndra-gaditaṃ yênôru tatvaṃ mahân
sô'yaṃ bhâti mahî-talê Padumaṇa-śrêshṭhî guṇânâṃ nidhiḥ ||
śrîmân kuvalayâhlâdî kalânâm âśrayô mahân |
sadbhiḥ parivṛitô bhâti Chandaṇa-śrêshṭhi-chandramâḥ ||
sarvva-śrêshṭhishu ratnatvâd dâna-pûjâdi-sad-vidhau |
râjatê Mâṇika-śrêshṭhî nâmnânvartthêna puṇya-bhâk ||
śrî-Jinôdita-sad-dharma-kâryâṇâm âdimatvataḥ |
Âdaṇṇâkhyô vaṇig bhâti nâmânvarttham dadhat sudhîḥ ||

int eseva sakala-guṇa-samanvitarâda Mêḷigeya Bommaṇa-seṭṭiyara makkaḷu Bommaṇa-seṭṭiyaru (*others named*) nâû nammoḷ êkastarâgi namma ajja Bommi-seṭṭiyaru kaṭṭisida bastiyanu silâmayavâgi kaṭṭisi ||

śrî-Viśvâvasu-vatsarê śubhatarê Jyêshṭhê cha mâsê sitê
pakshê sad-daśamî-tithau su-ruchirê S'ukrê cha vârê varê |
ṛikshê chôttara-nâmni Kêsari-mahâ-lagnê pratishṭâpitaḥ
Padma-s'rêshṭhi-varêṇa śâstra-vidhinânantâkhya-Tîrtthêśvaraḥ ||

â-śrîmad-Anantanâtha(ḥ |) svâmiya nitya-naimittika-pûjege | amṛitapaḍi | nandâdîpti | aṅga-raṅga-vaibhava-muntâda samasta-viniyôga-dharmma naḍavadakke biṭṭa bhû-dâna-śâsanada kramav ent endare (*here follow details of gift and usual final verses*).

Mêḷige Bommaṇa-seṭṭara makkaḷu Bommaṇa-seṭṭaru Padumaṇa-seṭṭaru silâmayav âgi kaṭṭisida śrîmad-Anantanâtha-svâmi-chaityâlayadalli naḍava dharmmada viniyôgakke koṭṭa sarvvamânyada svâstege barada śilâ-śâsana Muttûra hegaḍêra voppita Bommaṇṇa-Mallaṇṇa voppa

## 167

*At Huṇasavaḷḷi (same hobli), on a stone near the grâma-dêvatâ temple.*

śrî-Gaṇâdhipatayê namaḥ namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'aka-varusha 1303 neya. . . . . . saṃvatsarada Chaitra-śudha 3 Guruvâradalu śrîman-mahârâjâdhirâja paramêśvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa pûrva-paśchima-dakshiṇa-samudrâdhipati śri-vîra-Bukka-Râyana kumâra śrî . . . . . . . . Virûpâksha-Râyaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ . . . . dharmmadiṃ pratipâlisuttihalli . . ttama Huṇasavaḷḷiy-agrahâra. . . . . . kâladalu sakala. . vaha śrî-Virûpâksha-dêvara. . . . . . . yalu a . . . . . agrahârada sarvva-mânyadalli tanna maneya . . . . . . . . . . . . . seṭṭiyarige Niḍuvaḷa-nâḍoḷagaṇa Huṇasavaḷḷiya-grâmavanu śrî-Virûpâksha-Râyana kṛipeyinda. . . . . . dâna-dhârâ-pûrvvakavâgi koṭṭanu â-Goṭṭi-seṭṭiyaru tamma

tande Nâga-seṭṭiyara hesarinali Nâgasamudrav endu .......... ... ashṭa-bhôga-têjas-svâmya ...... vâgi sarvamânyavâgi dhârâ-pûrvvakavâgi koṭṭanu â-mahâjanaṅgaḷa nâma-vivara (*here follow names &c.*) yintî-hadinaydu-vṛittiya mahâjanaṅgaḷu Hunasavaḷḷiya chatus-sîmâ-mudritavaha grâmavanu santati-pâramparеyâgi â-chandrârkavâgi bhôgisuvaru (*usual final verses*).

## 168

*At Horaṇabayilu (same hobli), on a stone in the way leading to Gummanakallu.*

śrî-Gaṇâdhipatayê namaḥ | namas tuṅg-&c. ||

.......................... Dêva-Râya-mahârâyaru Vijayânagariyali sukha-saṅkathâ-vinôdadiṃ ................ yara makkaḷu .................... diyâda Niḍuvala-nâḍoḷagaṇa .......... heggaḍeya aḷiya Bîḍapa.............. Kôdûra oḷagaṇa Horaṇabaila-grâma...... gadê vivara (*here follow details of land with usual rights &c.*) ga 35 honnige yidavanu biḍisi â-ga 35 honnanû nimma kayiyalu koṇḍu â-bhûmigûḍi ... vâgi koṭadu ...... mûlavâgi ............. agrahâravâgi mâḍi âdhi-kraya-dânake parivartanake saluvada mâḍi â-Lakharasarige ......... śilâ-śâsanava naḍi .... śâsanavanû barasikoṭṭadu â-śrôtra-agrahârada-oḷage pañchagâruka-âladaṟe-magadere-gâṇadere ......... sarvamânyavâgi nimage .... bahevu agrahârada vaḷage aḍakeya sasi bâḷe .... kabbu ....... goṇḍu keḷagaṇa-keṟeya vudakavanû nimma tôṭakkâgi bi ............ Lakkarasaru mâḍikoṇḍu varuśâvadhige naḍasu .......................... grâma-gadyâṇa nallâû-suṅka-taḷavârike ..... biṭi-birâḷa ..................... ge uḍugoṟe .......... -osage ...... paṭabaddha-putrôtsâha-modalâda sarva-bâdhe-parihâravâgi ............ varusa 1 kaṃ parivartanakke saluva varaha ga 60 honnu aksharadalu aṟuvattu-honnanû mukandâyada mânya ........ si bahev endu Bîḍappa-heggaḍeyaru â-Lakkarasa-Oḍeyarige hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi â-chandrârka-stâyiyâgi namma sva-ruchiyinda yî-bhûmige saluvaru-oppavaru-modalâgi . santâna-paramparey âgi â-chandraka-stâyiyâgi sarvânumatiyâgi koṭṭu naḍasabahav endu namma sva-ruchiyinda dhâreyan eṟadu oḍambaṭṭu koṭṭa sôtra-guttigeya sâsana pramâṇapaṭṭe (*names of witnesses &c. and usual final verses*) yî-dharma-sâsanakke maṅgaḷa mahâ śrî śrî-Lakshmî-Narasiṃhâya namaḥ

## 169

*At Mrigavaḷḷe (same hobli), on a stone at the north gate of the Mallikârjuna temple.*

namas tuṅga-&c. ||

svasti sa ......... śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalla-Dêvaru Kalyâṇada nelevîḍinalu sukha-saṅkathâ-vinô ladiṃ râjyaṃ geyyuttam ire tat-pâda-padmôpajîvi śrîman-mahâ-maṇḍaḷêśvara .... ya S'ântara ........ Sântaḷige-sâyirada .......... diṃ râjyaṃ geyyutta (*rest effaced*).

## 170

*At Kuntavaḷḷi (same hobli), on a stone in the śâsanada-gadde.*

*(Nâgarî characters)*

śrî-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ śrî-gurubhyô namaḥ nirvighnam astu

namas tuṅga-&c. ||

..........................................

....... lavôyaśôtivîmalô mauḷau dadhât Îśvaraḥ |
bâhvôr yasya ..................
...... kshati bhûtalê Hariharô râjâdhirâjâgraṇîḥ ||

tasyâbhûd bhûmipâ ........ ....|
............na Dêva-Râ .. bhûpatiḥ ||

śrî .................. vipra-varyya-tanujô liṅgâdhi ...................... viprân Mâdêva ....
.. valêmu .......... llâsitâḥ sudhâyâḥ nâya........... râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-mahârâyaru...... Vijaya........... pratipâlisuttam viralu tat-pada-padmôpajîvi-gaḷaha Râyaṇṇa-Oḍeya..................... sudharmadim pratipâlisuttam viddandina S'aka-varsha 1345 sandu vartamâna-Krôdhi-samvatsara ................ dalu barada śîlâ-śâsanada kramav ent endare prâku Harihara-mahârâyaru Âragada râjyamam sudharmmadim pratipâlisutav idandina Dhâtu-samvatsarada ......... oḷagaṇa Kôdûra Tirika-hegaḍeyaru tamma bhâgege saluva Kûṭahaḷḷi emba grâmavanu ............ sarige kraya-dânavâgi koṭṭa â-Kûṭahaḷḷiya chatus-sîmeya vivar (*here follow details of boundaries*) Kûṭahaḷḷiya grâmakke tat-kâlôchita-madhyastha-parikalpita-........ varaha gadyâṇa 80 aksharadalu embatu-honnu ........... salisikoṭṭu â-Tirika-heggaḍe â-Kûṭahaḷḷige banda kuḷa ...... kuḷake banda hadi-hodake-modalâda .............. siddâya-vanu tanna mûlada kuḷada haḷḷigaḷa mêle ...... koṇḍu kraya-dânavâgi koṭṭa ............ nâvu bhôgisuttida â-Kûṭahaḷḷiyalu Vijaya-samatsarada Phâlguṇa-sudha 10 Âdivâradalu ...... Nâraṇa-dêvara makkaḷu Râmarasarige brahmacharyava kaḷadu tâvu tamma yajamâna........ yâla hôgi....
...... grihârâma-kshêtragaḷannu kraya-dânavâgi koṭṭevâgi â-Kûṭahaḷḷiya chatus-sîmeya jala ....
dhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhya emba ashṭa-bhôga-têjas-svâmya-sahitav aha â- ..... Mâdarasaru tamma strî-putra-jñâti-sâmanta-dâyâdâdy-anumatyaruha-sarvânumatiyim......
vâgi sa-hiraṇyôdaka ... dâna-dhârâ-pûrvakavâgi â-chandrârka-sthâyiyâgi sarvamânyavâgi â-Mâdarasaru â-Râmarasarige â-Kûṭahaḷiya-grâmavanu tamma sva-ruchiyinda oḍambaṭṭu koṭṭa kraya-dânada śilâ-śâsana || int appudakke sâkshigaḷu (*here follow names of witnesses and usual final phrases and verses*)......... Paṭhavâla-heggaḍe Tipparasa-heggaḍe-voḷagâda Kuṭa...... voppa | *śrî-Brahma-dêvaru śrî

## 171

*At Kuruvaḷḷi (same hobli), on a stone at the door of the Vis'vês'vara temple to the south.*

śrî-Gaṇâdhipatayê namaḥ nirvighnam astu

namas tuṅga-&c. ||
jayati bhuvana-nâthaḥ pôshita-prâṇi-jâtaḥ
sakala-hridaya-yâtaḥ sat-kaṭâksha-prapâtaḥ |
amara-nikara-nâtha-prastutôru-pragâdhaḥ
śiraśi śaśi-sanâthas trâyatâm Viśvanâthaḥ ||
Gaṅgâdharapurî-yôgî purâ Gaṅgâdharôpamaḥ |
gatvâ kshêtrâṇi Kâśyâdîny agât kshêtra-varam kramât ||
Tuṅgabhadrâ-nadî-tîrê Tîrthahaḷḷîti viśrutam |
śrî-Nrisimham pratishṭhâpya tatrâvâtsît tam archchayan ||
Amarêndrapurî-yôgî tachchhishyô Brahma-vittamaḥ |
Yâdavêndrapurî-yôgî tasya śishyas tu sarva-vit ||
tachchhishyô vêda-śâstrârtha-tatvajñô râja-pûjitaḥ |
Amarêndrapurî-yôgî budha-brinda-suradrumaḥ ||
śrî-Dêvêndrapurî-yôgî śishyas tasyâbhavat kritî |
śamâdi-nilayô nityam tapasvî śuddha-mânasaḥ ||
Kâśî-vâsêpsayâ dhyâtas tênêty âha S'ivô.... |
Tuṅgâyâ dakshiṇê kûlê Maleyâḷa-maṭhê śubhê ||

*In Kannaḍa characters.

mâṃ pratishṭhâpya sampûjya Kâśî-vâsa-phalaṃ labhêḥ |
dishṭyâtha Narmadâ-liṅgaṃ prâpyâryât Timma-paṇḍitât ||
chandrêbhâbdhi-sudhâṃśu-sammita-S'akê śṛî-Kâlayuktâbdakê
Vaiśâkhê śita-saptamî-divasakê vârê Ravêḥ Pushya-bhê |
Viśvêśasya chiraṃ Sadâśiva-mahârâyê'vati kshmâtaḷaṃ
śrî-Dêvêndrapurî-yatîndra-tilakaḥ kṛitvâ pratishṭhâṃ mudâ |
śrî-S'âlivâhana-śakê ṛishibhâbdhy-abja-saṃmitê |
Raktâshy-abdê Kârtikîyê śuklîyê pratipad-dinê |
Viśvêśa-viniyôgârthaṃ shaḍ-grâmân kṛitavân kṛitî ||

yî-âru-grâmagaḷu avugaḷa chatus-sîmegaḷa vivara (*here follow details of boundaries*) yint i-chatus-sîme-yoḷagâda nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-tejas-svâmya ......ḷagâda ayinûru-aḍake-marana kshêtra...... ..bhaṭaninda śrôtriya-siddhâyavâgi saluvudu ga 1 vondu-varahanu saha yî-âru-grâmavanû ............bhaṇḍârakke Tîrthadahaḷḷi...... Amarêdrapurî-Voḍeyara siśyaru Dêvêndrapurî-Voḍeyaru dhâreyan eṛadu samarppisikoṭṭa silâ-śâsanada binnavatt-aḷeyâ âru......kaḍa . ke S'aṅkara-bhaṭṭaru mâḍida chhatrake saluva grâmagaḷu Kaûriya-bayalu .... dêva-sâkshigaḷu (*usual final verses*) ... ... ...ra vapita ..

## 172

*On a stone to the north of the door in the same temple.*

Chinnabhaṇḍârada Nârâyaṇapa-ayyanavara maga Râyasada Hariyapaṅgaḷu mâḍida dharma śrî-Gaṇâdhipatayê namaḥ nirvighnam astu

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1506 neya saluva vartamâna-vyâvahârikê Svabhânu-saṃvatsarada Âshâḍha-śudha 13 Stiravâradalû śrîmatu Tuṅgabhadrâ-dakshiṇa-kûlavâda Tîrthahaḷḷiya Amarêndrapurî-śrîpâdaṅgaḷa Maleyâḷa-maṭhada Viśvanâtha-dêvara śrî-charaṇâravinda-ke Vaśishṭa-gôtrada Âśvalâyana-sûtrada Ruku-śâkheya Chinnabhaṇḍârada Nârâyaṇappayyanavara makkaḷu Râyasada Hariyappagaḷu dhâreyan eṛadu samarppisida bhûmiya dharmma-śâsanada kramav ent endare Niḍuvala-nâḍa Haraḷiyapâloḷage Tîrthahaḷḷiya Amarêndrapurî-śrîpâdaṅgaḷa maṭhake êka-bhôga-sarvamânyake saluva Heggaḍitikoppa kha 20 khaṇḍuga-bhûmiya grâmavanu Tîrthahaḷi-Amarêndrapurî-śrîpâdaṅgaḷa kayinda ga 78 varahage nâvu kraya-dânavâgi tegadukoṇḍu namma tâyi Timmammanavarige śâśvata-Brahma-lôka-prâptiy âgabêk endu S'ani-trayôdaśî-pradôsa-puṇya-kâladalu â-Heggaḍitikoppa kha 20 khaṇḍuga-bhûmiya grâmavanu dêvara amṛitapaḍi-nandâdîpti-satrakkâgi dhâreyan eṛadu samarppisidevâgi â-grâmada chatus-sîmeya vivara (*here follow details of boundaries; grant repeated, and also directions for the distribution of the paddy and the feeding of* 2 *Brahmans daily in the satra; usual final verses and human witnesses &c.*)

## 173

*At the same village, on a rock in the wet-land.*

namas tuṅga-&c. ||

Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kaḷaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ||
asti sva ............ ........ . . |
.......................... dîvyati ||
tasmin vaṃśê Yadôr âsit Saṅgamô saṅga .... |
......... na santâna . ya .... jagati tasya .... ||

.... ............ kshay ivâparaḥ ||
dhikkritârâti ...... ......... taḥ ।
Bukka-Râja ........ ||
......... Bukka-mahîpatêr udabhavat ......
.... dâtta-guṅôttarô Hariharaḥ kshônîśa-chûḍâmaṇiḥ ।
..... .................. vasanâ
.......... nâṃ śikharêshu kâm api kaḷâṃ mallî-manôllâsa-jâṃ ||
tasyâbhû ...................... dêśôttamâ
pâtu svas-sarid-uttamâ vijayatê śrî-Tuṅgabhadrâbhidhâ ।
yat-tîrê duritâṭavî-huta ........ ha Virûpâksha ity
âstê santatam antarêṇa sumanaḥ-śrôtasvinî-chintanaṃ ||
tasyâjñayâ Sôvaṇa-mantri...yyaḥ
prastutya-Lâkshâpura-râjya-...... ।
.... tra-śaktyâ .........
py arâtayaḥ svâsthyam ahô labhantê ||

*.. ........... chintâmaṇiḥ ... ......... khya-mahîpatêr îpsita ..... ...... tat-Saṅgama-bhûpâla .. ..... chintâmaṇi-guṇa-gaṇam apy .. ty akhila-lôkânâṃ ||

svasti ..... mahârâjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa Hindu-râya-Suratâḷa pûrva-dakshiṇa-paśchima-samudrâdhipati śrî-vîra-Bukka-Râyara kumâra śrî-vîra-Harihara-mahârâyaru sukha-râjyaṃ geyiüttiralu â-Harihara-Râyara nirûpadiṃ Âragada-râjya-vanu Sôvaṇṇa-Oḍeyaru pâlisuttidda kâla S'aka-varusha 1316 neya Bhâva-saṃvatsarada Srâvaṇa-ba 5 Âdivâradandu prâku Prabhava-saṃvatsarada Âśvîja-śuddha 10 Guruvâra-Dhanishṭhâ-naksha-traṃ Harihara-Râyaru koṭṭa śâsanârtha-dharmakke biṭṭa .. ......... prâku saluva ....... 6 jana mandi sukla-paṭada jana........... jana 10 kkaṃ Âragada râjyada Niḍuvala-nâḍa .. ....... kuḷa ............... Kuṟuvaḷḷiya-grâmada oḷagaṇa Asaganahaḷḷiya................... Bukkarâya-purada mahâjanaṅgaḷige â-Niḍuvala-nâḍa ............ gâgi â-nâḍa haraḷiya ...... oḷagaṇa ........ koṭṭarâgi ...... grâma ...... ... ya barapa pramâṇinali .. .. ......... ..... . Harihara-Râyara nirûpadinde ......... puri-śrîpâdaṅgaḷa bhikshe yaraḍa...... Âragada-râjyada Sôvaṇṇa . . . . . . .. .. . śilâ-śâsanavanu â-yaraḍu-grâmake .................. â-chatus-sîmey-oḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-svâmyav ellavanu saluvantâgi sa-pramâ ........ .. sthâyiyâgi hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi .............. sukhadiṃ bhôgisi baharu (*usual final verses*) Dêvêndrapurî-śrîpâdaṅgaḷige Niḍuvala-nâḍa gaüḍu-prajegaḷu...... ya gade ................... dhâreyan eṟadu â-chandrârka-sthâyiyâgi koṭṭevu Virûpâksha-dêvara âṇe maṅgaḷa mahâ śrî

## 174

*At the same village, on a stone near the Brahmanakaṭṭe.*

namas tuṅga-&c. ||

vasti śrî jayâbhyudaya-S'aka-varusha 1362 neya Raudri-saṃvatsarada .......... Hariha .. heggaḍeyaru .. ........ hebbâruvana maga Kêśava-hebâruvaṃ ......... ya kramav ent endare ... ...... lu mâḍida chhatra-dharmake ........ Ummaṇṇaga ......... daṇṇagaḷa kayalu .. ...... .... krayavâgi koṭṭa bhûmiya chatus-sîmeya vivara (*rest contains details of boundaries and gift*; *usual final verses and phrases*) ......... haḷiya ......... jana-nuta ............ m oldu mâḍidam ............

* As this portion is very much effaced, it cannot be put into a verse.

## 175

*On a 2nd stone at the same place.*

namas tuṅga-&c. ||

.............. śvara śrî-vîra-pratâpa-Dêva-Râya-mahârâyaru Vijayanagariya râjadhâniyalu mahâ ... ......... sudharmadiṃ pratipâlisuttaṃ yiralu tat-pâda-padmôpajîvigaḷaha Râyappa ................ Âragada-râjyavannu dharmmadiṃ pratipâlisuttaṃ yidandina Saka-varuśa sâvirada-mûnûra ......... ...... pañchamî-Sômavâradalu śrîmatu Âragada vênṭheyada oḷagaṇa Niḍuvala-nâḍa oḷage Hadi-nenṭu-kampaṇa ......... halaru â-sthânika-Dêvaṇṇa-ayyagaḷa makkaḷu Bôvaṇṇa-ayyagaḷige dâna-dhârâ-pûrvakav âgi banda hâru ......... ayyagaḷu śrîmann-âḷva-prabhu-mukhyar-appa Bommiyakka-heggaḍitiyara makkaḷu Muttapara ... kraya-dâna-patrada kramav ent endare namma prasta-nimittavâgi namma yejamâna-bhâgiya gaddeya oḷage nâû nimage krayavâgi koṭṭevâgi (*here follow details*) â-bhûmige tat-kâlôchita-madhyastha-parikalpita ...... varaha ga ...... salsikoṇḍu ......... nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya-sahitavaha yî-bhûmiya ......................... hegaḍeya .............. pûrva ...... vanu nimma santati-parampare-yâgi sukhadiṃ bhôgisi (*boundaries &c.—much effaced*) bahiriy endu...ayya.. .. yarige tsatra-dharmma-nimittavâgi nâû namma sva-ruchiyinda oḍambaṭṭu koṭṭa kraya-dâna-śâsana-patra yint-appudakke sâkshigaḷu (*names*) yint-ivar-ubhayânumatadinda ... dasana baraha Nâgaṇṇa-ayyagaḷa su-hastada oppa ....................svâmigaḷa voppa śrî-Lakshmî-Nṛisiṃha ..................... yî-dharmmakkaṃ maṅgaḷa mahâ śrî śrî-Gaṇâdhipatayê namaḥ śrî-Sarasvatyai namaḥ śrî-gurubhyô namaḥ nir-vighnam astu

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-Saka-varusha sâvirada munnûṟa aṟuvattaneya Piṅgaḷa-saṃvatsarada Kârtti-ka-śu 5 Sômavâradalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-mahâ-râyaru Vijayânagariya râjadhâniyalu ........... gaḷanû sad-dharmmadiṃ pratipâlisuttaṃ yiralu â-râyara nirûpadiṃ ........................................ Sirigirinâtha-heggaḍeyaru Âragada-râjyavanu dharmmadiṃ pratipâlisuttaṃ yida ...... ....... mukhyarappa Bommiyakka-heggaḍatiya makkaḷu Muttapparsa-heggaḍeyaru ........................... satra-dharmmakke ............................ śrî-Râmanâtha-dêvara sannidhiyalli Tuṅgabhadrâ-tîradalli ....... sûrya-grahaṇa-puṇya-kâla .... ........... dhâṟeyan eṟadu koṭṭa bhûmiya vivara ................ geṟeya keḷage mûḍa ...... ........ ubhayaṃ .......... ....... bhûmi ....... . makki .... halasu meṇasu......... .................satra-dharma .......................bhûmiya-vaḷaguḷa nidhi-nikshêpa .......... têjas-svâmya ........ guttage ............ kraya (*here follow details of gift*) Gaṅgâdharapuṟi-śrîpâdaṅgaḷu Maleyâḷa-maṭhada Padmanâbha-śrîpâdaṅgaḷu ............voḷage maṭhavanu kaṭṭisikoṇḍu yî-yaraḍu-sîmeyanu .. . . . .... .. tsatra ......... ... bhûmiyanû ni.. . âdhi-kraya hoṟatâgi yi-dharma-vanû ........ nimma santâna-pârampareyâgi .. baha.. .. yî-dharmmava namma strî-putra-jñâti-sâvanta-dâyâdy-anumati-purassaravâgi â-chandrârkka-sthâyiyâgi pâlisibahevu yî-tsatra-dharma ...... .. Gaṅgâdharapuṟi-śrîpâdaṅgaḷu avara sisya-pârampareyâgi naḍasikkoṇḍu baharu yendu .. namma sva-ruchiyinda yint-appudakke sâkshigaḷu (*names of witnesses & usual final verse and phrases*).

## 176

*At Gâḍiggere (same hobli), on a stone near Timma's house.*

(8 *lines gone*) ya S'aka-varusha 1338 neya Manmatha-saṃvatsarada Bhâdrapada .............. ....... ..... pura-râya ........ ....... mahârâyaru Vijayânagariya ..................... . .. varṇâśrama-dharmaṅgaḷanû pâlisuttaṃ sukha-saṅkathâ-vinôdadiṃ sâmrâjyaṃ geûttihali â-âyara nirûpadiṃ Brahma-Kshatriyarappa Hêmâdri-prôkta-sakala-dâna-dîkshâ-guru ...... Âragada-

râjyavanu pâlisuttihalli Âragada ..................olagana Niduvala-nâda-olagana Kôdûra ................ Bidapa-heggadeyaru yajana-yâjana-adhyayana ...... pratigraha-śatu-karma-nirutaraha Ruku-śâkh-âdhyâyigalappa ......geya S'rîvatsa-gôtrada Sidanâtha-panditara makkalu Jannappagalige Maduvara-sarige kraya-bhû-dâna-sâsana-kramav ent endare (*here follow details of land*) yint-î-chatu-sîmâ-mud-râ-mudritav-ashta-dikku-chatu-sîmeyalu natta-kalu-olagula nîruvari-nidhi-nikshêpa-tôta-tudike-gadde-beddalu-makki-hakkalu-kummari-kôhu-saruhu-mâni-mandu-mane-hittilu-kâchi-halasu-menasu-mâvu-hullu-holasu â-grâmada bîjavariya mûvattu-khandugakke prati-khanduga-ondakkam kraya hadinai lu-hanavinalli varaha nâlvattaidu-honnige krayavâgi â-Tirika-heggadeyaru Bîdappa-hegga-deyaru kondu strî-putra-jñâti-sâmanta-dâyâdyânumatadinda Siddhanâtha-panditara makkalu Janna-pagalige Maduvarasarige sa-hiranyôdaka-dhârâ-pûrvakavâgi dhâreyan eradu kotevâgi â-grâmada chatus-sîmey-olagula nidhi-nikshêpa-jala-pâsâna-akshîni-âgâmi-siddha-sâdhya yint-î-ashta-bhôga-têjas-svâmya-sahitavâgi â-Jannapagalu Maduvarasaru â.... santâna-pârampareyâgi â-chandrârka-stâyi-yâgi sukhadim bhôgisuvantâgi Kôdûra Tiraka-heggadeyaru Bîdapa-heggadeyaru tamma sva-ruchi-yinda odambattu kotta kraya-dâna-silâ-patra-śâsana yint-appudakke sâkshigalu (*names of witnesses*)-

## 177

*At Kôdûru (same hobli), on a stone in front of the Mallikârjuna temple.*

namas tunga-&c. ||

Saka-varusha 1176 Ânanda-samvatsarada Chaitra-suddha 10 Mangalavâradalu savsti śrîmanu mahâ-mandalika Haricha-veggade Chella-veggadeya aliya vairi-Nârâyana kumâra Annama-veggadeyara mêle śrî-pritvî-râya-Singhala-Dêvana dalavâya Sâranga-Dêva nadadu bandu Kôdûra suduvalli śrîmad-râjadhânî-Kôdûra-bîdinalli huttida Tangiyachi-veggadatigam Ganga-veggadeya Bammanange uda-yisida Râya-Nâyka | kaligala mokhada tala Sêvana-kataka-sûrekâra Râjikana Jakkanu tanna mêle yêrida kudare mîrida kâlâlanu Javan okkilikkidantâgi kondu gandara hindan andaleven emba biriding anvarthanâgi talt'iridu meradu sura-lôka-prâptan âdanu || adhatina mandalêsvararan alkisal ettida kaligala mokhada kaiyyumam tettisi gandara hindan andaleva aggada Râjiga Jakkana virad êlge-yam bhâvisi nôdal â alevo yî-tri-jagadolu pade mechche gandanam |

ganda-gali Râjigana Jakkanu |
bandanadol idirchche nilva ripu-vairigalam |
sendâdutidda talegala |
mundagal ôdâdutidavu iva kâdida ranadol ||

yî-kallige bitta bhûmi | Ayitana gadde uppârakke Pambucha ka .... Ayitapurada Sâvi-ôjana maga Sâta yî-kalla geyidanu (*some other grants to relatives*).

## 178

*At Gôpâlapura (same hobli), on copper plates in possession of Subbâ-bhatta.*

(*I. a*) namas tunga-&c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varusha 1620 neya Yîśvara-samvatsarada Mâgha-śu 15 lu (*with titles and descent as in No. 72 of this taluq*) Basavappa-Nâyakarû Kâśyapa-gôtrada Âśvalâyana-sûtrada Ruku-śâkheya Sonnapana Venkapana prapautra Rangapana pautra Venkappana putra Rangannage barasikotta kraya-dâna-dharma-śâsanada kramav ent endare nînu ninna tande Venkapana hesaralli Muttûra-śîmê Kelakêriya-grâmadalu Tungabhadrâ-tîradalli mâdida Venkatâ-purada-agrahâradalli pratishthe-mâdida Lakshmî-Nârâyana-dêvara dêvatâ-vechake saha bitta svâste (*lands & rates specified*) nûra-yippattu-mûru-varahannu hâgada svâstheyanu S'ivârpitavâ gi kottevâg yî-bhûmige netta Vâmana-mudrê-kallin-olagulla nidhi-nikshê(*II b*)pa-jala-pâshâna-akshîni-âgâmi-

sidha-sâdhyaṅgaḷ emba ashṭa-bhôga têjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu grâmagaḷallû barada dêvatâ-uttâravanû pûrva-pramâṇu naḍasikoṇḍu ninna santâna-pâramparyav âgi â-chandrârka-sthâyigaḷâgi dêvatâ-vecha agrahârada dharma saha sukhadim naḍasibâhad endu koṭṭa dharma-śâsana yidakke sâkshigaḷu (*usual final verses*).

śrî-Sadâśiva

## 179

*At Heddûru (same hobli), on copper plates in possession of S'âmâchâri son of Kaṃsâchâri.*

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1601 neya Kâḷayuktâkshi-saṃvatsarada Jyêshṭa-śudha 15 lu (*with titles and descent as in No.* 73 *of this taluq*). Chennammâjiyavaru Kauśika-gôtrada Âpastamba-sûtrada Yajuś-śâkheya Kôḷâlada Veṅkaṭaiyana pautra Kônapana putranâda Veṅkaṭapage baraśikoṭṭa kraya-dâna-śâsanada kramav ent endare ninna tande Kônapana hesaralu Muṇḍekâra Heddûra-pâla Tuṅgabhadrâ-tîradalu kaṭṭista Kônêripurada-agrahârada dêvastânagaḷige biṭa svâste ninna kaiya aramanege krayava tegadukoṇḍadu ga 1600 kke(*lands and rates specified*) nûra-yembhatta-yêḷu-varahannu mupâgada bhûmiyanu S'ivârpitavâgi biṭidhêve yî-bhûmige neṭṭa-Vâmana-mudrê-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ-emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu yî-stâpitava mâḍida kallinavaḷagâgi yiha bhûmi Hedûra Mallikârjuna-dêvara svâste (*details of further gift*) vandu-varhana gadê bhûmiyanu agrahârakke naḍasikoṇḍu dêvatâ-vechcha agrahârada dharmavanu ninna santâna-pâramparyavâgi â-chandrârka-sthâyigaḷâgi naḍasibâha(*III b*)d endu koṭa dharma-śâsana (*usual final verses*)

śrî-Sadâśiva

## 180

*At Bokkasa attached to Âlamane (same hobli), on copper plates in possession of Râjâchâri.*

namas tuṅga-&c. ||

svasti śrî jâyâbhyudaya-S'âlivâhana-śaka-varuśa 1610 neya Prabhava-saṃvatsarada Vaiśâkha-suddha 12 llû śrîmad-(*with titles and decent as in No.* 73 *of this taluq.*) Chennammâjiyavaru S'rîvatsa-gôtrada Âpastamba-śûtrada Yajuś-śâkheya S'rînivâsayana pautra Kônappana putra Bokkasa-S'rînivâsayage koṭṭa bhû-dâna-sâsanada kramav ent endare nînu Âlumâni-śîmeyali Tuṅgabhadrâ-tîradali namma hesarallu kaṭṭista agrahârada vṛittivantaru alli pratishṭhemâḍida dêvarugaḷa dêvatâ-vechake saha biṭṭa svâste Âlumâni-sîme Kûḍagôḷi-grâma 1 ke (*rates &c. specified*) yinnûra-yippatteṇṭu-varahanu âru-haṇa-hâgada bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante sahâ âgumâḍikoṇḍu ninna santâna-pâramparyavâgi â-chandrârka-sthâyigaḷâgi nînu barakoṭa paṭê pramâṇu dêvara dêvatâ-vechcha agrahâra-dharma saha sukhadalli naḍasibâhad endu koṭa dharma-śâsana yidakke dêva-sâkshigaḷu (*usual final verses*)

śrî-Sadâśiva

## 181

*At Tâdûru (Mandagadde hobli), on a 1st copper plate in possession of Mañjappa.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1556 neya S'rîmukha-saṃvatsarada Jêshṭha-ba 10 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Akiyapêṭheya Sidhevîra-dêvara śiśyaru Chenna vîra-dêvarige Vîrabhadra-Nâyakarû koṭṭa bhû-dâna-tâmra-sâsanada kramav ent endare | Keḷadî-sîmê Modasûralu Kappagaḷalê Basavanu nimage kaṭisikoṭa matha-

dharmake bita svâste Keladi-sîmê śûdravâdada-valagana Modasûra-grâmada kâluvali Hârôgopada-grâmadinda (*rates &c. specified*) aruvattu-vandu-varahanu nâlku-hana-hâgada bhûmiyanu nimma matha-dharmake Sivârppitavâgi kotevâgi yî-bhûmige saluva sarva-svâmyavanu prâku-mariyâdeyali âgu-mâdikondu nimma siśya-parampareyâgi â-chandrârka-sthâyigalâgi sarvamânyavâgi atithi-mathada panda-strî-parigraha-mâdade sad-darusanakû nidi-mâdikondu mathada dharmavanu sângavâgi nada-sikondu bahiri yandu kota bhû-dâna-tâmra-śâsana (*usual final verses*)

śrî-Veṅkatâdri

## 182

*On a 2nd copper inscription.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1564 neya Viśu-samvatsarada Vayiśâkha-śu 10 lu śrîmad-Edava-Murâri Kôte-kôlâhala viśudha-Vaidikâdvaita-sidhânta-pratishthâpaka Siva-guru-bhakti-parâyanarâda Keladi-Veṅkatappa-Nâyakara paûtrarâda Bhadrappa-Nâyakara putrarâda Vîrabhadra-Nâyakarû Kollûra bhajanê-Sûrannage kotta tâmra-sâsanada kramav ent endare nînu Dânivâsada sîmê Ayidu-nâda-pâla Sittûralu Kollûra-ammanavara hesaralu mâdava matha-dharmake S'ivârpitav âgi bitta svâsti Koppada-sîmê Yitiganamahi-pâla Râgôda-grâmadinda (*rates specified*) ayivattu-varahana svâsteya bhûmiyanu bitevâgi â-bhûmige saluva sarva-svâmyavanu pûrva-mariyâdeyali âgumâdikondu ninna santâna-paramparevâgi matha-dharmava nadasikondu bâhad endu S'ivârpitav-âgi kota darma-śâsana yidakke dêva-sâkshigalu (*usual final verse*).

śrî-Veṅkatâdri

## 183

*On a 3rd copper inscription.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1645 neya S'ubhakrittu-samvatsarada Phâlguna-śudha 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattina-valagâda Mandagade-sîmê Siṅganabidire-grâmadalu kati .. Mahattina-matha-dharmake (*with titles and descent as in No.* 72 *of this taluq*). Basavappa-Nâyakara putrarâda Sômaśêkhara-Nâyakaru bara-sikotta bhû-dâna-dharma-sâsanada kramav ent endare yi-matha-dharmake uttâra-kotta svâstige śâsanava barasikodabêk endu Nirvânaiya-mâvanavaru hêlidarinda barasikottadu Mandagade-sîmê Talaûra-grâmadinda .. âgâmi-hechige-gade bîja kha 12 ke ga 9 vambhattu-varahana svâstheyanu (*back*) S'ivârpitavâgi kottevâgi yî-bhûmige netta liṅga-mudre-kallinolagulla nidhi-nikshêpa-jala-pâshâna-akshîni-âgâmi-siddha-sâdhyaṅgal emba ashta-bhôga-têjas-svâmyaṅgalu yî-bhûmiyalli sasyâ-râma-muntâgi yênu adhika-phalav âhante sahâ âgumâdikondu Mahatu-pâramparyavâgi â-chandrâr-ka-sthâyigalâgi sukhadim anubhavisi bâhad endu barasikotta bhû-dâna-dharma-śâsana (*usual final verses*).

śrî-Sadâśiva.

## 184

*On a 4th copper inscription.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1597 neya Ânanda-samvatsarada Âśâda-śu 13 lû śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattina-valagâda Mâlûra-sîmê Tûdûra Tuṅgabhadrâ-tîradalu S'ivappa-Nâyaka-aiyyanavara hesaralu katista S'ivarâjapurada Mahattina-matha-dharmake (*with titles and descent as in No.* 73 *of this taluq*) Channammâ-jiyavaru barasikota yetina-mânyada śâsanada kramav ent endare mata-dharmake 15 hadinaidu-yetina-mânyava bitidhêve adake-menasu-jhali-pate-khobari-kavâda-muntâda ghadisina-saraku horatâgi

aki-bhata-râgi-yaṇṇe-tuppa-bella-upu-viduḷa-bûsa-muntâda jinusagaḷanu Yikêri Durgada hôbaḷi Ghaṭa-keḷagaṇa suṅka-ṭhâṇegaḷali yetugaḷa varna vayasa barasi hêrisikoṇḍu â-huṭavaḷi-haṇavininda ṣaḍ-darśanakû niḍi-mâḍi Mahatu-paramparеyâgi maṭa-dharmava naḍasikoṇḍu bâhad endu koṭṭa dharma-śâsana śrî Sadâśiva

## 185

*On a 5th copper inscription.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1587 neya Krôdhi-saṃvatsarada Jyêshṭa-śu 10 lu śrîmatu (*lines* 4 *to* 11 *correspond with lines* 4 *to* 11 *of previous No.*) Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsanada kramav ent endare Mâlûra-sîmê-vaḷagaṇa Yeḍehaḷi-pâla Tûdûra-grâmadinda (*rates specified*) munûra-yipatteraḍu-vare-varahana bhûmiyanu S'ivârpitavâgi biṭṭevâgi yî-grâma-gaḷige neṭṭa liṅga-mudre-kallina-vaḷagâda bhûmige saluva nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sid ha-sâdhyaṅgaḷ-emba ashṭa-bhôga-têjas-svâmyavanu pûrva-mariyâdeyallû âgumâḍikkoṇḍu yî-bhûmiya-vaḷage sasi-bâḷe-muntâgi hâkikoṇḍu yênâda huṭṭuvaḷḷiya haṇa saha anubhavisikoṇḍu bahiri | yî-maṭhada-dharmake biṭṭa yettina-mânya Ghaṭṭada mêle | Ghaṭṭada keḷage saha yettu 10 hattu-yettinalli aḍake-meṇasu-jhalli-paṭṭe-khobari-kavâḍa-muntâda ghaḍisina-saraku horatâgi mêlâda akki-bhata-râgi-uppu-(*II b*)vidaḷa-bûsa-eṇṇe-tuppa-bella-muntâda jinusugaḷanu hêrisikoṇḍu maṭha-dharmake naḍasi | shaḍ-darśanakû niḍi-mâḍikoṇḍu Mahattu-paramparеyâgi â-chandrârka-sthâyi-gaḷâgi sukhadiṃ anubhavisi bâhiri endu koṭa dharma-śâsana (*usual final verses*) mânyada ettinali tanda jinasanu maṭha-dharmake mâḍikoḷabêk allade horage mârikoḷḷabâradu

śrî-Sadâśiva.

## 186

*On a 6th copper inscription.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1645 neya S'ubhakritu-saṃvatsarada Phâlguṇa-śudha 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna-dyâvâ-pṛithvî-mahâ-mahattinavaḷagâda Âdaṇanu Maṇḍagadeyalu kaṭṭista Mahattina-maṭhake (*with titles and descent as in* No. 72 *of this taluq*) Basavappa-Nâyakara putrar âda Sômaśêkhara-Nâyakaru barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare yî-maṭhada-dharmake uttâravâda svâstege śâsana barasikoḍabêk endu Nirvâṇaiya-mâvanavaru hêḷiddarinda barasikoṭṭadu î-maṭhake uttâravâda svâsti Maṇḍagadê-sîmê Sadagavaḷî-grâmadinda (*rates specified*) yippata-âru-varê-varahana svâstiyanu yî-Mahattina-maṭha-dharmake S'ivârpitavâgi koṭṭevâgi yî-bhû(*back*)mige neṭṭa liṅga-mudrê-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante sahâ âgumâḍikoṇḍu Mahattu-pâramparyavâgi â-chandrârka-stâyigaḷâgi sukhadiṃ anubhavisi bâhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*). śrî-Sadâśiva

## 187

*On a 7th copper inscription.*

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1625 neya Chitrabhânu-saṃvatsarada Mârga-śira-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Mâḷûra-sîmê Tûdûralli Tuṅgabhadrâ-tîradallû S'ivappa-Nâyaka-aiyanavara hesaralu katista S'ivarâjapurada Mahattina-maṭhada dharmake (*with titles and descent as in No.* 72 *of this*

*taluq*) Basavappa-Nâyakarû barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Mahattina-vara kaiyalli kraya ga 809½ śâsana barisikoḍubage ga 178½ ubhayam ga 988 vambhainûra-yem-bhatteṇṭu-varahannu aramanege tegadukoṇḍu biṭṭa svâsthe Dânivâsada-sîmê Koṇakerî-pâla Koṇa-keri-grâmadinda (*rates specified*) embhattu-varahannu vambhattu-haṇavaḍada svâtheyanu yî-Mahattina-maṭhada dharmake S'ivârpitavâgi koṭṭevâgi yî-bhûmige neṭṭa liṅga-mudrê-kallinoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyali sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu Mahattu-pâramparya-vâgi â-chandrârka-sthâyigaḷâgi sukhadim maṭhada dharmava naḍasikoṇḍu Tirumala-dêvara amṛita-paḍi-bage uttâra(*back*) barada bhattavannu pûrva-pramâṇa naḍasikoṇḍu hôhad endu barasikoṭṭa bhû-dâna-dharma-śâsana (*usual final verses*).

śrî-Sadâśiva

## 188

*On a 8th copper inscription.*

śrî-Gaṇâdhipatayê namaḥ | namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1596 neya Pramâdîcha-saṃvatsarada Mâgha-śu 15 lu śrîmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattinoḷagâda Charamûrtti Mêlaṇagavi Mahatta-dêvara sishya Basavaliṅga-dêvarige | chinna-bhaṇḍârada Râmakṛishṇapayana-vara prapautraru Puruśôttamayanavara pautraru Râmakṛishṇapayanavara putraru Lôkayanu koṭa dharma-śâsanada kramav ent endare śrîmad-Eḍeva-Murâri Kôṭe-kôḷâhaḷa viśudha-Vaidikâdvaita-sidh-ânta-pratishṭâpaka S'iva guru-bhakti-parâyaṇarâda Keḷadi-Vîrabhadra-Nâyakayanavaru tammage kâṇa .. yâgi banda Âragada-râjyake saluva .. .. stûra-sîme-vaḷage namma tandegaḷu Râmakṛish-ṇapayanavara kaya mâlista Triyambakapurada-agrahâradoḷage namma yajamâna .. .. pitarârjitavâgi banda Sekharasiya (*back*).. .. yinda rêkhe ga 20 varahana-bhûmi-vaḷage che .. nâvu S'ivârpitavâgi koṭṭa ga .. 12 lû hanneraḍu-varahana bhûmige saluva chatus-sîmê gaḍî-vivara (*here follow details*) chatuḥ-sîmege hâkida liṅga-mudrê-kalina-vaḷagaṇa bhûmiyanu Keḷadi-Chennammâjiyavarige anêka-śrêyô-bhivṛiddhi âgabêk endu nimage S'ivârpitavâgi koṭṭevâgi yî-bhûmiyalli maṭava kaṭṭikoṇḍu | dharmava naḍasi piturârjita-dhana ... mârgavanu pûrva-mariyâdêli naḍasikoṇḍu nimma śiśya-pâr-ampariyâgi sukhaliṃ anubhavisikoṇḍu bahiriy endu koṭa dharma-śâsana yidakke dêva-sâkshi (*usual final verses*).

śrî-Râmakṛishṇa

## 189

*At Mahishî-Satyanâthapura (same hobli), on copper plates in possession of Amaragoḷa Gururâyâchârya.*

(*I a*) namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1634 neya Khara-saṃvatsarada Phâlguṇa-ba 10 lu (*with titles and descent as in No. 72 of this taluq*) Basavappa-Nâyakaru Vasishṭa-gôtrada Âśvalâyana-sûtrada Ruku-śâkheya Bhânappana prapautra Sûrappana pautra Nara-sappana putra Hommaraḍi-Narasaṇage barasikoṭṭa bhû-dâna-dharma-śâsanada kramav ent endare nînu Mahise-agrahârada samîpadalu ninna tande Narasaṇana hesaralu kaṭṭista Mudugalu-Narasî-purada-agrahâra Hanumanta-dêvara dêvatâ-vechchake sahâ uttâra koṭṭa svâstige śâsanava barasi-koḍabêk endu Mariyappanavaru hêḷiddarinda barasikoṭṭadu Muṇḍekâra-sîmeyinda Hosagêri-pâlu-yindu Kontisaruvina-grâmadinda (*rates specified*) nûrayêḷu-varahanu vandu-haṇavina-svâste rêkhege horagâda Haraḍemâniy emba staḷa saha S'ivârpitavâgi koṭṭevâgi yî-bhûmige neṭṭa Vâmana-mudre-kallinoḷag-uḷḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav-âhante sahâ âgumâḍikoṇḍu ninna

santâna-pâramparyavâgi â-chandrârka-sthâyigaḷâgi agrahâra-dharma dêvatâ-vecha saha sukhadiṃ naḍasibâhad endu koṭṭa dharmma-sâsana yidake sâkshigaḷu (*usual final verses*).

śrî-Sadâśiva

## 190

*At Mahishi (same hobli), on a stone near the grâma-dêvatâ temple.*

Vâṇîśâna-Ramâ-kânta-Gaurî-vara-S'achî-varâḥ |
dêvâḥ prîtâs sadâ rakshâṃ kurvantu jagatâṃ mudâ ||
namas tuṅga-&. ||

.............. . ... svasti śrî jayâbhyudaya-S'aka-varusha 1327 neya Vyaya-saṃvatsarada Mâgha-śuddha-pûrnamî-Âdivâradalu śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-mahârâyaru Vijayanagariyalu śrî-Virûpâksha-dêvara sannidhiyalu sakala-varnâśrama-dharma-vanu pâlisuttâ sukha-saṅkathâ-vinôdadiṃ sakala-sâṃrâjyaṃ geyuttidalli â-râyara nirûpadiṃ Râyaṇa-Voḍeyara Viṭhaṇṇagaḷu Âragada-râjyavanu pâlisuttiha kâladalli Tippaṇṇa-ayagaḷu Bommaṇa-ayyagaḷige Âragada Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halarû tammoḷu sarvvaikamatyarâgi koṭṭa kraya-dâna-patrada kramav ent endare | namma Âragada-vêṇṭheyahad Muduvaṅka-nâḍoḷagaṇa Mayiseya-grâmada bhâgeyalu aravattu-honnina sûsina bhûmiyanu â-Tippaṇṇa-ayyagaḷu Bommaṇṇa-ayya .. .. agrahâravanu mâḍidarâgi (*here follow details of other land*) â-ayivattu-honnu-haṇa-muppâgaû-vîsava teruva bhûmige tat-kâlôchita-krayavâgi prati-ga 1 kkaṃ teruva bhûmige kraya-ga 3 lekkadalu nâu koṇḍa-kraya-varaha-gadyâṇa 200 aksharadalu varaha-gadyâṇa yinnûru-honnanu salisikoṇḍevâgi â-Mayiseya-grâmada dâna-mûligaḷa kayiyyalu â-bhûmiya dâna-mûlada....... toḍasikoṭṭu â-bhûmigaḷa chatus-sîmegaḷige Vâmana-mudrê-kallagaḷanu naḍasikoṭṭevâgi â-sîmegaḷa vivara (*details of boundaries*) Mayiseya grâmavanu nîvu agrahâravanu mâḍi nîvu dhâreyan eradu koṭṭanthâ Brâhmarugaḷige sarvamânyavâgi â-chandrârka stâyiyâgi pâlisibiṭṭev endu â-Tippaṇṇa-ayyagaḷu Bommaṇṇa-ayyagaḷige namma Âragada Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-Halaru nammoḷu sarvêkamatyavâgi namma sva-ruchiyinda oḍambaṭṭu koṭṭa kraya-dâna-patra-sâsana śrî-Brâhmarugaḷa gôtra-nâmaṅgaḷa vivara (*names &c. of donees*) yî-śâsanakke phala-granthagaḷu |

gaṇyantê pâṃsavô bhûmêr gaṇyantê vrishṭi-bindavaḥ |
na gaṇyatê Vidhâtrâpi Brahma-saṃsthâpanâ-phalaṃ ||

(*usual final verses and phrases*) yint-appudakke Mudavaṅka-nâḍa sênabôva Kêśavanâthana baraha Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halara oppa Âragada mûla-sthânada śrî-Kallinâtha-dêvaru yî-śâsanakke maṅgaḷa mahâ śrî antu vritti 17 (*other final verses*).

## 191

*At Dânasâle (same hobli), on a tomb stone near the basti, to the north.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

namô Arihantâṇa || svasti śrîmatu S'aka-varśa 114 .. neya Sârvadhâri-saṃvatsarada Kârttika-sudda 10 Sômavâradandu śrîman-mahâ-maṇḍaḷêsvaraṃ kaligaḷ-aṅkusa Maṇḍaḷa-mahîpâḷana sarvvâdhikâri-Padmaprabha-dêvara guḍḍa Vaijaṇa-sênabôvana putra Bayḷa-sênabôvana tamma Chaḷiga-sênabôvanu nijâyu ......sânaman aṟidu || poredâ ... age para-maṇḍaḷada mahîpâḷar-abhiprâya (*2 lines gone*) sukhadiṃ Vaijaṇa-sênabôva || tanujâtaṃ ........ Kâdambaliga yint-î ........sahitaṃ mantri ...... divak ogedam ...........................

## 192

*On a stone near the same basti, to the south.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam saluttam ire tat-pâda-padmôpajîvi || samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaran Uttara-Madhurâdhîśvara Paṭṭi-Pomburchcha-pura-varêśvaram mahôgra-vaṃśa-lalâmaṃ Padmâvatî-labdha-vara-prasâdâsâdita-vipuḷa-tuḷâpurusha-mahâdâna-hiraṇyagarbha-trayâdhika-dâna vânara-dhvaja mṛigarâja-lâñchhana-virâjitânvayôtpanna bahu-kaḷâ-sampanna S'ântara-kula-kumudinî-śaśâṅka-mayûkhâṅkura ripu-maṇḍaḷika-pataṅga-dîpâṅkuraṃ Toṇḍa-maṇḍaḷika-kuḷâchaḷa-vajra-daṇḍaṃ biruda-bhêruṇḍaṃ Kandukâchâryyaṃ Mandara-dhairyyam kîrtti-Nârâyaṇaṃ śauryya-pârâyaṇaṃ Jina-pâdârâdhakaṃ para-baḷa-sâdhakaṃ S'ântarâdityaṃ sakala-jana-stutyaṃ nîti-śâstrajñaṃ biruda-sarvajñaṃ nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Tribhuvanamalla-Sântara-Dêva ||

vṛitta || kanakâdrîndrakkam ambhônidhigam avanigaṃ pempinoḷ guṇpinoḷ tiṇ- |
pinoḷ entuṃ tâne pôpâsaṭi sari saman endand ad âvaṃ sama-skan- |
dhan ad âvaṃ pôlvan âvaṃ paḍiy yenisuv avaṃ râja-sarvvajñanoḷ Tai- |
lanoḷ artthi-stôma-chintâmaṇiyoḷ akhila-bhû-bhâgadoḷ nôrppaḍ entuṃ ||

va || ant enisida Kali-kâla-kalpâvanijaṅg â-mahânubhâvaṅge janma-niḷayam enisida akhiḷa-Kshatriya-kuḷôttamamum advitîyamum enisid Ugrânvayâvatâram ent endaḍe Pârśvanâtha-santânadoḷ anêka-samara-sammarddita-ripu-vyûha Râhan emban Uttara-Madhurâ-purî-bhujaṅganuṃ pratipâḷita-chatus-samudra-mudrita-ruhvarî-raṅganum enisi râjyaṃ geydan âtanind anantaram artthi-jana-kalpabhûru-hâkâra-Sahakâraṃ râjya-bhara-dhurandharan âdan âtana tanaya ||

ka || jagadoḷagaṇa nṛipar ellam |
mṛigadant iral âtma-vikrama-prâbhavadiṃ |
mṛiga-ripuvinant ir esedaṃ |
negaḷd Ugrânvaya-nagêndradoḷ Jinadattaṃ ||

va || â-nṛipêndra-chûḍâmaṇi durvvâra-Bhârata-samara-samaya-samudîrṇṇa-sauryyâtiratha-samaratha-mahârathârddharatha-samûha-sammardda na-labdha-vijaya-lakshmî-vivâhôtsavanuṃ Trivikrama-kâruṇya-labdha-lasad-êka-śaṅkhanuṃ Dhanañjaya-datta-śâkhâmṛiga-dhvajanum atarkkya-vikramôpâtta-kaṇṭhîrava-dhvajanum âgi dig-vijaya-yâtrâ-nimittaṃ dakshiṇa-diśâbhimukhan âgi bijayaṃ geydu samasta-daitya-vaṃśa-dhvaṃsanaṃ mâḍi Padmâvatî-padârâdhanâ-labdha-saptâṅga-râjya-râja-dhânî-Pomburchchadoḷu Sântara-paṭṭamaṃ tâḷdi Sântaḷige-sâyiramuman êka-chhatra-chchhâya-yind âḷdu S'ântaram-emb-eraḍaneya pesaraṃ paḍedan andiṃ baḷikkam Ugrânvayaṃ S'ântarânvayâbhi-dhânamaṃ paḍedud âtaniṃ baḷikkam anêka-râja-santânakam atikrântam âge tad-anvayadoḷu ||

vṛi || birudara mṛityu bîrada tavarmane châgada janma-bhûmi S'â- |
ntara-kuḷa-vârddhi-varddhana-śarat-samayêndu samasta-sat-kaḷâ- |
pariṇatan aṅganâ-jana-Manôbhavan end osed artthiyiṃ budhô- |
tkaram abhivarṇṇisalke negaḷdam dhareyoḷ vibhu S'ântar-Oḍḍuga ||

ka || nava-jaḷadadalli miñch um- |
muvuduv adaṃ S'ântar-Oḍḍugaṃ bâḷ gittan- |
tevol âdud endu pogaḷvaṃ |
bhuvanâdhipan âtma-sabheyoḷ â-bhûpatiya ||

âtan-anuja ||

ka || adaṭin idirânta-bhûpara- |
n adaṭaled erad-artthi-nikaramaṃ taṇipi jagad- |
vidita-yaśaṃ negaḷdaṃ bhû- |
pa-Diḷîpaṃ vairi-vîra-Kâḷam Taiḷa ||

tat-putra ||

ka || âyada kaṭṭaḷe madavad- |
dâyâda-nṛipâḷa-darppa-vichchhêdanan a- |
tyâyata-dôr-ddarppam jaya- |
jâyâ-pati daḷita-vairi-viraṃ Vîra ||
avana manôrame Gaṅgâ- |
nvavâya-pîyûsha-vârddhi-sambhave lâva- |
ṇyavati Manôbhava-râjyô- |
dbhava-viḷasaj-janma-bhûmi Bîrala-Dêvî ||

avar-irvvarggaṃ ||

Bhujabaḷa-S'ântaran atyu- |
dgha-jaya-śrî-lalita-ghana-bhujâ-daṇḍam bhû- |
bhuja-vandyan avargge tân â- |
tmajan âdaṃ ripu-baḷâṭavî-dava dahana ||

âtaniṃ kiṛiya ||

vṛi || śaraṇâyâta-śaraṇyan artthi-jana-kalpakshmâjan anyâvanî- |
śvara-sainyârṇṇava-bâḍavânaḷan aśêshâśâvadhi-nyasta-bhâ- |
sura-kalhâra-surâpagâ-nibha-yaśaś S'rîvallabhaṃ Nanni-S'ân- |
tara-Dêvaṃ jagad-êka-dâni negaḷdaṃ viśvambharâ-bhâgadoḷ ||

tad-anujanman Oḍḍugan âta ||

ka || Vikrama-chakṛiya puṇyade |
chakraṃ purusha-svarûpadiṃ puṭṭit-enal |
vikramadind esed âtaṃ |
Vikrama-Sântaran enippa pesaraṃ paḍeda ||

va || âtana manôrame Pâṇḍya-kuḷa-viyat-taḷa-chandra-lêkheyu S'apharapatâka-jaya-patâkeyum enisida Chandala-Dêviga ||

ka || udayâchalaḍoḷ ahimakaran |
udadhiyoḷ amṛitakaran udayipant iral avargg and |
udayisidaṃ sakaḷa-kaḷâ- |
sadanaṃ mahimâ-niḷimpa-śailaṃ Taila ||

antu jagaj-janada puṇyadiṃ kalpavṛikshame Kshatriya-svarûpadiṃ puṭṭit-enisi puṭṭi Sântaḷige-sâyiramuman êka-chchhatra-chchhâyeyiṃ sukhaṃ râjyaṃ geyyutt ire ||

ka || Arumuḷi-Dêvana Gâva- |
bbarasiya sute Vîra-bhûpan-attige Bîra- |
bbarasiyar-agraje Tailapa- |
dharaṇîśvaran-ajji negaḷda-Chaṭṭala-Dêvi ||
Bhujabaḷana Goggiy-Oḍḍuga- |
na jaya-śrî-kântan enipa Barmmana tâyi vi- |
śva-jagad-vandye tân Ava- |
nijegam Arundhatigam adhike Chaṭṭala-Dêvi ||
Kâñchî-nâtha-manaḥ-priye |
chañchaj-Jina-samaya-kâmadhênu dig-anta- |
prâñchita-kîrtti-patâke Vi- |
riñchi-ramâ-sadṛiśe negaḷda-Chṭṭala-Dêvi ||

va || â-Jina-samaya-nidâna-dîpa-vartti Bhujabala-S'ântara Nanni-S'ântara Vikrama-S'âtaram Barmma-Dêvam modalâgi nija-nandana-samêtam sukham râjyam geyyuttirddu râjadhâni-Pomburchchadolu Pañcha-vasadiyam mâdisi yâ-basadiya khanda-sputita-jîrnnôddhârakkam all-irppa rishi-samudâyakk âhâra-dânârttham âgi Bhujabala-S'ântara Nanni-S'ântara Vikrama-S'ântaranum mûvarum irddu bitta grâmangalu Râva-nâd-olagana agrahâram(m)Ânandûrum (*other villages named*) bittar â-Pañcha-basadiya pratibaddham âgiy Ânandûralu Chattala-Dêviyum śrîmat-Tribhuvanamalla-S'ântara-Dêvanum Bîrabbarasiyargge parôksha-vinayam âgi yî-basadiyam śrîmad-Dravila-sanghad-Arungalânvayada Vâdi-gharattan enisida śrîmad-Ajitasêna-pandita-dêvara nâmôchchâranadim kesar-kall-ikkisidavar-âchâryyâvaliy ent endade śrî-Varddhamâna svâmigala tîrttham pravarttise Gautamar gganadharar âge tat-santânadol anêkar atikrântar âge Kali-yuga-ganadharar dDayâpâla-dêvar âdar avarim balikka Shat-tarkka-Shanmukhâpara-nâmadhêya Jagadêkamalla-Vâdirâja-dêvar avarim Odeya-dêvar avarim S'r'êyâmsa-panditar avarim balikka ||

ka || dûrîkrita-dur-agham nir- |
ddârita-madanam sva-tarkka-vidyâ-bala-sam- |
hârita-para-samayam vâk- |
śrî-ramanî-ramanan Ajitasêna-munîndra ||
Pradyumna-mada-vidâranan |
udyad-guna-ratna-vârddhi negaldam perad ên |
adyatana-ganadharam nir-a- |
vadyam śrîmat-Kumârasêna-bratipa ||

târkkika-chakravarttiyum vâdîbha-pañchânanam enisida śrîmad-Ajitasêna-pandita-dêvara gudda ||

ka || nripa-vidyâmbudhi-pâragan |
aparimita-tyâga-gunan arâti-mukhêndu- |
glapana-Ruhâ-râhu ripu- |
dvipa-simham S'ântarânvayâmbara-chandra ||
châgad ad agunti yâchakar- |
âgisidudu palabar arsaram bîrad ad ond |
ôgadisad-êlge vanacharar |
âgisidudu palabar-ahitaram Tailugana ||
avan-anujam nija-nistrim- |
śa-vidârita-vairi-nripa-madêbha-śirah-pî- |
tha-vimukta-mauktika-dyuti- |
dhavalita-bhû-bhuvanan anupamam Gôvinda ||
avanim kiriyam Boppugan |
avan ahita-Kshatra-putra-vitrasanam bhû- |
bhuvana-prastutyam ripu- |
yuvatî-vaidhavya-śîla-śikshâ-daksha ||

va || yint-îy-arasugalum irddu Saka-varsha 1025 yleneya Subhânu-samvatsarada Chaitrada punnamê Budhavâra-sôma-grahanada tât-kâladolu pratishtheyam mâdi â-basadiya khanda-sphutita-nava-karmmakk âhâra-dânakkam dêvar-ashta-vidhârchchane kâranam âgi â-vûrol âda sêse birddu bîyam dêvidere adigarchchu kânike kaygânike hâlâvu habbada bîyya kumâra-gadyânam modalâgi dhârâ-pûrvvakam sarvva-bâdhâ-parihâram mâdi bittar (*usual final phrases*)

idan â-chandrârkkam-bara- |
m uditôditamâgi kâdavam parama-sukhâ- |

spadan akkuṃ pâpadin aḷi- |
da durâtmaṃ naraka-gatige gaḷagaḷan iḷigu ||
(*usual final verses*).

## 193

*At Bekse-Keñjegudde attached to Heggâru (same hobli), on a stone in Timma's kân.*

śubham astu svasti śrî jayâbhyudaya-S'aka-varusa sâ . ṛa yembhatta eradaneya Sâdhâraṇa-saṃvatsarada Jêshṭa . . . . . vâradalu ari-râya-vibhâḍa bhâsege tappuva râyara gaṇḍa pûrva-paśchima-dakshiṇa-samudrâdhipati śrî-vîra-Bukka-Râya. . . . . . . . . . . . . . Oḍeyara râjyâbhyudayada . . . . . . . . Kôlûra Nâgaṇṇa Bekkaseya Bayachaṃ . . . . . . . . tiya ha . . . . . . bhaṇḍiya haḷa . . . . . . . . . mukhyavâda aṛavattu-haḷḷi . . . . . . gavuḍu-prajegaḷu tammoḷage êkamatyavâgi Hiriya-Heggâranu . . . . . . . . siddhâyavanû nâḍu pari . risikoṇḍu â-mûliga-ja . . . . koṇḍu â-Heggâra chatu-sîmeya oḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-ashṭa-bhôga-têjas-svâmya adake saluva . . . . . . . . tamma ârâdhisuva ishṭa-dêvate bhûmi-chandra-sûriyaru sâkshiyâgi â-pariyantara yî-dharmmavanu pâlisi bahavendu . . . ya Râmarasarige â-Hegâranu tamma sva-hastaṅgaḷiṃ dhâreya eṛadu koṭṭu barasi naḍasikoṭṭa śâsana dharmmô jayatu (*usual final phrases and verse*) śrî-Râma śaraṇu maṅgaḷa mahâ

## 194

*At Heggâru (same hobli), on a stone in front of the Mallikârjuna temple.*

(*The first part is gone*) Viṭhaṇṇagaḷu Hariyappagaḷu avara santâna . . . . . rka-sthâyiyâgi yî-bhûmi-yalu aḍakê-maravanu . . . . . . . . . . . . . . suvantâgi śrôtra-agrahârada kaṭṭuguttigeya vṛittiya mariyâdeyalu pâlisi bahevendu â-Tammeya-Nâyakaru âma . . . . bhakta aḷiya Kâmaṇṇagu tamma strî-putra-jñâti-sâvanta-dâyâdânumata aḷiyandirumakkaḷu sahita sarvvaika matyavâgi tamma sva-ruchiyinda voḍambaṭṭu koṭṭa kaṭṭuguttigeya patra-śâsana śilâ-śâsana tâmbrada śâsana yint-appudake sâkshi-gaḷu (*names & usual final verses*) maṅgaḷa mahâ śrî

## 196

*At Anligere attached to the same village, on a stone near S'ânabhôga-Subbarâya's wet land.*

śrî-Gaṇâdhipatayê namaḥ

Vâṇîśa-Kamalâ-kânta-Gaurî-vara-S'achî-varâḥ |
dêvâḥ prîtâḥ sadâ rakshâṃ kurvvantu jagatâṃ mudâ ||

namas tuṅga-&c. ||

namô Brahmaṇya-dêvâya gô-Brâhmaṇa-hitâya cha |
jagadd-hitâya Kṛishṇâya Gôvindâyêti śâsanaṃ ||

svasti śrî jayâbhyudaya-S'aka-varsha 1327 sandu êḷaneya vartamâna Târaṇa-saṃvatsarada Mârgga-śira-ba 13 S'a śrîman-mahârâjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa śrî-vîra-pratâpa-Harihara-mahârâyara kumâra Virupâksha-mahârâyaru Vijayânagariya-paṭṭaṇadalu sakala-varṇâśrama-dharmmaṅgaḷanu pâlisutta sâmrâjyaṃ geyyutt-iddalli â-râyara nirûpadiṃ Râyappa-Voḍeyara Bommaṇṇa-Voḍeyara makkaḷu Viṭhaṇṇa-Voḍeyaru Âragada-râjyavanu pâlisuttiddalli śrîman-âḷuva-prabhugaḷu Âragada vêṇṭeyada Hadinenṭu-kampaṇada samasta-nâḍû mûṛu-paṭṭaṇada samasta-halarû Râû-nâḍa nâlku-mandu aṛavattu-haḷḷige mukhyarappa Mâḷûra Kêśava-dêva-heggaḍeyarû (*others named*) muntâda-samasta-nâḍavarû â-Kobaḍeya dâna-mûli-gaḷu nammoḷu sarvvêkamatyavâgi sarvânumatadiṃ Âtrêya-gôtrôtpannaraha Ruk-śâkhâdhyâyi-gaḷumappa Yiṅgaḷêśvarada Mâyaṇṇagaḷa makkaḷu Virupaṇṇagaḷige . û â-Virupaṇṇagaḷa makkaḷu Kallappagaḷigeû Mâyaṇṇagaḷigeû dâna-dhârâ-pûrvakavâgi koṭṭa-bhû-dâna-śilâ-śâsanada kramav ent endare (*here follow details of boundaries and gift &c*) â-bhûmige Kêśava-dêva-heggaḍeyara

tâya hesaralu Nâgalâpurav-emba-hesara-agrahârava mâḍi â-bhûmiyanu Virupaṇṇagaḷu Kallappagaḷu Mâyaṇṇagaḷigeû mûṟu-vṛittiyâgi sarvamânyada agrahâravâgi mâḍi Âragada mûla-sthâna-Kalinâtha-dêvara sannidhiyalû sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eṟadu koṭṭu â-bhûmige modalu Râû-nâḍu dhâreyan eṟadu naḍsikoṭṭa kalla voḷagumâḍikoṇḍu â-bhûmiya chatus-sîmege Vâmana-mudreya-kalla naḍasi koṭṭevâgi â-chatus-sîmeya vivara (*details of boundaries*) yint-î-chatus-sîmâ-mudrâ-mudritav-aha bhûmiyoḷaguḷḷa gadde-beddalu-tôṭa-tuḍike-makki-hakkalu-kummari-kôhu-hittilu-mane-haḷasu-meṇasu-nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-modalâda ashṭa-bhôga-têjas-svâmya-sahitavâgi ên-uḷḷadanû hullu-holananû â-Virupaṇṇagaḷu-Kallappagaḷu-Mâyaṇṇagaḷigeû bhôgisuvantâgi avara santâna-pâramparéyâgi â-chandrârka-sthâyiyâgi pâlisibahav endu namma Hadineṇṭu-kampaṇada samasta-nâḍû mûṟu-paṭṭaṇada samasta-halarû Râû-nâḍa nâlku-mandu aṟavattu-haḷḷiya samasta-nâḍavarû Kobaḍiya dâna-mûligaḷu namma svânuruchiyind oḍambaṭṭu koṭṭa bhû-dâna-śilâ-śâsana ||

## 197

*At Kaṇave near Maṇḍagadde, on a stone in the Kallu-basti.*

śrî-Mûla-saṅgha-Dêśî- |
gaṇa .. ka-gachchha Koṇḍakundânvayadoḷ |
bhûmiyoḷ akhiḷa-kalâ .. |
kâma-haraṃ Chârukîrtti-paṇḍita yatipaṃ ||
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti śrîman-mahâ-maṇḍalêśvaram ari-râya-vibhâḍa bhâsege tappuva râyara gaṇḍa samudra-trayâdhîśvara śrî-Saṅgamêśvara-kumâra śrî-vîra-Bukka-mahârâyaru râjyaṃ geyyuttire avara kumâra Virupaṇṇa-Voḍeyaru Male-râjyavan âḷuvalli Heddûra-nâḍoḷage Taḍatâḷa Pârśva-dêvara dêva-svada śîmâ-sambandhakke â-Heddûra-nâḍavaru âsthânada âchâriyaru sûrigaḷa kûḍe saṃvâjava mâḍidaḍe śrîman-mahâ-pradhânaṃ Nâgaṇṇagaḷu pradhâni-Dêvarasarû â ...... dâ Dêvarasarû ......... Jaina-Mallappanû Âragada châvaḍiyalli mûṟu-paṭṭaṇada halaranû Hadineṇṭu-kampaṇavanû karasi vichârisi â-nâḍan oḍambaḍisi paḍakoṭṭu pûrvva-mariyâdeyali mûḍalu beṭṭa teṅkalu beṭṭa paḍavalu haḷḷi baḍagalu hoḷe sîmeyâgi Taḍatâḷa vottu maṇṇu-maṇḍâna-sahita sarvamânyavâgi Pârśva-dêvara dêvasvav endu chatus-sîmeyanu vivarisi S'aka-varsha 1284 S'ubhakṛit-saṃvatsarada Mâgha-śuddha-pañchamî-Guruvâradalu â-arasu pradhânaranû (*others named*) Taḍatâḷanu â-chandrârka naḍavahâge śâsanava naḍasi koṭṭaru (*usual final phrases*).

akshaya-sukham î-dharmmaman |
îkshisi rakshisuva puṇya-purushargg akkuṃ |
bhakshisuv-âtana santâ- |
na-kshayam âyu-kshayaṃ kula-kshayam akkuṃ ||

śrî-Mûla-saṅgha-Dêśî-gaṇa-Pustaka-gachchha-Koṇḍakundânvaya ...........

## 198

*On a tomb stone in the same basti.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

*sâhasa .............. mahimaṃ jita-śatru dhi ...... Hoysaḷâ ......... niḷeyaṃ samyaktva-chûḍâmaṇiyane negaḷdaṃ bhaṇḍâri-Chandimayyana priyeyuṃ Jina-pâdâmbujamaṃ smariyasuta divak

*As this portion is much effaced, it cannot be put into a verse.

eydidar endoḍe kṛitârtthar inn âr visvâvaniyoḷu ||

svasti samasta-praśasti-sahitam Jina-gandhôdaka-pavitrîkṛitôttamâṅganu bhavya-ratnâkarana Sarasvatî-dêvî-karṇṇa-kuṇḍalâbharaṇan appa śrîman mahâ-pradhâna Hoysaḷa-Dêvana bhaṇḍâri Chandimayyana heṇḍiti Boppavveyu S'ukla-saṃvatsarada Pauśya-mâsadallu sanyâsanaṃ geydu samâdhi-sahita Sômavârad-eradaneya-jâvadalu svargga-prâpitar âdaru

## 199

*At the same place, on another tomb stone.*

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

śrî-Mûla-saṅgha Koṇḍakundânvaya Dêśiya-gaṇa Pustaka-gachchha Lokkiyabbe basadiya pra ......... Taḷatâḷa basadi

baḷa .... ram baḷalchuva latânta-saṅgi .... di sañ- |
chaḷisi paḷañchi tû .... rana naḍisi meyvageyâda-dûsariṃ |
kaḷayade ninda kabbunada kaggida biṭṭin-amarkkevetta ka- |
ttaḷam enisittu putt-aḍarda meyya malaṃ Maladhâri-Dêvara ||

svasti śrîmad-Âṅgirasa-saṃvatsara-Paushya-mâsa-bahuḷa-saptamiy-Âdityavârad-andu avara śishyaru S'ubhachandra-dêvar samâdhi-vidhiyiṃ svarggasthar âdaru ||

## 200

*At Tûdûru (Mâḷûr hobli), on copper plates in possession of Mañjappa.*

(*Nâgarî characters*).

(*I b*) śubham astu

âlambê jagad-âlambaṃ Lambôdara-padâmbujaṃ |
śushyanti yad-rajas-sparśât sadyaḥ pratyûha-vârdhayaḥ ||
Brahmâdayô Vighnavinâśanasya
yatnêna pâdâmbujam archayanti |
namâmi bhaktêpsita-kâmam îśaṃ
Vinâyakaṃ nâga-vibhûshitâṅgaṃ ||
tasyai namas Sarasvatyai vimala-jñâna-hêtavê |
vichitrâ lôka-yâtrêyaṃ yat-prasâdât pravartatê ||
vidyâ-kairava-kaumudîṃ śruti-śiras-sîmanta-muktâ-maṇiṃ
dârân Padmabhuvas tri-lôka-jananîṃ vandê girâṃ dêvatâṃ |
yat-pâdâbja-namaskriyâs sukṛitinô sârasvata-prakriyâ-
bîja-nyâsa-bhuvô bhavanti kavitâ-nâtyaika-jîvâtavaḥ ||
pâyâd Gajêndravadanaḥ sa imâṃ trilôkîṃ
yasyôddhṛitêna gaganê mahatâ karêṇa |
mûlâvalagna-sita-danta-bisâṅkurêṇa
nâḷâyitaṃ tapana-bimba-sarôruhasya ||
kalyâṇam âvahatu vaś S'ivayôś śarîram
êkaṃ yadîyam asita-chchhavi kaṇṭha-mûlaṃ |
vâmêtarê'pi kurutê sita-bhâsi bhâgê
prârabdha-S'ailatanayâ-parirambha-śaṅkâṃ ||
Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍaḥ sa pâtu vaḥ |
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyaṃ dadhau ||

asti S'rîkaṇṭha chûḍâmaṇir akhila-janânanda-dâyî sudhâṃśuḥ
tasmâd astôka-kîrtti-stabakita-bhuvanâ bhûbhṛitaḥ kêchid âsan
têshâm âsîdd hi bhûpô Yadur atha Yadutô Yâdavas tatra jâtô
*jâgarty uddâma-têjâs śrî-Saṅgama-nṛipatir bhûbhṛitâm âdibhûtaḥ ||
tasmâd âvirabhûd Bukka-bhûpâlô bhuvi viśrutaḥ |
guṇânâm âkaraḥ prâjñô vârdhiś cha saritâm iva ||
Vṛishadhvaja-Haribhyâṃ cha kṛita-sva-vibhavô yataḥ |
tatô Hariharô nâmnâ tat-putrô'jani gûḍha-dhîḥ ||
Dêvarâja iti kîrtyatê bhuvi
kshmâpatis samajanishṭa tat-sutaḥ |
yatra śâsitari sâdhu mahîṃ sâ
dasyutâ śravaṇa-mâtra-saṃśritâ ||
arîn vijayatê yuddhê vîrô vishṭ[h]a . . ta-prabhaḥ |
. . nô Vijayô nâmnâ nṛipas tan-nandanas tataḥ ||
putrô'bhûd asya tasya Smara-hara-charaṇa-dhyâna-santâna-puṇya-
śrêṇî-mâkanda-vâṭî-samadhika-śushmâdhâna-Chaitrâgama-śrîḥ |
srîman-Nârâyaṇâmbâ-su-charita-kusumâmôdanaḥ . . târô
[râjâ] râjâdhirâja-sphuṭatara-birudô Dêva-Râjaḥ pratâpaḥ ||
(*II a*)yasyôddhê yuddha-raṅgê vidadhati paritas tâṇḍavaṃ maṇḍalâgrê
vaktrê śushkâs Turushkâ bhaya-bhara-bharitâḥ Kôṅkaṇâḥ śaṅkayârtâḥ |
Ândhrâ randhrâṇi yâtâ drutam avadhi-girêr Gurjarâ jarjarâṅgâḥ
Kânnôjâs chhinna-dhairyâs sapadi samabhavan prâpta-bhaṅgâḥ Kaḷiṅgâḥ ||
vikramê Vikramâdityaṃ bhôgê Bhôjam ivâparaṃ |
Râjarâjaṃ vitaraṇê râjânaṃ yaṃ prachakshatê ||
Aṅga-Kannôja-Kâmbhôja-Vaṅga-Nêpâḷa-bhûbhujaḥ |
chchhatra-châmara-vêtrâsi-bhṛiṅgârair yaṃ sishêvirê ||
râjâdhirâjas têjasvî yô râja-paramêśvaraḥ |
bhâshôllaṅghi-mahîpâla-bhujaṅgama-vihaṅga-râṭ ||
vairi-bhûpati-vêtaṇḍa-chaṇḍa-khaṇḍana-kêsarî |
gajaugha-gaṇḍabhêruṇḍô gajêndra-mṛigayâ-rataḥ ||
tri-râja- . . . . ḍaḥ para-râja-bhayaṅkaraḥ |
Hindu-râya-Suratrâṇa ity-âdi-birudônnataḥ ||
śrî-Tuṅgabhadrâ-parighê nagarê Vijayâhvayê |
pitryaṃ siṃhâsanaṃ prâpya pâlayann avanîm imâṃ ||
puṇya-ślôkâgra-gaṇyô'śau Dêva-Râya-mahîpatiḥ |
sindhv-adri-Râma-chandrê cha śakâbdê S'âlivâhanê ||
Krôdhanâkhyê hâyanê cha mahâ-Vaiśâkhakê śubhê |
paurṇamyâṃ Guru-saṃyuktê puṇya-kâlê mahâ-tithau ||
śrîmat-paramahaṃsaś cha parivrâḍ iti kîrtitaḥ |
âchârya-varyas têjasvî pada-vâkya-pramâṇakaḥ ||
yama-niyamâsanâni prâṇâyâma-parâyaṇaḥ |
pratyâhâra-dhyânakau cha dhâraṇâś cha samâdhayaḥ ||
anushṭhâna-paras têshu vêda-mârga-pratishṭhakaḥ |
kshîrâhâra-paraś śishya-praśishyô'nanta-saṃjñakaḥ ||
Tîrtha-śrîpâda-parishad-Ânandêti su-kîrtitaḥ |
tasya śishyô Virûpâkshô gṛihîtô' nanta-saṃjñakaḥ ||

*So in the original.

Âragâkhyê mahâ-râjyê nâḍu-Niḍu(ni) vala-nâmakê |
grâmaṃ nâma Meṇaṅgî cha vyavahârê prakîrttitaḥ ||
*Lakshmînârâyaṇapuraṃ nûtanaṃ nâma saṃjñakaṃ |
nidhi-nikshêpa-salilaṃ pâshâṇâkshîṇayas tathâ ||
âgâmi-siddha-sâdhyaṃ cha samasta-bali-saṃyutaṃ |
têjas-svâmyêna sahitaṃ sa-hiraṇyôdakêna cha ||
â-chandrâsthâyikaṃ prâdât sukhêna paribhôgayêt |
râjânam âśishaṃ chakrê chiraṃjî(*II b*)vî bhavêd yatiḥ ||
tais tais samanvitâś chihnair dikshu prâchy-âdishu kramât |
sîmânô'syâgrahârasya likhyantê dêśa-bhâshayâ ||

(*here follow details of boundaries*) int-î-chatus sîmê |

(*III a*) tvashṭâ śrî-Muddaṇâchârya-sûnuś śâsana-lêkhakaḥ |
Vîraṇaḥ su-guṇô dhîmân vṛittim êkâm avâptavân ||
bhûshṇuḥ śrî-Vijaya-kshitîndra-tanayô bhû-lôka-chintâmaṇiḥ
pushyat-kîrti-vibhûshita-tri-bhuvana-sphûrjat-pratâpôdayaḥ |
â-chandrârkam imâm avan vasumatîm â-Chakravâḷâchalaṃ
śrîmân âhata-śâtravô vijayatê śrî-Dêva-Râyô nṛipaḥ ||

(*usual final verses*) śubham astu †śrî-Virûpâksha

## 201

*At Virupâpura (Bhadrarâjapura hobli), on copper plates in possession of Kollarabhaṭṭa.*

(*Nâgarî characters*).

(*I b*) śrî-Gaṇâdhipatayê namaḥ | namas tuṅga-&c. ||
avyâd a-vyâhataiśvarya-kâraṇô Vâraṇânanaḥ ||
śrîmân âdi-Varâhô yaḥ śriyaṃ diśatu bhûyasîṃ |
gâḍham âliṅgitâ yêna mêdinî môdatê sadâ ||
asti kaustubha-kalpadru-kâmadhênu-sahôdaraḥ |
Ramânujaḥ sudhânâthaḥ kshîra-sâgara-sambhavaḥ ||
udabhûd anvayê tasya Yadur nâma mahîpatiḥ |
pâlitaṃ yat-kulîyêna Vâsudêvêna bhûtalaṃ ||
abhût tasya kulê śrîmân a-bhaṅgura-guṇôdayaḥ |
apâsta-duritâsaṅga-Saṅgamô nâma bhûpatiḥ ||
âsan Hariharaḥ Kampa-Râyô Bukka-mahîpatiḥ |
Mârapô Muddapa's chêti kumârâs tasya bhûpatêḥ ||
pañchân........ têshâṃ prakhyâtaḥ Bukka-bhûpatiḥ |
prachaṇḍa-vikramô madhyê Pâṇḍavânâm ivârjunaḥ ||
dik-karîndra-durâdhâra-dakshiṇa-skandha-bandhuraḥ |
Bukka-Râyas tatas śrîmân âsîd âhava-karkaśaḥ ||
yasyôddhê yuddha-raṅgê vidadhati paritaḥ tâṇḍavaṃ maṇḍalâgrê
vaktrê śushkâs Turushkâ..... bhaya-bharitaḥ Koṅkaṇaś S'aṅkapâ ..... |
Âṅdharâ randhrâṇy adhâvan drutam avadhi-girêr Gurjarâ jarjarâṅgâḥ
Kâmbôjâś chhinna-dhairyâs sapadi samabhavan prâpta-bhaṅgâḥ Kaḷiṅgâḥ ||
râjâdhirâjas têjasvî yô râja-paramêśvaraḥ |
mûru-râyara-gaṇḍâkhyaḥ para-râya-bhayaṅkaraḥ ||

*So in the original. †In Kannaḍa characters.

Hindu-râya-Suratrâṇa-dushṭa-śârdûla-mardanaḥ ।
tasya Gaurâmbikâ nâma mahishî samajâyata ॥
mânanîya-guṇâ Mâyâ-vallabhasya yathâ Ramâ ।
Kapardinô yathâ Gaurî S'achîva Namuchi-dvishaḥ ॥
Pitâmahasya Sâvitrî Châyâ Dinamaṇêr iva ।
vilâsa-vibhramôllâsa-tiraskṛita-Tilôttamâ(ḥ) ॥
Anasûyâpi sâsûyâ yat-pâtivratya-sampadâ ।
a-hîna-bhôga-saṃsiddhir asau râja-śikhâmaṇiḥ ॥
tasyâṃ Hariharaṃ Gauryâṃ kumâraṃ udapâdayat ।
śishṭân saṃrakshitâ yasya dushṭânâm api nigrahaḥ ॥
labdhârthair vidushâṃ sârthais ślâghyô Hari-Harâtmataḥ ।
yasmin shôḍaśa dânâni yaśasâ dig-vihâriṇâ ॥
dânâmbu-dhârayâ(*Ha*)tasya varddhantê dharma-pâdapâḥ ।
(śrî)-S'akâbdê sapta-chandrâgni-vidhunâ yuta-vatsarê ॥
Bhâva-saṃvatsarê mâsi chÂshâḍhê sita-pakshakê ।
dvâdaśyâṃ puṇya-kâlê tu śrî-Virûpâksha-sannidhau ॥
nânâ-śâkhâbhidhâ-gôtra-sûtrêbhyaś śâstra-vittayâ ।
vikhyâtêbhyô dvijâtibhyô vêda-vidbhyô viśêshataḥ ॥
S'rîraṅgapaṭṭaṇê râjyê Tuṅgabhadrâ-sadêśakê ।

(*some hamlets named*).

Viruppâpuram ity-âkhyaṃ Virûpâkshasya saṃśritaṃ ।
chatus-sîmâ-yutaṃ sarvamânyaṃ châpi samanvitaṃ ॥
nidhi-nikshêpa-pâshâṇâdy-ashṭa-bhôga-samanvitaṃ ।
imaṃ Harihara-kshmâpô dhârâ-pûrvam adân mudâ ॥
chatuś-chatvâriṃśa-vṛitti-(saṅkhyâ)-yuktaṃ grâmaṃ suśôbhitaṃ ।
vṛittimantô vilikhyantê viprâ vêdânta-pâragâḥ ॥

(*names &c. of vṛittidars*).

asya grâma-dêvatânâṃ amṛitôpahârârtham tisrô vṛittayaḥ । Pampâ-Virûpâkshasyâmṛitôpahârârthaṃ vṛitti-dvayam Bhâradvâja-Âśvalâyana-sûtrasya S'irigirinâtha-suta-Sômanâthasya vṛittir êkâ । Sômanâtha-Voḍeyaravarige dasavanda nâ-khaṇḍuga-gade aḍakeya-mara sâvira-mara

idam akhila-râja-śêkhara-madhukara-jhaṅkâra-gîta-mâhâtmyaṃ ।
śrî-Hariharêndra-nṛipatêḥ śâsanaṃ achalaika-pârijâtasya ॥
tvashṭrâ tat-śâsanaṃ svâmi-śâsanêna vinirmitaṃ ।
śâsanâchârya-varyêṇa Nâgi-dêvêna śilpinâ ॥

(*usual final verses*). *śrî-Virûpâksha ॥

## 204

*On copper plates of the Puttigê-maṭha.*

*(Nâgarî characters).*

(*The first plate is gone*).

bandanu nâû nimage kraya-dânavâgi koṭṭu nimma kayyallu tegadukoṇḍadu । kâla-parivartanakke saluva Priya-S'râhe nija-ghaṭṭi-varaha ga 1000 aksharâdallu yivê sâvira-varahânnu tegadukoṇḍu yî-maulyakkâgi î-Hiriya-Kallahaḷḷi-grâmavanu । Keḷadi-Sadâśiva-Râya-Nâyakara pautraru Râma-Râja-

*In Kannaḍa characters.

Nâyakaru | Upamanyu-gôtrada Âśvalâyana-sûtrada Ruk-sâkheya Mâlênahaḷḷiya Sahavâsi Mâdarasay-yagaḷa makkaḷu | Mallarasayyagaḷige tathâ-tithiya sûryôparâga-puṇya-kâladalli sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi kraya-dânavâgi koṭṭevâgi â-grâmada chatus-sîmeyoḷagâda nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyangaḷ emba ashṭa-bhôga-têjas-svâmyavanu âgumâḍikoṇḍu â-grâmadalli pûrvadalli yidda sthâna-mânyagaḷ ên-uṇṭâgiddarû avanu pûrva-mariyâdeyalli naḍasikoṇḍu nî (*II b*) ü nimma putra-pautra-pârampareyâgi â-chandrârka-sthâyigaḷâgi dânâdhi-kraya-parivarttanagaḷige yôgyavâgi sadyaḥ-parichchhêdavâgi dhâreyan eṛadu koṭṭevâgi nîû sukhadalli anu-bhavisi bahiri yendu Keḷadi-Sadâśiva-Râya-Nâyakara pautraru Râma-Râja-Nâyakaru | Upamanyu-gôtrada Âśvalâyana-sûtrada Ruk-śâkheya Mâlênahaḷiya Sahavâsigaḷa Mâdarasayya makkaḷu Mallara-sayyagaḷige koṭṭa kraya-bhû-dâna-śâsana yint-oppiddakke sâkshigaḷu

âditya-chandrâv &c. ||

(*usual final verses*). * śrî-Sadâśiva

## 205

*At Âraga, on a stone in front of the Banas'ankarî temple.*

(*The inscription is much effaced*) svasti śrî vijayâbhyudaya-Sâlivâhana .......... ..... saṃvatsarada dvitîya-Âshâḍha-śu 2 Gu .. mahârâjâdhirâja .... . bhâshege tappuva râyara gaṇḍa .... mahâ-râyara kumâraru śrîmat-Pratâpa-Dêva-Râya-mahârâyaru Vijayânagariyalu siṃhâsanâ ........ ...... dêvara sannidhiyali varṇâśrama-dharmangaḷanû ...... sudharmadim pâlisuttâ sukha-sankathâ-vinôdadiṃ râjyaṃ ........ Râyara nirûpadiṃ Brahma-Kshatriyarappa Râyappa-Voḍe-yara Bommaṇṇa-Voḍeyara ........................ ṇa-Voḍeyarrû Âragada-râjyavanu sudharmadiṃ pâlisuttiha-kâladalu Âragada-paṭṭaṇada Hiriyangaḍiya śrî-Banada-dêviyar-amṛitapaḍi .. .. ḍeyarû koṭṭa ....... dharma-śâsanada paṭṭeya kramav ent endare (*here follow details of gift and boundaries & witnesses*; *signatures*) mangaḷa mahâ śrî

## 206

*At Tîrthahaḷḷi, on copper plates of the Puttigê-maṭha.*

(*Nâgarî characters*).

śrî-Gaṇâdhipatayê namaḥ ||

avyâd vaḥ prathamaḥ Pôtrî sa-rasâm udvahan rasâṃ |
priyânga-sanga-sañjâta-sândra-svêdôdayâm iva ||
ringann utsanga-rangê nija-radana-dhiyâ S'ankarasyôttamângâd
âkarshan indu-lêkhâṃ pitari gata-rada-stêyam ârôpayaṃś cha |
mâtuḥ prôtsâhayantyâs smita-śuchi-vadanaṃ vîkshamâṇas sa-hâsaṃ
bâlô vâtsalya-bhûmiḥ kalayatu muditô mangaḷâny Êkadantaḥ |
asti svastimad-udayô
muktâmaya-sûti-sambhavan-mahimâ |
aunnatya-mûla-nilayaḥ
suparva-mahitô Yadôr varô vaṃśaḥ ||
tatrâsît Sangamô nâma bhûmipâlô guṇôttaraḥ |
yêna Karṇâṭa-dêśa-śrî[ḥ] sthira-tâṭankavaty abhût ||
tasmâd ajâyata nijâyata-khaḍga-dhârâ-
sampâta-pâtita-paraśśata-vairi-râjaḥ |
vaṃśê viśêsha-kavi-lâsa-karair yaśôbhis
saṃrakshita-kshiti-talaḥ kila Bukka-Râyaḥ ||

* In Kannaḍa characters.

âsîd â-sîma-bhûmîśa-mauḷi-mâlita-śâsanaḥ ।
râjâ Hariharas tasmâd Yadu-vaṃśâbdhi-chandramâḥ ‖
âsîd a-sîma-mahimâ himadhâma-kîrtês
sphîta-śriyô Hariharân nṛipatêr udâraḥ ।
uddâma-vâma-narapâla-kulâbdhi-mantha-
Manthâchala-sthira-bhujô bhuvi Dêva-Râyaḥ ‖
tasmâd udanvata ivêndur udâra-kîrtir
jâtaḥ kalâvaḷi-vilâsa-ni (*II a*) vâsa-bhûmiḥ ।
jaivâtṛikaḥ kalita-kîrti-kalâpa-chañchach-
chandrâtapô Vijaya-Râya-mahî-Mahêndraḥ ‖
tatô'jani mahârâjô Dêva-Raya ivâparaḥ ।
sumanaḥ-sêvitô jishṇu-Dêva-Râyô dharâdhipaḥ ‖
Dhanañjaya-dhanur-vidyâ-nishad(h)yâyâṃ dharâdhipaḥ ।
kṛitahastô divi khyâtaḥ sthûlalakshô mahî-talê ‖
dṛipyan-matta-dvirada-karaṭa-ch[y]ôtad-uddâma-dâna-
sphâyat-pâthaḥ-prasṛimara-jharî-jâla-jambâla-janmâ ।
chitraṃ vîra-(ḥ)pratibhaṭa-nṛipa-(ḥ)prâṃśu-vaṃśân dahantî
nâsyê nyastaṃ dahati tṛiṇakaṃ yat-pratâpânalârchiḥ ‖
têjô-nidhêr ajani bhûmipatêr amushmâch
chhrî- Mallikârjuna iti prathitaḥ kumâraḥ ।
śauryâdibhiḥ guṇa-gaṇair adhikaṃ cha tâtâch
chhaṃsanti yaṃ nṛipatim Immaḍi-Dêva-Râyaṃ ‖
dhânyaṃ nijaṃ vitaraṇaṃ kshitir âlavâla m
sêkôdakaṃ jaladhayaḥ chhadanâni mêghâḥ ।
târâ prasûnam Amarâdrir u[pa]ghna-yashṭiḥ
chandraḥ phalaṃ bhavati yasya cha kîrti-valyâḥ ‖
yasya pratâpânala-jṛimbhamâṇa-
jvâlâ-jaṭâlê bhuvanântarâḷê ।
paran-tapaḥ prâpad anupravêśaṃ
pratyarthi-pṛithvîpati-hṛid-darîshu ‖
vadânya êshô'rthi-janâya dadyâl
lakshmîm iva kshmâm iva mâm apîti ।
bhiyêva yat-kîrtir udâra-vêgâd
vigâhatê'ntaṃ kakubhâ (*II b*) m anantaṃ ‖
sa vîrô râja-śârdûlaḥ sarva-dharma-kṛitârtha-dhîḥ ।
tôyais sârthâhṛitaiḥ puṇyaiḥ su-snâtas śuchi-mânasaḥ ‖
dhârita-kshauma-yugaḷô dhavaḷâkshata-mâlya-dhṛik ।
dharma-sthâna-gatais sadbhiḥ saṃyutô dharaṇî-suraiḥ ‖
S'âlivâhana-nirṇîta-śaka-varsha-kramâgatê ।
rasâshṭa-guṇa-bhû-yuktê Svabhânv-âkhyê cha vatsarê ‖
Vasantartau cha Vaiśâkhê śukla-pakshê śubhê dinê ।
êkâdaśyâṃ S'ukravârê putrôtsâha-mahâ-tithau ‖
śrî-Mallikârjuna-mahâ-bhûpâla-tanayasya cha ।
Dêva-Râyâbhidhânasya śrî-nâmakaraṇôtsavê ‖
pavitrê Bhâskara-kshêtrê Hêmakûṭa-girês taṭê ।
Tuṅgabhadrâ-nadî-tîrê śrî-Virûpâksha-sannidhau ‖

puṇya-dêśê puṇya-kâlê Chandramaulêś cha sannidhau |
Âragâkhya-mahâ-râjya-śrî-Sântaḷiga-mâgaṇê ||
Niḍuvalla-nâḍu-madhyastham mahâ-grâmam mahôdayam |
Gajebeṭṭê-Dêvarâyapuram ity-atisiddhi-dam ||
navîna-nâma-saṃyuktam Haḷḷivânêna saṃyutam |
vikhyâtam Sarabaḷigêty êkam grâma-varam prati ||
phala-saṅkhyâ cha nishkâṇâm chatuḥ-pañchâśad-uttaram |
dvi-śatam tat-Sâtaḷige-nâḍastham Mattivâninaḥ ||
Koḍatâlôr Nâvaṇîya-bhâgêbhyaḥ parikalpitâ |
phala-saṅkhyâ cha nishkâṇâm shaṭ-chatvâriṃśad-uttaram |
śatam miḷitvâ nishkâṇâm chatuś-śata-phala-pradam |
nidhi-nikshêpa-vâry-aśma-siddha-sâdhyakshiṇîti cha ||
âgâmîty ashṭa-bhôgâḍhyam têjas-svâmya-samanvitam |
kulyârâmâdi-saṃyuktam samasta-bali-saṃyutam ||
agrahâram imam sarvamânyam â-chandra-târakam |
sa-hiraṇyôdakam dâna-dhârâ-pûrvam yathâ-vidhi ||
śrîmad-Bharadvâja-mahâ-rushi-gôtrôdbhavâya cha |
Ṛik-śâkhâdhyâyinê sarva-śâstra-pâraṅgatâya cha ||

(III *a*) shaṭ-kâla-S'iva-pûjâdi-shaṭ-karma-niratâya cha |
śrîmadd-Harihara-bhûpâla-dâyâdâya dayâvatê ||
śrîmad-Râyapa-mantrîśa-mahâ-vaṃśôdbhavâya cha |
śrîmach-Chhrîgirinâthârya-jyêshṭha-putra-varâya cha ||
Âragâkhya-mahâ-râjya-rakshâ-tatpara-chêtasê |
Dêvappa-daṇḍanâthâya vidvad-rakshâ-ratâya cha ||
natvâ tasmai dvijêndrâya bhôktum dâtum yathêchchhayâ |
samprâdâd Immaḍi-Prauḍha-Dêva-Râya-mahîpatiḥ ||
Dêvappa-daṇḍanâthaś cha vidvadbhiḥ Brâhmaṇais saha |
bhûpâlâyâśisham chakrê chiram jîvî bhavatv iti ||
S'rîgirinâtha-tanayô Dêvapâmâtya-puṅgavaḥ |
Dêva-Râya-mahârâya-nâmadhêyasya bhûpatêḥ ||
vijñâpya tad-anujñâtas tach-chhâsana-purassram |
agrahâram Saravaḷigêty-âkhyâtam sarvamânyakam |
pâda-yugmâdhikâśîti-vṛitti-saṅkhyâm vidhâya cha |
Brâhmaṇêbhyas sapta-chatvâriṃśadbhyô dattavân[..] |
chatur-vêda-vidaḥ sapta-chatvâriṃśati-saṅkhyakâḥ |
Brâhmaṇâś châśisham chakrur ittham Dêvapa-mantriṇaḥ ||
chiram jîvî prabhô tatrabhavân hi bhavatâd bhavân |
vṛittimantô'tra likhyantê gôtra-nâmâhvayais saha ||

(*names &c. of vṛittidars*).

tvashṭâ śrî-Muddaṇâchârya-sûnus śâsana-lêkhakaḥ |
Vîraṇas su-guṇô dhîmân grâmê'smin êka-vṛittimân ||

(*usual final verses*). *śrî-Virûpâksha

## 208

*At Bhâratîpura, on copper plates in possession of Veṅkaṭagiriyappa.*

(I *b*) namas tuṅga-&c. ||
Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍaḥ sa pâtu vaḥ |
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyam dadhau ||

*In Kannaḍa characters.

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1624 neya Vishu-saṃvatsarada Mâgha-ba 5 yu Guruvâradallû śrîmatu Aruvattu-agrahâradinda viṅgaḍisi hostâgi mâḍida Bhadrarâjapurada-agrahâ-rada-oḷagaṇa Bhâratîpurada aśêsha-vidvan-mahâjanaṅgaḷige (*with titles and descent as in No.* 79 *of this taluq*) Sômasêkhara-Nâyakara dharma-patniyarâda Channammâjiyavara putraru Basavappa-Nâyakaru barasikoṭṭa bhû-dâna-śâsana-kramav ent endare (*here follow details of gift and names &c. of shareholders*) âru-nûru-tombhatta-âru-varahannu mûru-haṇa-muppâgada svâstheyannu prâku S'ôbha-kṛitu-saṃvatsarada S'râvaṇa-śu 15 yu Sthiravâra-sômôparâga-puṇya-kâladallû sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭṭa-bageyallû sarvamânyavâgi S'ivârpitavâgi biṭṭevâgi yî-grâmada chatur-gaḍivaḷag-uḷḷa nihhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ-emba-ashṭa-bhôga-tê-jas-svâmyaṅgaḷu yi-bhûmiyalli sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu nimma santâna-pâramparyavâgi â-chandrârka-sthâyigaḷâgi sukhadim anubhavisikoṇḍu dânâdhi-kraya-parivarttanage salisikoṇḍu bâhiri yendu koṭṭa bhû-dâna-dharma-śâsana

âditya-chandrâv &c. || śrî-Sadâśiva

(*usual final verses*).

## 213

*At Maṇḍagadde (Maṇḍagadde hobli), on a stone to the east of the Travellers' bangalow.*

(*The first part is effaced, and then come details of gift and names &c. of vṛittidars*) yint-î-chatus-śîmeyoḷag uḷḷa nidhi-nikshêpa-jaḷa-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyagaḷ-emba ashṭa-bhôga-têjas-svâmya-sahavâgi Harita-gôtrada Drâhyâyaṇa-sûtrada Sâma-śâkheya Maḷigeya Saṅkappa-voḍeyara makkaḷu Timmarasaiyyanavaru Tîrthahaḷḷiya Amarêndrapurî-oḍeyaru-modalâda nânâ-gôtrada nânâ-sûtrada nânâ-śâkheya mahâjanaṅgaḷige Umâ-Mahêśvara-Lakshmî-Nârâyaṇa-prîtiyâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi Timparasaiyyanavarige dharmmav âgabêk endu dhâreyan eṛadu koṭṭevâgi nîû nimma santâna-pârampareyâgi â-chandrârka-sthâyigaḷâgi sukhadiṃ bhôgisi-bahiri yendu ...... namma sva-ruchyâ oḍambaṭṭa agrahârada dharmma-śâsana int appudakke sâkshi-gaḷu(*usual final verses*) â-kartaru Maḷigeya Saṅkapa-voḍeyara makkaḷu Timmarasayyanavara su-hastada voppa Kollâpurada Mahâ-Lakshumi maṅgaḷa mahâ śrî

## 215

*At Hichalabailu attached to Kokkôḍu (Madhuvaṅkanâḍu hobli), on a stone by the river side.*

.... namas tuṅga-&c. || ..........

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha sâvirada munnûra yippat-eraḍaneya ...... Pra-mâthi-saṃvatsarada .... 15 S'ukravâra-sôma-grahaṇa-puṇya-kâladalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa ...[Harihara-]mahârâyaru Vijayanagariya-paṭṭaṇadalu śrî-Virûpâksha-dêvara sannidhiyalu sukha-saṅkathâ-vinôdadiṃ ............pâlisuva kâladalu â-râyara nirûpaviḍidu.. ...... oḍeyaru ...... ha-kâladalu Sântaḷige-sâvira ...... ...... .... gaṇa samasta . mahatti-ge ............ kamatyavâgi tamage .. lôka-prâptiy âgabêkendu Bharadvâja-gôtrada ............ khâ-dhyâyi-Râmappa .........koṭṭu ........ purassaravâgi...... dâna-patra-śâsanada kramav ent endre . ...... ..... ... Kokkôḍige saluva .........bayala .. . ... sômôparâga-puṇya-kâladalu sa-hiraṇ-yôdaka-dâna-dhârâ-pûrvakavâgi sarvamânyavâgi ......kaḷavana tamma ......... ke saluva bîjavari ... ............kham .. ........... dhâreyan eṛadu koṭṭevâgi â-hadimûru......... mige salluva chatus-sîme (*here follow details of boundaries*) â-naṭṭa-kallugaḷa-oḷage ...... hakkalu-mandu-mane-kâna-halasu-meṇasu-tôṭa-tu .............. kâḍârambha (15 *lines gone*) yint appudakke sâ .............. dyanâthana baraha .. .. .. taḷigeya samasta-nâḍa.. ......................... Nârasiṃha ...... ...... dêva-mahâdêvaru śrîma......... dêvaru śrî . .. llikârjuna-dêvaru ..(*usual final verses*).

## 216

*On a stone at Hullukwchchu attached to Halavusâle, (Malluvuikmâdu hobli).*

*(Nâgarî characters).*

(4 *lines illegible*) ........... ma-Odeyara makkaḷu S'rîgirinâtha-Odeyaru Âragada ........ Vinâyak-Odeyaru Âragada-vênṭheya Halavu ...... nâḍa-voḷagaṇa Halavu ...... haḷi ........hittilu Âragadalu ................ sarva-bhôgada agrahâravanu dhâreyan erasikoṇḍu .......... (*here follow details of gift and names of the Brahmins*) antu î-hattu-mandi-Brâhmarige Halavusâle..... sarvamânya-agrahâravâgi â-Balavanka-nâḍige ...... bhâgi vondu...... pramâṇina ........... bêḷe-yannu brahmadâyavâgi nâḍa siddhâyake ...... koḍuva Halavusâleya-grâma (*stops here*).

## 217

*At Beḷali (Araga hobli), 1st inscription.*

*(Nâgarî characters).*

(*The first part is gone*) ...................... hârâjâdhirâja râja-paramêśvara śrî-vira-pratâpa-Dêva-Râya-mahârâyaru Vijayânagariyalu śrî .............. pâlisuttâ sukha-sankathâ-vinôdadiṃ sâmrâjyaṃ geyutt-iha-kâladalli â-râyara nirûpadinda ............yanu pâlisutta iballi Âragada Hadi-neṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halaru tammoḷu ...... karasara makkaḷu Viṭhaṇṇagaḷige koṭṭa kraya-bhû-dâna-śilâ-śâsanada kramav ent endare Âragada-vênṭheya ...vaḷa .. nâḍa voḷagaṇa Beḷaliya ...............vivara (*details of boundaries*) Kittaḍûra-grâma 1 kam chatus-sîmeya vivara (*details of boundaries*) akshâradalu varaha mûnûru-honnana koṇḍa â-grâmakke saluva gadde-beddalu-makki-hakkalu-kummari-kôhu--halasu-meṇasu-koppa--mandu--mane-muntâda yên-uḷḷa sarvva-svâmya î-bhûmiya-vaḷag-uḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya int-î-ashṭa-bhôga-têjas-svâmya-sahitavâgi namma Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halarû â-vûrugaḷa dâna-mûligaḷu sahita tamma strî-putra-jñâti-sâmanta-dâyâdya-aḷiya-santâna-muntâgi â-Kâśyapa-gôtrada Ṛik-śâkheya Bankarasara makkaḷu Viṭhappagaḷige sa-hiraṇyôdaka-kraya-dâna-dhârâ-pûrvakavâgi dhâreyan eṛadu koṭṭa â-grâmangaḷa siddhâya-sunka-sahavâda varahana yeppattu-aidu-honnanû namma Hadineṇṭu-kampaṇada nâḍu mûru-paṭṭaṇada halaru teṛuva sûsina varahana honnina-mêle haḍidukoṇḍu â-mûligaḷa mûlavanu koḍisi-koṭṭevâgi â-Bankarasara makkaḷu Viṭhappagaḷa santâna-pâramepareyâgi pâlisi-bahav-endu namma Hadineṇṭu-kampaṇada nâḍu mûru-paṭṭaṇada halaru namma sva-ruchiyinda vodambaṭṭu koṭṭa kraya-bhû-dâna-śilâ-śâsana int appudakke Honna-Gauḍiya sênabôva Mallappana baraha Hadineṇṭu-kampaṇada samasta-nâḍu mûru-paṭṭaṇada samasta-halara voppa *Âragada śrî-Kallinâtha-dêvaru (*usual final verses and phrases*) śubham astu śrî

## 218

*At the (same place), 2nd inscription.*

namas tunga-&c. ||

(*After repetition of the grant as in No. 217 above*) â-Bankarasana makkaḷu Viṭhappagaḷu tamma strî-putra-jñâti-sâmanta-dâyâdânumatadiṃ Manmatha-saṃvatsarada Mâgha-ba 14 Mangaḷavâra Sivarâtrê krishṇângâraka-chaturdaśê-puṇya-kâladalu Tungabhadrâ-tîra-Bhâskarakshêtra-śrî-Virû-pâksha-dêvara sannidhiyalu â-Beḷali-Kittaḍûr-emba yeraḍu-grâmavanû tamma tâyigaḷa hesaralu Akkâmbikâpurav-endu agrahâravanu mâḍi ippattu-yeraḍu-vṛittiya vaṭṭaḷeyanû mâḍi Brâhmarugaḷige dhâreyen eṛadu koṭṭa vṛittigaḷa gaṇa-sankhyeya vivara (*names &c of vṛittidars*) int-î-śâsanastharâda ippatta-yeraḍu-mandi Brâhmarugaḷige Akkâmbikâpuravâda Beḷali-Kittaḍûra-grâmavanû sarvamânya-

*In Kannaḍa characters.

agrahâravâgi ippatta-yaraḍu-vṛittiyanû mâ li sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakavâgi koṭṭevâgi â-chandrârka-sthâyiyâgi sukhadim bhôgisûdu yandu â-Baṅkarasara makkaḷu Viṭhaṇṇagaḷu Akkâmbikâpurada mahâjanagaḷige koṭṭa bhû-dâna-śilâ-śâsana sthâna-mânya-pûrva-mariyâde | (*usual final verse*) â-Baṅkarasaru Akkâyavvegaḷa maga Viṭhappana su-hastada oppa śrî-Vîrabhadra-dêvaru (*usual final verses and phrases*) śubham astu maṅgaḷa mahâ śrî

## 220

*Inscription of Huraḷi village* (*same hobli*).

śrî-Gaṇâdhipatayê namaḥ śrî . . . . . . . . nama . . . . . . . .

namas tuṅga-&c. ||

svasti śrî jayâ . . . . . . . . . . . . . . . . man maha . . . . . . . . . . . . . . . . râja-paramêsvara . . . . . . . . . . . . ari-râya-vibhâḍa bhâshege tappuva râya . . . . . . . . . . . . . . . râjâdhirâja râja-paramêśvara śrîman . . . . . . . . . . . . . . . Yimmaḍi-Pratâpa-Dêva-Râya . . . . . . . . . . . . . . . . . . . . . bhû-dânakke Âragada-vênṭhe-vaḷage saluva . . . . . . . . . . . . . . . . . . . . . . . ya . . . nûṟa honna staḷavanû sarvamânya . . . . . . . . . . . . . . . . . . dâna-dhârâ-pûrvakavâgi dhâreyan eṟa . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . nadisi . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . râya . . . . . . . . na chitta . . . . . . . . . . . . . . . . . . . nâyakaru . . . . . . . . . . . . . . . . . . . . . . . . adhikârigaḷa . . . . . . . . . . . . . . . . . . naḍeya . . . . . . . . . . . . koṇḍu . . . . . . . . . . . . . . ḷiya-grâmavanu râya . . . . . . . . . . n eṟadu . . . . . . . . . . . . . . . . . . . râyasavanû kaḷihi Brâhmaranû kaḷihi . . . . . . . . . . . . . . . . . . . . . . . . . . vari-grâmava nâḍavara munde . . . . . . . . . . . . . . avarige ba . . . . . . râyasava mâ . . . . . . . . . . . . chatus-sîmege Vâmana-mudreya . . . . . . . . . . . . . . . . . kaḍidu sarvvamânya . . . . . . . . . . yeḷidu . . . . . . . . . . . . . . . . sarvamânya-vahantâgi . . . . . . . . . . . pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya . . . . . . . . . . . . . . . . sahitavâgi â-chandrârkavâgi . . . . . . . . . . . . . . . . Yimmaḍi-Pratâpa-Dêva-Râya-mahâ . . . . . . . . . . . . . . . . . . . . . . gôtrada Ruku-śâkheya Virûpâksha-bhaṭara . . . . . . . . yara makkaḷu Lakshmîdhara-bhaṭṭaru (*others named*) . . . . . . . . . . . haḷiya-grâmavanu sarvamânyada . . . . . . . . . . . . . . . nirûpadim Prauḍha . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

## 221

*Inscription of Marahaḷḷi village* (*same hobli*).

(*The first part is gone—and then come details of boundaries &c of gift*; *and usual final verse*) int appudakke Mudavaṅkanâḍa sênabôva Siṅgaṇṇana baraha â-Hadineṇṭu-kampaṇada samasta-nâḍu mûrupaṭṭaṇada samasta-halaru koṭṭa śilâ-śâsana || svasti śrî jayâbhyudaya-S'aka-varusha 1328 neya Pârthiva-saṃvatsarada Pushya-bahuḷa 5 Â śrîmatu Gautama-gôtrada Yajuḥ-śâkheya Mâsivâḷada Mâyi-bhaṭṭara makkaḷu Jagannâtha-dêvagaḷu Prasanna-Viṭhalapurada mahâjana koṭṭa dâna-patrada kramav ent endaḍe tamma . . . . . . . ranali Âragada Hadineṇṭu-kampaṇa mûṟu-paṭṭaṇada halarû tammoḷu êkatravâgi dhârâ . . . . pûrvakavâgi Baṅkavâḍa-nâḍ-oḷagaṇa Morahaḷiya-grâmavanu Pushya-bahuḷa 5 â-Makara-saṅkrânti-puṇya-kâladalu Tuṅgabhadrâ-tîradoḷu śrî-Râmanâtha-dêvara sannidhiyalu tamma strî-putra-jnâti-sâmanta-dâyâdy-anumatadinda sarvvânumata-purassaravâgi dhâreyan eṟadu koṭṭa-vṛittige mahâjana-vivara (*names &c of Brahmans*) . . . . . . . .

## 222

*Inscription of Suraḷi village* (*same hobli*).

(*Nâgarî characters*).

śrî-Gaṇâdhipatayê namaḥ . . . . . . . . . . . .

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'aka-varsha 1329 sandu vartamânavâda Sarvadhâri-saṃvatsarada Jêshṭa-śuddha-paurṇimâsê Maṅgaḷavâra śrîmatu yajana-yâjana-adhyayanâdhyâpana-dâna-pra . . . . . . . . . . . . . . .

Sûraliya-grâmavanu Nâgasamudra......... da kramav ent endare śrîmad-râjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa śrîmatu .... Râya-mahârâyaru Vijayâ-nagariyalu varṇâśrama-sad-dharmagaḷu pâlisuttâ sukha-saṅkathâ-vinôdadim ......... Âragada-râjya-vanu...... pâlisutalihali Âragada Hadinentu-kampaṇada samasta-gavuḍu-prajegaḷu mûru-paṭṭaṇada-samasta-halaru tammoḷu êkamatyavâgi sarvânumatadim Âragada Hadinentu...... bhâgeya-voḷaga-ṇa Sûraḷiya-grâmada va-ga 13 ............... â-nâḍa dharmada ...... grâma-gadyâṇa-sahav-âgi.... yaraḍu ........ . ḍikoṇḍu.. .. grâmada ............ paḍuvalu neṭṭa-Vâmana-mudreya-kallu ........... nidhi-nikshêpa-akshîṇi-âgâmi-jala-pâshâṇa-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya-suṅka-kâruka .......... sarvva-bâdhe-parihâravâgi Âragada-vênṭheya Hadinentu-kampaṇada-gavudu-prajegaḷu mûru-paṭṭaṇada halaru tammoḷu .................... yalu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreya.. .. .... gaḷa hesaralu Nâgasamudrav-emba-agrahârava mâḍi......... Sarvadhâri-saṃvatsarada Jêshṭha-śudha 15 Maṅgaḷavâra-sômôparâga-puṇya-kâladalli śrî-Tuṅga-bhadrâ-tîradalli śrî-Viṭhalêśvara-sannidhiyali sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi â-chandrârka-sthâyiyâgi yajamâna............ jana-yâjanâdhyayana-adhyâpana-dâna-pratigraha-shaṭ-karma-nirata ............ (*names &c. of vrittidars and details of gift*).

âditya-chandrâv &c. ||

(*usual final verses and phrases*) Narasapagaḷa-vopa......śrî-Viṭhala.........

# TRANSLATIONS.

## SORAB TALUQ.

### 1

*Date* ? 797 *A.D.*

Be it well. When the favourite of the earth, mahârâjâdhirâja paramêsvara bhaṭṭâraka, Goyindara-Ballaha was ruling the kingdom of the world :—

And Madanâga-arasa was ruling the Vana[vâ]si Twelve Thousand ;—seeing that Kalimmarân had taken Viṭṭigeregaḷa's village of Eḍenâḍ out of the hand of Mandhangeḷa and was ruling it,—the nâḍ villagers made a stand, seized Vasavûru, and in taking the fort all gave up their strength at the Korakôḍ Koṇṇindara tank.

By the victor is gained spoil ; by the slain also the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter ?

Poleyamma attacking and slaying all, conquered, died and ascended to svargga. With him died Angara. Their praises.[1]

### 2

*Date about* 1180 *A.D.*

(Most of the inscription is effaced). In order to attack ...vûr the daṇḍanâyaka came with a force, when Baḷâḷu-Dêva's ..... going .. ... . smote and slew the brave warriors, and (in the month specified) Bijja-Gauṇḍa's son Bamma-nâyaka attained to the world of gods. Final verse as in No. 1.

### 3

*Date* 1130 *A.D.*

Obeisance to S'ambhu, his lofty head kissed by the châmara-like crescent moon, the original foundation pillar of the city of the three worlds.

Be it well. (On the date specified), when the mahâ-maṇḍalêsvara Ekkalarasa-Dêva was ruling the kingdom in peace and wisdom :—The nâḷ-prabhu of Mâyile in the Jiddulige Seventy of the Banavâse Twelve Thousand, Echa-Gauḍa's son Châuḍa-Gauḍa,—when the mahâ-maṇḍalêsvara Singi-Dêvarasa came and attacked Mâyile and carried off the cows,—recovered the cows and gained the world of gods. Verses in his praise.

Final verse as in No. 1. The âchâri Malôja made this vîragal.

### 4

*Date* 1211 *A.D.*

Be it well. (On the date specified), he gained the world of gods.

Be it well. The Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêva's kingdom, may it be firmly established on all sides and victorious.

Obeisance to S'ambhu, &c.

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1 The meaning in some parts is doubtful.

When he was making his residence in Gavuda, Yereyana-dannâyaka's son Balla .. . Chandaya marched, and laying siege with an army of horse and foot, was beating down,—in Bilivûr, Mâyile Châvuḍa-Gauḍa's son Taiyla-Gavuḍa, slaying and distingushing himself, gained the world of gods. His praises. Final verse as in No. 1.

Kupageḍe Râmôja's son Masaṇôja made this stone.

## 5

*Date* 1130 *A.D.*

Corresponds with No. 3 above, but records the death of Boppa's son Divama-Gauḍa, who like Chavuḍa-Gavuḍa went to the world of gods.

## 6

*Date* 1165 *A.D.*

Obeisance to S'ambhu, &c. When Echa-Gauḍa's son Chauḍa-Gauḍa was holding the lordship, by his order the good warrior Kâḷiga got to *svargga*.

Be it well. In the sun to the lotus the Kalachuriya-kula, the bhujabala-chakravartti Bijjaṇa-Dêva's 10th year, the year Pârthiva, &c.,—When the mahâ-maṇḍalêśvara Ekkala-Dêvarasa was ruling the kingdom in peace and wisdom :—According to the custom of their class, by means of plundering, Da'saratha-daṇḍanâtha and Kâḷarasa having carried off the cows of Hosavaḷḷi, the good warrior Kâliga performed prodigies of valour (described). The flowery car, with shining finial and crystal frame, descended, the heavenly drums sounded, and the celestial nymphs, waving châmaras, bore off the good warrior Kâliga and entered Amarâvati-pura to show him the delights of the Indra-lôka. Thus did the tiger cub born in Mâyile to Honneya-nâyaka and his wife Sômavve, their good son the brave warrior Kâḷiga, attack and slay and gain the world of gods. Santôja made (this stone); and the Brahmans of Hosavaḷḷi made a grant of land. Imprecation.

## 7

*Date* 1130 A.D.

Obeisance to S'ambhu, &c. Be it well. (On the date specified), when the mahâ-maṇḍalêśvara Ekkalarasa-Dêva was ruling the kingdom in peace and wisdom :—Sindhi-Dêvarasa, entering Mâyile in the Jiddulige Seventy, carried off the cows, on which Billôja attacking him, recovered the cows and gained the world of gods. Having fallen with Chauḍa-Gauḍa........

Final verse as in No. 1.

## 9

*Date about* 800 *A.D.*

Be it well. When Prabhûtavarsha Gôvindarasa was ruling the kingdom of the world :—And Ereyammarasa ruling Vanavâsi-nâḍ ;—a villager of Mâyile, Âridara-Poleyamma, and after him his son the royal tiger Kulamudda, made grants of a thousand cows,.. .... gifts of virgins, set up swings, and gave a field of 8 *mattar*. Bâdôvôja made (the stone).

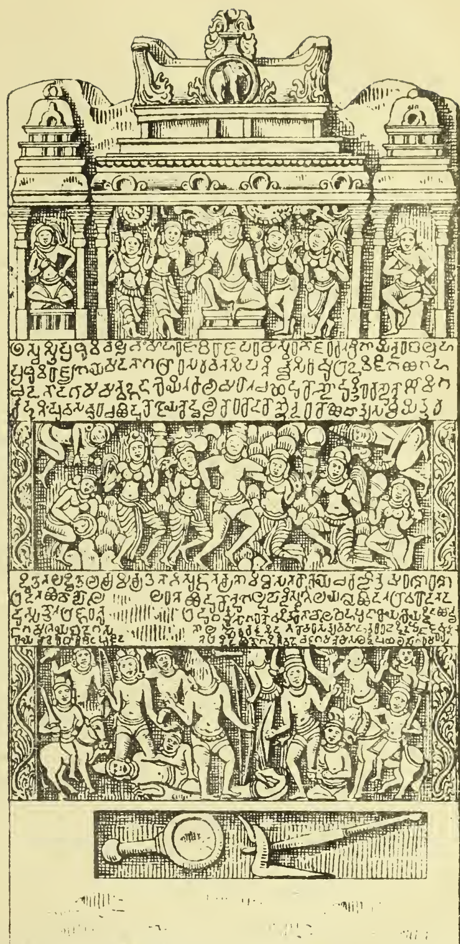
## 10

*Date about* 800 *A.D.*

Be it well. When Prabhûtavarsha, favourite of earth and fortune, mahârâjâdhirâja paramêśvara bhaṭṭâraka, Gôindarasa was ruling the world bounded by the four oceans under the shadow of his sole white umbrella :—And Râjâdityarasa was ruling the Banavâsi country as far as the ocean :—



SCALE 12 6 1 FOOT.



SCALE 12 6 1 FOOT.

VĪRAKAL AT MĀVALI (Sb 9 and 1)

Chitravâhana, ruling the Aluvakhêda Six Thousand, not listening to orders, Kolli-Pallava-Nolamba being angry,—at the bidding of Nolambarâditya, that Kâkarasa arose, and throwing the Pergguṇji fort into confusion, the brave warriors of both armies eagerly came out, and bow closing with bow, horse with horse, a most exciting battle arose. Seeing Chitravâhana on the right hand fighting as if overpowered, he ordered Kulamudda, saying, "You go and fight on this hand,"—who, accepting it as a favour, closed in, fought, brought down the enemy's pride, put them to headlong flight and defeated that hand. He himself and many others shooting arrows and approaching close, were caught up as in a cage of arrows, and fell as Bhîshma fell, without touching the ground. The celestial nymphs came forth to meet him, holding offerings, and bore him away to the world of heroes. The skilful carpenter Vâdapuli made (the stone).

The ? bondmen of Parige came to this town and in Âridara by fraud destroyed the strength of four bullocks and made it six bullocks, but unable to stand, fled. After that, for the villager Kulamudda, the king, showing favour, having it ploughed with four bullocks as formerly,[1] measured the rice field and showing favour granted it, along with Kundagesevi Kaliyamma and others (named), and the *s'ri-karaṇa*. Imprecations.

**11**

*Date* ? 1155 *A.D.*

Corresponds with No. 12 below, but relating to Jakki-Setti.

**12**

*Date* ? 1155 *A.D.*

Obeisance to S'ambhu, &c. Be it well. (On the date specified), Kâḷarasa having carried off the cows of Mâyile in the Jidvadige Seventy of the Banavase Twelve Thousand,—Utta-Gâvuṇḍa fought, recovered the cows, and attained to the world of gods. Verses in his praise.

Kuppaya Sâvagôja made the stone.

**13**

*Date* ? 1196 *A.D.*

Be it well. In the 19th year of vîra-Ballâḷa-Dêva, the year Râkshasa &c,—when Gôparasa, the official of Udare, came suddenly to Jambûr,—Chiṭṭavur Pûḍiyana-gauṇḍa's chief man Anduge Pârisa-gauḍa's bond-servant, the fisherman Lakiyana's son-in-law Beḷeya-Nâyaka, showed great bravery, slew many and attained to the world of gods. Verses in his praise. Final verse as in No. 1.

**15**

*Date about* 690 *A.D.*

Be it well. Vinayâditya-Satyâśraya, favourite of earth and fortune, mahârâjdhirâja paramêśvara bhaṭṭâraka, made a grant, free of all imposts, to the Brahmans of Koḍakaṇi (the rest unintelligible).

**16**

*Date* 1015 *A.D.*

Be it well. When (with usual Châḷukya titles) Jayasimha-Dêva was ruling the kingdom of the world : (on the date specified), when .... ndayya was holding the *perbbâru* (or Brahman managership); Chaṭṭaya-Dêva came suddenly and raiding the town, (carried off the cows)—.... going after the cows and stopping them from running, fought and gained the world of gods.

By the victor is gained spoil, &c. Verse praising his valour. Verse in praise of a good son.

[1] The whole of the foregoing passage is difficult to understand.

Grant of land for the blacksmith Arjjuna. Arjjunôja's son Chaṭṭôja had this stone made and built this pond.

17

*Date* 1371 *A.D.*

Be it well. When, the destroyer of hostile kings, master of the four oceans, vîra-Bukkaṇṇa-Oḍeyar was ruling the kingdom :—(on the date specified), in the direction of Bandalike, Sâdòja, carpenter of Koḍakaṇi, was attacked by robbers and killed, and gained the world of gods.

18

*Date* 1449 *A.D.*

Obeisance to S'ambhu, &c. (On the date specified), in the year Vibhava, &c. (1448 A. D.) the Pṛithuvi-Seṭṭi at the head of the Chandragutti Eighteen kampaṇa, Lâyadakeṟe Sirumi-Seṭṭi, who was in the Hiryakeṟe town,—Dêva-Râya-mahârâya having come to his setting (or end), and become a mahârâjika (or demi-god)—coming secretly to Koḍakaṇi, in the presence of the god Râma, he gained the feet of the god (i. e. died). His sons (named), in the year S'ukla, &c (1449 A.D.) on the day on which he came to his setting (or end), at the moment of Vrishabha-lagna, set up the god Vrishabha, and made grants (specified) for the offerings to the god, and for a chhatra for five *oḍeyar*. And to Bommi-dêva, son-in-law of the god Râma's *pûjâkâri* Râmayi-dêva, they made a gift of a virgin and married her to him. If he does not know how to conduct the worship and chhatra, Râmayi-dêva and Sanni-dêva will conduct them. Imprecations.

19

*Date* ? 1441 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara,worshipper of the feet of the god Billêśvara, hunter of the Koṅkaṇiga-Râya, setter up of the Tuḷu-Râya, champion over chiefs who obtain horses by giving money, shears to the group of chiefs, surrounder of the three worlds, son of the Chêra king . . . . . 's wife Honnala-Dêvi, destroyer of the Kâdamba-Râya,—Bommarasa-Dêva was in the residence of Hosagunda, ruling the kingdom of the world :—

And, a dweller at his lotus feet, Koḍakaṇi Masani-Gauḍa's son Kîrtti-Gauḍa (with various epithets), son of Mâchala-Dêvi, husband of Keḷadi, brother of Boppa-Mâdarasa, was on pleasant duty in all the *ṭhâṇas* of the Koḍakaṇi hill-fort ;—Nigalaṅkamalla Tailarsa's son Kâva-Dêva's minister, a second Râhutta-râya, a Bayirava to opponents, Kalla-verggaḍe, getting angry, marched and came and laid siege to the Koḍakaṇi hill-fort in three circles,—on which Kîrtti-Gavuḍa, in order to disperse it, ordered his army to take up their shields and draw their daggers, and advanced in unshaken order. Seeing the impetuosity of the hostile force in front, with excessive fury, like a male lion on an elephant, he wiped out the long line of foot-soldiers, pounded them to ruin, made the energy of the spearmen fail, and calling up the cavalry, annihilated the whole of Kalla's army, and (on the date specified) gained the world of gods.

Verses in praise of his valour. Written by the very learned great poet (*kavîndra*) Seṅkara.

20

*Date* ? 1179 *A.D.*

When, the bhujabala-pratâpa, shears to the.. champion chieftains, worshipper of the feet of the god Billêśvara, vîra-Bîrarasa was ruling the kingdom of all the countries in peace ;—(on the date specified), when stationing the *ṭhâṇas* of Hebbi in that nâḍ. . . . . ., all the Nâyakas of the nâḍ unit-

ing came and laying siege were fighting, when Kodakani ... Gâvuḍa's younger brother Biṭṭega distinguished himself, and the celestial nymphs bore him with songs to the Indra-lôka. Verses in his praise. Kuppagaḍe Râmôja's son Bîrôja made the stone.

**22**

*Date about* 800 *A.D.*

Be it well. When the favourite of earth and fortune, Jagatuṇga was ruling the kingdom of the world :—and Râjâditya-râja-paramêśvara was ruling the Banavâsi Twelve Thousand ;—when Peṇarai besieged and ruined Manamaue, .... 's son Aṅgara-Siṅga distinguished himself, slew many wrestling warriors, and was borne to Indra's world, being carried through all the paths of the seven Jambu-dvîpas and the twelve disks of the sun. His praises.

The stone work and writing was by Kundavâsi's son Maramma. Several persons (named) granted land. Imprecation.

**24**

*Date* 1429 *A.D.*

(In the year specified), when pratâpa-vîra-Dêva-Râya was ruling the kingdom of the world :—Manavane Midiga went to *svargga*, and his wife also went to *svargga.*

**25**

*Date* 1391 *A.D.*

Obeisance to S'ambhu, &c. (On the date specified), ... Gauḍi went to *svargga* with her husband Chokka-Gauḍa.

**26**

*Date* 1411 *A.D.*

(In the year specified), in the time of the mahâ-pratâpa-vîra-Dêva-Râya,—when Manavane Viṭharaka died, his wife Ami-Gauḍi went to *svargga* with him.

**28**

*Date* ? 1208 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina-śâsana.

In the lotus pond the ocean, like a stalk for the lotus Jambu-dvîpa was the golden mountain ; south from which, with ruddy hue, shone the Bharata-kshêtra ; an ornament to Bharata was the Kuntaṇa-dêsa ; as the chief jewel in which, of distracting brilliance, was the Banavâsa-dêśa.

The master of that country and of many other countries surrounded by the ocean :—When, desiring to give this chief place in the world to Saḷa of the Yadu-kula, Sudatta-munipa made Padmâvatî appear,—on her coming as a tiger, seeing and recognizing her, he said *poy Sala* (strike, Sala), whereupon he smote it with the munipa's rod (*sele*), and displaying his courage to the goddess, that king acquired the name Poysaḷa.

After Sudattâchâriya had thus obtained from the goddess Padmâvatî and bestowed it, many in that line ruled the kingdom in succession. After whom was born the king Ballâḷa ; praise of his fame, the streams of whose brilliance washed away the collyrium from the eyes of his enemies' wives.

When Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom :—

Kodakani was distinguished as a mine (*kani*) of the gems of learned men and beautiful women in the Rôhana mountain Banavâse. Its ruler, an ornament to the Vanavâsa-dêsa, a gâvunda glory, his pure fame like saffron to the breasts of the ladies the points of the compass,—was Masana. His son, (with praises) was Kîrtti-gâvunda. His sons were Sôma, Masana, Mahâdêva and Râma. His son-in-law was Mahâdêva-dandanâtha ; (his praises).

To Malla-Setti and Mâchâmbike was born Nêma, whose guru was Gunachandra of the Mûla-sangha and Kânûr-gana. Nêmi-Setti, of the Nunna-vamśa, raised up many Jinêndra temples in Jidvalige-nâd and Ede-nad. And in Kodakani he caused to be made the S'ântinâtha Jinâlaya.

Thus Nêmi-Setti (on the date specified[1]) at the time of setting up the god S'ântinâtha, surrounded by Kîrtti-gâvunda, with his sons and his son-in-law Mahâdêva-dandanâyaka, made a grant of 50 poles of rice-land for the eight kinds of ceremonies of the god, and for the food of the rishis.

And S'rikantha-bratipa gave to the priest of the S'ânti-Jina temple a suitable abode, which was like a cage of adamant.

29

*Date* ? 1227 *A.D.*

(The first part is gone). (On the date specified), when ? to attack the mahâ-mandalêśvara Kîrtti-Dêvarasa and Chikka-Bommana, the mahâ-mandalika Chinna-Dêva marched forth,—Irukuli Boppana's son Idukana slew, and gained the world of gods.

30

*Date* 1193 *A.D.*

By the victor is gained spoil &c.

Be it well. When, with all (titles), Ekkalarasa-Dêva was ruling the kingdom of the world :—at the time when vîra-Ballâla-Dêva paid a visit to the Banavâse Twelve Thousand, (on the date specified). Kâva-Dêvana-Nâyaka of Hiryya-Sakuna in the Jidvalige Seventy, having killed the betel-bearer Mâcheya and carried off the cows, Bira-Gauda and others (named) recovered the cows, slew many, stabbed the horse, brought in the head of the chief servant, and gained the world of gods. A grant of land was made. Imprecation.

31

*Date* 1284 *A.D.*

Obeisance to S'ambhu, &c.

Be it well. In the 12th year of, with all titles, the Yâdava-Nârâyana, the bhujabala-praudha-pratâpa-chakravartti Râmachandra-Dêva's victorious reign, the year Svabhânu &c,—when the officer Nâru-Nâyaka, Sôya-Dêva and Gôvinda-Dêva besieged Kuppe and were coming along worsted in the fight, Kuppe Ekkali-Gauda's sister's son Hiriya-Sakuna Bela-Gauda's son Kâla-Gauda fought like a brave man, slew and gained the world of gods.

By the victor is gained spoil, &c. Satôsaga of the Satôjana branch (or sect) did the work.

32

*Date* 1176 *A.D.*

Obeisance to S'ambhu, &c. Be it well. In the 10th year of the refuge of the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhattâraka, the Kalachuryya

[1] *S'aka-varshada nûra-mûvatteneya*,—the thousands are omitted.

chakravartti ? Râyamurâri-Sôvi-Dêva :—by order of the mahâ-mandalêsvara Tailaha-Dêva, Hiriya Sakuna Mâla-Gauda's son Kâla-Gauda's younger brother Bela-Gauda, when Vikramâdityarasa was coming along worsted in the battle of Tavanidhi, attacked, slew many and gained the world of gods. And for that brave one Tailarasa made a grant of land (specified) in Uddbare.

Imprecation. By the victor is gained spoil, &c.

Sâtôsaja of the Sâtôjana branch (or sect) did the work.[1]

33

*Date about* 420 *A.D.*

S'ri-Mrigêśvaravarmmana (*on the seal*).

Be it well. In Vijaya-Vaijayantî,[2] —of the Kadambas, purified by meditation on Svâmi-Mahâsêna and the group of Mothers,[3] of the Mânavya-gôtra, Hâritî-putras, versed in the views they have formed on the sacred writings,[4] protected by Ambâ,—śrîmat Kâkustha's dear son's son, śrî-Mrigêśvaravarmmâ,—in this manner, in his eighth victorious year, on the full moon day of Vaiśâkha, with water and a gift,—to the pious Sômaśarmmâryya, born in a family well acquainted with the śâstras, [donors of] a crore of virgins, of the Gautama-gôtra,—gave the Kadalakalani village, with the Vâstuka-kshêtra (its boundaries),—requisite notice having been given to the occupants of the country and the several villages,—freed from all imposts, and not to be entered by troops. Usual benedictions and imprecations.

34

*Date* 1284 *A.D.*

(*Front*)—Corresponds with No. 31 above.

*Date* ? 1524 *A.D.*

(*Back*)—A number of persons of different villages are named who made grants, including Sadâsiva-Nâyaka.

35

*Date* ? 1524 *A.D.*

Obeisance to S'ambhu, &c. Usual final verses.

Be it well. (On the date specified), Sadâsiva-Nâyaka, son of Chauda-gauda, of Keladi in the Banavase Twelve Thousand, conferred upon Adappa-gauda, proprietor of Hire-Sakuna, Chikka-Sakuna and Moraûr, certain titles.

Here follows another copy of Nos. 31 and first part of 34.

39

*Date* 1529 *A.D.*

May it be fortunate Obeisance to S'ambhu, &c.

Be it well. (On the date specified), the rent-free village of Amritapura, otherwise called Ankuravalli, in the Chandragutti-venthe-nâd belonging to the Banavase Twelve Thousand,—in order that a secure empire might be to the mahârâjâdhirâja râja-paramêsvara vîra-pratâpa vîra-Achyuta-Râya,—the Ankuravalli village which Harihara-mahârâya had granted for the god S'rikantha having gone to ruin,—it was rebuilt and given to the same god by Tavanidhi Tippana-gauda.

[1] If the same person is intended as in No. 31, their dates seem too far apart to be reconciled. [2] Banavâsi.

[3] The six mothers of Svâmi-Mahâsêna, the god of war,—identified with the Pleiades.

[4] This phrase is translated by Dr. Kielhorn,—"studying the requital (of good or evil) as their sacred text." (*Ep. Ind.* *VI*, 17).

## 43

*Date* 1182 *A.D.*

Obeisance to S'ambhu, &c. (On the date specified), the Kalachuryya-chakravartti Bijjana-Dêva's son Sankama-Dêva having come . . . . . in the fight at. . . . in the Jidduge-nâd, . . . . 's younger brother Masana-Gâvunda . . . . and gained the world of gods.

By the victor is gained spoil, &c.

Mallayya, sênabôva of Naduhalli, wrote it.

## 44

*Date* 971 *A.D.*

The minister for peace and war, Kannaya, wrote it.

Be it well. (On the date specified), when Sântivarmmarasa was king of the Twelve Thousand :—Kannayya, born to Kannamma of Kosigavalli and to Pilduvabbe, having had two temples made and built a tank, the king coming and seeing them, granted a *mattal* of rice-land to the priest,—Kannayya washing the feet of Gottegadi Bhadrayya of the two temples. Benediction and imprecation.

## 45

*Date* 1093 *A.D.*

(On the date specified), the mahâ-mandalêsvara S'rîvalla-Dêva's chiefs having entered into Naduhalli in Ede-nâd and carried off the cows,—Erahi-Setti's son Mâki-Setti attacked them, slew many, recovered the cows, and gained the world of gods. Verse in his praise.

## 46

*Date* ? 1018 *A.D.*

Obeisance to S'ambhu, &c. Be it well. In the pratâpa-chakravartti Jagadêkamalla's . . year, the year Kâlayukta &c,—in the war of Goravarasa, boon lord of Banavâsi-pura, obtainer of a boon from the god Jayantî-Madhukêsvara,—Soraba Huliyajanguli Birana's son Mûvadi, when the fight spread to Kondarate, slew many and gained the world of gods.

His elder sister Sôviyabbe, making submission to the other world, set up the stone and gained the world of gods.

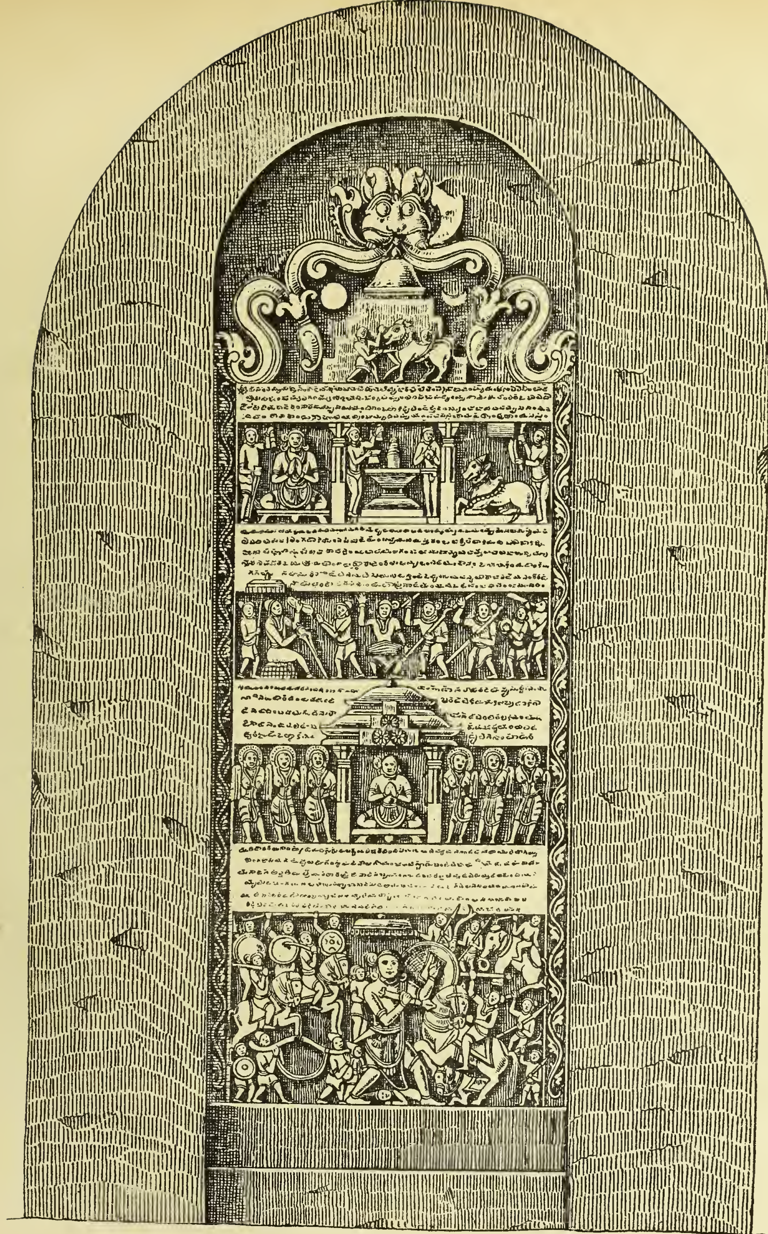
By the victor is gained spoil, &c.

## 47

*Date* 1187 *A.D.*

Obeisance to S'ambhu, &c. Be it well. In the Châlukya emperor, favourite of the earth Sômêsvara-Dêva's reign, (on the date specified),—When, entitled to the band of five chief instruments, the mahâ-mandalêsvara, boon lord of Banavâsi-pura, (with other epithets), the Kâdamba-chakri Kondemarasa was ruling the Banavase Twelve Thousand kingdom in peace and wisdom :—when the whole of Jidvalige-nâd, headed by Kole-Kodakani, secretly ran and came to the mahâ-mandalêsvara Uddhara Fraharasa's (son) Odeyarasa, and entered Soramba,—Masana-Gâvunda's son-in-law Kâma-Gavuda, thinking on the maxim—"This body is for doing good to others "[1] —saying ' I will end the hidden deceit,"—when all the southern chiefs with Tâvarehalli Sôvi-Setti carried off the cows, he attacked them, slew, recovered the cows and gained the world of gods. Verses in his praise.

[1] *Parôpakârârttham idam s'arîram.*




BARDDAVALLI VÎRAKAL (Sa 45)

carried off the cows, he
attacked them, slew, recovered the cows and gained the world of gods. Verses in his praise.

[1] *Parópakárârttham idam s'aríram.*

## 48

*Date about* ? 1018 *A.D.*

Be it well. When, the favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, .. . ......... ... chandra .... was ruling the kingdom of the world :—

And, a dweller at his lotus feet, (with titles as in No. 47 above) the Kâdamba-chakri, Gorava-Dêva was ruling the Banavâsi Twelve Thousand ;—(on the date specified), some Gauḍa fell in S'rî-vallabha's fight.

## 49

*Date* ? 1129 *A.D.*

Ôm. Obeisance to S'ambhu, &c.

Be it well. When, (with usual Châḷukya titles), [? Sô]mêśvara-Dêva was ruling the kingdom of the world :—

And, entitled to the five big drums, the [Kadamba] chakrêśvara, obtainer of a boon from the god Jayantî-Madhukêśvara, consecrated by the performance of eighteen horse-sacrifices, having the sounds of the *permaṭṭi* and *tûryya*, and the monkey flag, (with other epithets), [? Tailapa] Dêva's eldest son [? Mayûrava]rmmaya was ruling the kingdom ;—and, with all titles, the mahâ-maṇḍalêśvara ........... was ruling the nâḍ in peace and wisdom ;—(on the date specified), a grant was made for the god Kali.

The temple priest Boppaya-jîya wrote this with the approval of sênabôva Biṭṭimaya ; .. .. nayôja did the work.

## 50

*Date* 1183 *A.D.*

Be it well. (On the date specified), .................... when the mahâ-mandalêśvara, obtainer of a boon from Jayantî-Madhukêśvara,—Kîrtti-Dêva was ruling the kingdom ; the glory of the great minister... ...

## 51

*Date* 1405 *A.D.*

Praise of the Jina śâsana. (On the date specified), the Sorab mahâ-prabhu Dêva-Râja's wife Mêchaka went to the feet of Jina. Verses in her praise, saying that she was the daughter of Bayicha-Râja of Uddhare in the Eighteen-kampaṇa, the first of which was Eḍe-nâḍ, dependent on the strong city Chandragutti.

## 52

*Date* 1394 *A.D.*

Praise of the Jina śâsana. (On the date specified), Tamma-Gauḍa of Sorab being in consumption, went below the Ghats to Nogileyakoppa in order to take medicine. But as the disease would not leave him,—as directed by Siddhânti-dêva, with repetition of the five obeisances, he went to the service of the feet of Jina.

## 54

*Date* 1154 *A.D.*

Be it well. (On the date specified), when Bammarasa, the chief of Gutti, entered Naḍuhaḷḷi in Eḍe-nâḍ and carried off the cows,—Chela-Gâvuṇḍa, son-in-law of Naḍuhaḷḷi Gorava-Gauḍa, the son born to Kammarûr Chenna-Gauḍa and to Muddiyebe-Gavuṇḍi, fought, slew many, recovered the cows, and gained the world of gods. Verses in his praise.

55

*Date* 1571 *A.D.*

May it be fortunate. Obeisance to S'ambhu, &c.

Be it well. (On the date specified), at the time when the râjâdhirâja râja-paramêśvara vira-Tirumala-Râya-mahârâya was on the throne in the residence of Penugundi belonging to Hampe-Hastinâvati, protecting the whole kingdom with royal power :—

A dweller at his lotus feet, Keḷadi Sadâśiva-Râya-Nâyakayya's ... Râma-Râja-Nâyaka made to Krishṇa-dêva of Uḍupi, to the parama-haṃsa Vâdirâjatîrtha-śrîpâda, and to Raghunidhitîrtha-śrî-pâda of Bankâpura, the grant of an agrahâra with a stone śâsana as follows ;—The village of Kenchanahaḷḷi belonging to the Soraba-śîme in Ede-nâḍ, which has come down to me by written grant in the Chandragutti-vênthe belonging to the Banavase Twelve Thousand,—on this date, in order that Sadâśiva-Râya-Nâyaka may obtain union with S'iva,—have we given (with all usual rights) as an agrahâra, composed of the following shares,—for Udupi Krishṇa-dêva 5 shares, for Vâdirâjatîrtha-śrîpâda 4 shares, for Bankâpur Raghunidhitîrtha-śrîpâda 3 shares,—total 12 shares. Usual final verses. *(signed)*—śrî-Sadâśiva.

57

*Date* 1282 *A.D.*

Ôm. Obeisance to S'iva. Obeisance to S'ambhu, &c

Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-vîra-pratâpa-chakravartti, vîra-Râma-Dêva's victorious reign :—[1] the mahâ-maṇḍalêśvara (with various epithets) ...... ? Râjarâya-Dêva was ruling the ? Twenty ;—(on the date specified), ........ fought and gained the world of gods

58

*Date* 1228 *A.D.*

Be it well. When, (with usual epithets), the glory of the Kadamba-kula, Malli-Dêvarasa, (on the date specified), and the .... of Kûrale and Uddhare in Ede-nâḍ, came and fought,—Koḍakaṇi Bhîma fought among the cows and gained the world of gods.

59

*Date* 1211 *A.D.*

Obeisance to S'ambhu, &c. Be it well. When, (with usual epithets), the Kadamba-chakrêś-vara Kâva-Dêva was ruling the Banavase Twelve Thousand kingdom in peace and wisdom :—(on the date specified), Ballâḷa-Dêva's raiders besieged Bîraûr in Kabbuṇâḷige-naḍu-nâḍ, and fought,—Kancha-Gavuḍa and others (named) attacking them at the moment, slew and gained the world of gods.

60

*Date* 1032 *A.D.*

(The first part is gone). Be it well. When, (with usual Châḷukya titles), Jayasiṅgha-Dêva's victorious kingdom was extending on all sides :—

And, entitled to the five big drums, the mahâ-sâmantâdhipati, boon lord of Trikunda-pura, born in the Mânûra (or Mâtûra) vamśa, a-Brahma-Kshatriya, distinguished by pleasure garden,

[1] From this point the copy of this inscription is very corrupt and cannot be made out with certainty.

umbrella, water, crest, mirror and flag.[1] —Maderûr Sântayya-Dêva was ruling Ede-nâd ;—And when the perggade-Mâdinayya, ruling the Banavâse Twelve Thousand, came against Kadambayya-Dêva of Banavâsi,—(on the date specified), Kadamba Sântaya-Dêva having entered Guduve and carried off the cows,—stopping the cows, the Gâvunda Lôkayya Bikkayya, slew and gained the world of gods.

## 61 to 64

*Date* 1032 *A.D.*

All duplicates of No. 60 above, but each the memorial of a different man who fell.

## 67

*Date* ? 1145 *A.D.*

Obeisance to S'ambhu, &c. Be it well. When, (with usual Châlukya titles), Jagadêkamalla, Dêva's victorious kingdom was extending &c. :—Verse in his praise.

A dweller at his lotus feet, entitled to the five big drums, the mahâ-mandalêśvara, boon lord of Banavâsi-pura, .... having established Lalâtalôchana (S'iva) and Chaturbbhuja (Vishnu) in 48 cities, purified by the performance of 18 horse-sacrifices, having set up a pillar of rock crystal on the great peak of the Himavat mountains, (with various other epithets, including) adorning the line of the Kadamba-chakri the great king Mayûravarmmâ, having the sounds of the *permmatti* and the *târyya*, conspicuous with the monkey flag, having the lion crest, ornament of the Kadambas, Bangâra-Bappa's warrior,—with these and all other titles, was the mahâ-mandalêsvara Gorava-Dêvarasa :—

Surrounded by (with praises of their virtues and learning) the 32000 Brahmans of the immemorial agrahâra of Elase, encircled by abodes of Brahma, is the Râmêsvara temple.—

Thinking to do obeisance to that Paramêśvara, one day, when the mahâ-mandalêśvara Gorava-Dêvarasa was ruling the kingdom in peace and wisdom, a discourse on *dharmma* having arisen,—in order that his senior queen S'ântale-Dêvi who had gone to *svargga* might have happiness,—(on the date specified), washing the feet of the 32000 Brahmans, he remitted certain dues (specified).

Usual final phrases.

## 68

*Date* 1509 *A.D.*

Be it well. (On the date specified), an invincible Garuda-Nârâyana, establisher of the path of the vêdas, (with other epithets), worshipper of the feet of the god Tiruvengala, rendering obedience to Tirumale Tâtâyiyarkal, Hampe Vîrarâja-âyiya's noble disciple, Kaliya-Dâsari Kapanna-âya, when the raiders came, fought like a hero and went to *svargga.*

## 70

*Date* 938 *A.D.*

Be it well. When Kannara-Dêva was ruling the kingdom of the world :—And, (with titles as in No. 60 above), Mâchiyarasa was the officer over the Banavâsi Twelve Thousand ;—Nâkiya-Chattaya, ?hereditary perggede of Ede-nâd, ruling Chattaratehalli Ôtûr ?by ancient right,[2] caused the temple to be made and granted land (specified) for it. And his younger brother perggede-Vêleyama had a well constructed and a matha made. And Poleyamma's wife Gombabbe had (the gods) Kêsava and Âditya set up, and made grants of land (specified) for them, washing the feet of Îśvarayya.

Benediction and imprecation.

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[1] This sentence seems doubtful.   [2] *Mûligan-abhyantara-siddhiyinda.*

## 71

*Date* 938 *A.D.*

Be it well. (On the date specified), the wholo was given to Îśvarayya. The śênabôva Nâkayya wrote this. Biyala made it.

## 72

*Date* ? 1034 *A.D.*

Be it well. In the Châḷukya pratâpa-chakravartti Jagadêkamalla's ? 14th year, the year S'rîmukha, &c., Chitraṭevaḷḷi Kîrtti-Gavuḍa's son Miṇḍa-Gâvuṇḍa, when the cows of Oṭûr were harried, recovered the cows, slew many and gained the world of gods.

By the victor is gained spoil, &c.

Châka-gauḍa and Mâḷa-gavuḍa set up this stone.

## 73

*Date* ? 1139 *A.D.*

Obeisance to S'ambhu, &c. Be it well. When, with all titles, Tayilapa-Dêva was ruling the kingdom of the world :—(on the date specified), Sittaraṭevaḷe Bârasindha, when the . . . . . . tribute was demanded, refused to give it, so they trampled on his shoulder[1] and he went to *svargga*.

Ayôja did this work.

## 74

*Date* 1139 *A.D.*

(On the date specified), the ancient of Oṇṭûr, Râja-Gauṇḍa, all the subjects being present, with worship of their feet obtained and gave as *bittuvaṭṭa* for the tank, 10 koḷagas of paddy per family. And Bâgiyabe-Gauḍi, for the prosperity of Râja-Gauṇḍa and Sanka-Gauṇḍa, granted land (specified) under the tank. And Dâseya-jîya made a grant. Imprecation.

Râja-Gauṇḍa's elder brother's wife's son Goydi-Seṭṭi wrote this.

## 75, 77

*Date* 940 *A.D.*

Be it well. (On the date specified), when Kannara-vallaha was ruling the kingdom of the world :—Binkeya was ruling the nâḍ ;—Manchiga becoming an officer of the Banavâsi Twelve Thousand, stayed in Peldese, ruling the kingdom ;—and Oṭhûr perggeḍe-Chaṭṭaya was nâl-gâvuṇḍa ;— . . . . . .

## 78

*Date* 1457 *A.D.*

Obeisance to Gaṇâdhipati. (On the date specified), the Vôṭûr *dânamûli* Visa-Gauḍa's son Bommarasa-Gavuḍa, on going to Soraba and returning, fought with robbers and gained the feet of the gods.

## 79

*Date* 1147 *A.D.*

Obeisance to S'ambhu, &c. In the 31st year of (with usual epithets) the Kadamba-chakravartti vîra-Kâva-Dêva's victorious reign, the year Prabhava, &c.,—when the great minister Kala-verggaḍe's . . . . . . . . Maravûr Masaneya-Nâyaka and Balugi Palavayya were returning from having taken

[1] Perhaps he was trampled by an elephant being buried up to the neck in the ground.

Gôkarṇṇa,—Sata-verggaḍe and Kaḷu-Gâuṇḍa having attacked them in ........, Maravûr Masaṇeya-Nâyaka, piercing many of the horse and slaying the men, gained the world of gods. His son Baiche-Nâyaka made a *bîragâḷa* and set up this stone.

## 80

*Date* ? 1131 *A.D.*

When........ Bhûlôkamalla was ruling the kingdom of the world :—And, a dweller at his lotus feet, the maṇḍalika Masaṇarasa was ruling the kingdom ;—And, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, the Kadamba lion, Mayûravarmma-Dêva was ruling the Banavâsi Twelve Thousand kingdom in peace and wisdom ;—(on the date specified), Chittaruṭavaḷḷi Kiri-Gauḍa's son Gorava-Gauḍa himself and his junior uncle Chanda-Gauḍa gave 100 gadyâṇa, and paid the fine of 50 ga for killing his son. By act of the town, the father's shoulder was trampled.[1] The son went to *sagga*. His junior uncle Bâvi-Gauḍa (*stops here*).

## 83

*Date* 941 *A.D.*

Be it well. When Kannara-Vallaha was ruling the kingdom of the world ;—And, entitled to the five big drums, the sâmanta Kalivitta was ruling one division (*ondu-bhâgavam*) of the Banavâsi Twelve Thousand ;—(on the date specified), the thousand of Kumbise made the following settlement,—for each *mattal* of low land on the old channel, the paddy of the two channels ; for the paddy fields from which the water is cut off, cultivation to cease :[2] thus did they give (decision) for all time.

Benediction and imprecation.

## 85

*Date* 876 *A.D.*

Be it well. When Amôghavarsha-vallabha, mahârâjâdhirâja paramêśvara bhaṭṭâraka, was ruling the kingdom of the world :- And Indara ruling the Banavâsi Twelve Thousand ;—(on the date specified), for the waterman (or turncock) of Kumbise, Indara and Mâramayya granted 5 *mattal* of rice-land according to the royal measure in Kilalasunga. The seller of it, S'iripurusha's son Dêvâti, will use and enjoy one *paḍi*. Benediction and imprecation. This stone was made by Kanvilla.

## 86

*Date* 1150 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's kingdom was extending &c :—(on the date specified), when Ekkalarasa of Uddhare in the Jiduvalige Seventy, being angry with the Brahman Gumbase,[3] surrounded it,—in the woods of the town, the blacksmith Mâchôja's son Mallôja, opposing him, slew many and gained the world of gods. The thousand, approving of his bravery, made a grant of land (specified) for him. Imprecation. Praise of his end.

## 87

*Date* 1053 *A.D.*

Be it well. When, (with usual Châḷukya titles), Âhavamalla-Dêva's victorious kingdom was extending, &c :—(on the date specified), Mûkimayya of the Kuttara-kula made certain gifts (specified) to the Brahmans of Kumbise.

Mâdhavayya wrote this. Gujja engraved it.

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1 See the same expression in No. 73 above.
2 Such seems to be the meaning.
3 That is, the Brahman village of Gumbase.

## 88

*Date* 912 *A.D.*

Be it well. When, (with usual titles), Akâlavarsha-Dêva's victorious kingdom was extending on all sides :—And, the mâ-sâmanta, (with various epithets), Kalivittarasa was ruling the Banavâsi Twelve Thousand ;—(on the date specified), Kalivittarasa having slain the Banavâsi-Gaḷamba (or Kadamba) Âyvavarmmâ and being in the fort in peace,—the nâḷ-gâvuṇḍa of the Jiduvâḷge Seventy, ...... being opposed to Kalivitta, preparing to go from the nâḍ to Gaṅgavâḍi, was in Ponnavûr,—Porivayya of Manavane in Kumbese, Kêsimâni and Kenchiga upbraiding him, Kenchiga directed his servants to stop him in the lands of Kumbise (*rest of the stone broken off*).

(*At top of the stone*). The stone of Kêswâṇi, grandson of Basantu, of the Vasishta-gôtra and Kavuṇḍilya-pravara.

## 91

*Date about* 910 *A.D.*

Be it well. Akâlavarisha, favourite of earth and fortune, ... Sênâvarisa ruling the Vanavâsi Twelve Thousand ;—Kosigara Jayamalla, *magatin* of the thousand of Kumbise, made certain gifts (specified) to them. Benediction.

## 93

*Date* 1288 *A.D.*

In the 19th year of vira-Râmachandra-Dêva's victorious reign, the year Sarvvadhâri, &c.,—the mahâ-maṇḍalêśvara Perimâḍi-Dêva having given the ... of this town to Siddheya Bomma-gavuḍa, Beḷa-gôva went and died among the cows. Various persons (named) granted land for him as a *nettaru-goḍige*.

## 94

*Date* ? 1253 *A.D.*

Be it well. (On the date specified), when Haḍavaḷa-Mâchaya of Beḷuvaṇi was carrying off the cows, Kariya-Kancheya coming, recovered the cows, slew many and gained the world of gods. Verse in his praise.

## 97

*Date* 1132 *A.D.*

Be it well. (On the date specified), a lay-disciple of Mâghanandi-bhaṭṭâraka-dêva of the Mûla-saṅgha and Dêsiga-gaṇa,—Gangavaḷḷi Dâsa-gâvuṇḍa's son Boppaya, expiring by means of the tomb, went to *svargga*.

## 98

*Date* 1196 *A.D.*

Obeisance to S'ambhu, &c. Be it well. In the reign of the ... chakravartti vîra-Ballâḷa-Dêva ;—(on the date specified), the mahâ-maṇḍalêśvara Yakkalarasa-Dêva sending for Chatradahaḷḷi Daṇḍali-Nâyaka's son Bammaya-Nâyaka, directed him to ...... and despatched him,—on which, attacking, distinguishing himself, and slaying many, he gained the world of gods. Pleased with his service, Ekkalarasa-Dêva, daṇṇâyaka-Bammayya, the minister for peace and war Mahadêvaṇṇa, with all the ministers, and many others (specified) being present, made for him a grant of land (specified) as a *nettaru-koḍige*.

## 99

*Date* 1159 *A.D.*

Be it well. In the Kaḷachuryya bhujabala-chakravartti Bijjana-Dêva's 2nd year, the year Bahudhânya, &c.,—when Uddhare Ekkalarasa burnt Satradahaḷḷi and was departing, Ereyama-Gâvuṇḍa's son Maṇḍiyama-Gâvuṇḍa slew and gained the world of gods. Usual final verse.

## 101

*Date* 1295 *A.D.*

Be it well. In the ? 23rd year of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti Râmachandra's victorious reign, the year Manmatha, &c.,—the nâḷ-prabhu Âvali Kâḷa-Gavuḍa,—lay-disciple of Dêvanandi-dêva of the śrî-Mûla-saṅgha, Koṇḍakundânvaya, and Sûrasta-gaṇa,—expired by means of the tomb, and went to *svargga*.

## 102

*Date* ? 1366 *A.D.*

When the supreme lord of Vijayanagara and all other cities, Abhinava-Bukka-Râya was ruling the kingdom :—

Siddhânta-dêva's lay-disciple, Âvali Bêcha-Gauḍa's son Chanda-Gauḍa's younger brother, (on the date specified), by means of *sannyasana* and the tomb, expired and gained *svargga*. Verses in his praise.

## 103

*Date* 1395 *A.D.*

Praise of the Jina śâsana. When the supreme lord of the royal city Hastinâpura-Vijayanagara and all other cities, destroyer of the Aśvapati Gajapati and Narapati hostile kings, refuge of all the world, favourite of the earth, mahârâjâdhirâja Harihara-Râya was ruling the kingdom :—in the time of his minister Haripa-Râya, (on the date specified), Kâna-Râmaṇa's wife Kâmi-Gauṇḍi, by means of *sannyasana*, expired and went to *svargga*. Verses saying that the râjaguru Siddhântiyaśiśa was her priest ; the master of Âvale in Jiḍḍulige-nâḍ, Bêcha-Gauṇḍa, her uncle ; Bommara, her mother-in-law.

## 104

*Date* 1354 *A.D.*

A similar record, in the reign of the mahâ-maṇḍalêśvara, destroyer of hostile kings, the Suratâla of Hinduva kings, Hariyappa-Voḍeyar,—for Mala-Gavuḍa who went to *svargga*, and his wife Chennakka who performed *sahâgamana* and also went to *svargga*.

## 105

*Date* 1398 *A.D.*

Corresponds with No. 103 above, but referring to Chanda-Gauḍa's wife Chanda-Gauṇḍi, whose priest was Vijakîrtti.

## 106

*Date* 1376 *A.D.*

Be it well. (On the date specified), Âvali Chanda-Gauḍa's son Bêchi-Gauḍa, lay-disciple of Râmachandra-Maladhâri,—in the reign of vîra-Bukka-Râya,—expired with the five obeisances and

went to *svargga*. His junior wife Muddi-Gauṇḍi performed *sahâgamana*, and both obtained *mukti*. The Âvali prabhus (several named) set up this monument, made by Gorabôja's son Mâdôja Nâgôja.

### 107

*Date* 1408 *A.D.*

Praise of the Jina śâsana. Be it well. When, (with usual titles), vîra-Harihara-Râya's son Dêva-Râya was ruling the kingdom of the world :—(on the date specified), in Hiri-Âvali, the chief village of the Jidduligc-nâḍ, the ruling mahâ-prabhu Râma-Gauḍa's son Hâruva-Gauṇḍa went to *svargga*.

Verses stating that his priest was Munibhadra-dêva, and his elder brother Gôpaṇṇa, and praising his liberality and Jaina devotion.

### 108

*Date about* 1408 *A.D.*

A similar memorial for Chandrama, son of Chîbaya.

### 109 to 125

All similar memorials.[1]

| | | A.D. | Reign of | | | A.D. | Reign of |
|---|---|---|---|---|---|---|---|
| 109 | Date | 1367 | .. | 118 | Date | 1421 | Dêva-Râya |
| 110 | ,, | 1353 | Hariyappa-Voḍeyar | 119 | ,, | 1418 | ,, |
| 111 | ,, | 1392 | .. | 120 | ,, | 1421 | ,, |
| 112 | ,, | 1388 | .. | 121 | ,, | 1396 | Hariyappa-Voḍeyar |
| 113 | ,, | 1290 | Râma-Dêva | 122 | ,, | ? 1299 | Kôṭi-Nâyaka |
| 114 | ,, | ? 1296 | Kôṭi-Nâyaka | 123 | ,, | ? 1346 | .. |
| 115 | ,, | 1374 | Bukka-Râya | 124 | ,, | 1295 | Râmachandra |
| 116 | ,, | 1389 | Harihara-Râya | 125 | ,, | 1143 | Jagadêkamalla |
| 117 | ,, | 1403 | ,, | | | | |

### 126

*Date* 1434 *A.D.*

Obeisance to S'ambhu, &c. (On the date specified), at the time of the eclipse of the sun,—in the reign of (with usual titles) Dêva-Râya,—the worshipper of the divine lotus feet of the gods Mallikârjuna-Mahâlinga dwelling in Kayilâsa, of Nandinâtha, Bhringinâtha and Virabhadra, obtainer of the pure S'ivâchâra, chief of the mahâ-mahantas of heaven and earth, .. .. Muktinâtha-Voḍeyar's officer Sâlipalli Mallinâtha-Voḍeyar made to Âvali Basavaṇṇa a grant, from the maṭha. of the dues received from 150 areca trees.

### 127

*Date* 1131 *A.D.*

Be it well. (On the date specified), Mâdhavasêna-bhaṭṭâraka-dêva, disciple of Chandraprabha-siddhânta-dêva of the Mûla-sangha, Sêna-gaṇa and Pogari-gachcha, with his mind fixed on the feet of Jina, thinking on the five steps, by means of the tomb, went to *svargga*.

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[1] Nos. 119 and 125 have verses containing genealogy.

## 128

*Date* 1288 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-chakravartti Râma-Dêva's reign, (on the date specified), Âvali Kâma-Gauḍa's workman (*besa-vaga*), the washerman Nâga's son-in-law Bayicha, when some one .. .. .. .. .. the god Sômêśvara of Baḷḷigâve, fought, slew, and distinguishing himself, gained the world of gods.

## 130

*Date* 1129 *A.D.*

Be it well. (On the date specified), when Jigaḷikere Mali-Dêva entered Nirili and carried off the cows, Âvali Hariyama-Gâvuḍa's son-Bîra-Gâvuḍa slew many and gained the world of gods. By the victor is gained spoil, &c. Kâlôja's work.

## 131

*Date* 1159 *A.D.*

Be it well. In the Kalatsuryya bhujabala-chakravartti Tribhuvanamalla Bijjana-Dêva's 4th year, the year Pramâthi, &c.,—the Âvali workman (*besa-magam*), the blacksmith Sântôja's son Tailôja, when going to Hannipaḷḷi on work,—in front of Geṇḍevanâḷa town, Jayasinga-Maiyaka's ... coming and falling upon him, he slew many and gained the world of gods. The prabhu and gauḍas made a grant of land for him.

## 132

*Date* 1151 *A.D.*

Obeisance to S'ambhu, &c. Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's victorious kingdom was extendiug &c :—A dweller at his lotus feet, with all titles, to the mahâ-maṇḍalika Kîrtti-Dêvarasa's eldest son Mârasinga-Dêva was born, (with various epithets, including) the sun to the lotus the Ganga-kula, boon lord of Kuvaḷâla-pura, Nanniya-Ganga, jayad-uttaranga, with these and all other titles, [Ekkala]. Verses in his praise.

When, thus celebrated in all the world, he was protecting Jiḍuvaḷige, Eḍe-nâḍ and Haṇṇipaḷḷi, ruling the kingdom in peace and wisdom :—(on the date specified), seeing the Âvali tank and directing that it should be strengthened, he sent for Tadda-Gâvuṇḍa and the panchâyit of the place, and in their presence ordered Bidiyôja's son .. . .. to increase the upper area of the tank, and made for it a grant of land (specified), with washing of the feet.

Written by Kêśirâja. Goydôja [engraved it].

## 134

*Date* 1393 *A.D.*

(On the date specified), in vîra-Harihara-Râya's reign, Âvali Gôpa-Gavuṇḍa's workman (*besa-maga*) Baichi-nâyaka's son Râya went to *svargga*; on which his wife performed *sahâgamana* along with him.

## 135

*Date* 1217 *A.D.*

Obeisance to S'ambhu, &c. Be it well. (With usual titles, including) boon lord of Dvârâvatî-pura, sun in causing the lotus the Yâdava-kula to unfold, wrestler with Mâḷavi, an elephant-goad to Gûrjjara-Râya, plucker up of the lotus the head of Telunga-Râya and re-establisher of

him, melter down of the cage of adamant the Pannâḷi hill-fort, a rutting elephant in destroying the lotus garden Ballâḷa-Râya,—was the prauḍha-pratâpa-chakravartti, Râya-Nârâyaṇa, Singhana-Dêva : to describe the might of whose arms ;—Neither grass nor water, when Simha set out on an expedition of victory, remained except in the mouths of his enemies,[1] and in the eyes of their wives,—what can he be compared with ?

When, thus celebrated, Singhaṇa-Dêva was ruling the Banavase Twelve Thousand kingdom in peace and wisdom :—

A dweller at his lotus feet, the great minister, (with various epithets), was Mâyi-Dêva-daṇṇâyaka : to describe whose valour ;—verse in his praise. By his order, a great minister, sênâdhipati, sarvvâdhikâri of the Banavâse-dêsa, (with other epithets, including) establisher of Manneya, worshipper of the lotus feet of the god Viṭṭhala, was Dasavanta-daṇṇâyaka : to describe whose energy,—verses in his praise.

In the Jiddulige-kampaṇa of the Banavase Twelve Thousand which is reckoned a crest-jewel to Jambu-dvîpa,—with orange and plantain groves, and areca palms which meet overhead and create a shade, Uddare appeared as if decked all round with flags.

When in this Uddare, Dasavanta-daṇṇâyaka was ruling the kingdom in peace and wisdom :—there, with all titles, was the mahâ-maṇḍalika, the gaṇḍa-bhêruṇḍa, Ekkalarasa ; his praise. That Ekkalarasa, with all his retinue, Uddare Singa-Gavuḍa, the five maṭhas there, the five *maṇṇigars*, and all the citizens headed by Sâti-Seṭṭi,—with the consent of all these, that Dasavanta-daṇṇâyaka, (on the date specified), at the time of an eclipse of the sun, washing the feet of (with the usual ascetic virtues) the Brahmans of the Brahmapuri of the god Lakshmî-Nârâyaṇa of Uddare, made to them grants of land (specified).

## 136

*Date* 1255 *A.D.*

(*Nâgarî characters*).

Be it well. (On the date specified), in, (with usual titles, including) the boon lord of Dvârâvatîpura, born in the Vishṇu-vamśa, a sun in causing the lotus the Yâdava-kula to unfold, Mâlavi wrestler, elephant-goad to Gûrjjara-Râya, establisher of Telunga-Râya, displacer of Handarî-Râya, a wild-fire to the forest the Abhîra-kula,—the prauḍha-pratâpa-chakravartti Kâṇha-Dêva's victorious reign :—

A dweller at his lotus feet, the râya-haḍapa-Nârâyaṇa, Sâranga-Dêva, bargaining with the head of the Panchâlas, obtaining it from his hand, made a grant for a perpetual lamp for the great temple of Svayambhu-Bopêśvara of Jadaradurgga.

Further details of grants. The Kâyastha Mâi-dêva wrote this śâsana. Imprecation (in Mahratti).

## 137

*Date* 1272 *A.D.*

In the reign of Râma-Dêva, the same person as in no 136 above made another grant for the same god.

## 138

*Date about* 1145 *A.D.*

Obeisance to S'ambhu, &c. The śâsana delivered by the power of Viśvêśvara the creator of all things, the Boppêśvara S'iva-śâsana, may it be indestructible and endure for ever. S'ambhu.

[1] Holding grass in the mouth is a sign of submission.

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's victorious kingdom was extending, &c. :—

An ornament to the face of the fine Veṅgi Kaliṅga Vaṅga Magadha Ândhra Kâśmîra Lâṅgaḷa Nêpâḷa Varâḷa Mâḷava Mahârâshṭra Aryya Saurâshṭra Kêraḷa Kâmbhôja Turushka Pâṇḍya Maleyâḷa and Drâviḷa countries truly was the Kuntala country. Adorned with great oceans, to the exulting earth goddess like carefully formed curls (*kuntala*) did the Kuntala country appear ; to which the Banavâsi country was a mine of enjoyment, an ocean of happiness, a source of gladness, a settled abode of good fortune. In that nâḍ, with rows of rice fields from town to town ; with running channels from place to place ; with flower gardens filled with the fragrance of areca, *punnâga, nâga, vakula, champaka*, jasmine, screw-pine, sandal, *kaṇavîra* and white rose ; with groves of areca, cocoa-nut, plantains, jack, mango, rose-apple and other trees ; with darkly shaded gardens of betel leaf, and plantations of sugar-cane trickling with juice ; with lines of gardens of waving lotus and waterlilies ; most beautiful to behold, devoted to yôgis and pleasure, a pleasing jewel-mirror to that nâḍ, was Jiḍvaḷige-nâḍ. In which the royal city was Uddhare ; its praises.

The master of Uddhare, a glory of the Ganga-vamśa, was Kîrtti-Dêvarasa's dear son Mârasinga-Dêva ; to whom and to Nannala-Dêvi was born the mahâ-maṇḍaleśvara Ekkala-Dêva, (with numerous epithets, including) a sun to the lotus garden the Ganga-kula, *jayad-uttaranga*, Nanniya Ganga, having the flag of a bunch of peacock's feathers, possessed of a hundred thousand tokens of good fortune conferred by Brahman benedictions, boon lord of Kôḷâḷa-pura, his body purified by the water from the feet of Vishṇu, delighting in gifts of land, virgins, gold and food, obtainer of a boon from the god Singêśvara, &c. Verses in praise of his bravery. His wife was Boppâ-Dêvi or Borppala-Dêvi-râṇi ; her praises. (*stops here*).

## 139

*Date* 1173 *A.D.*

Be it well. In, the sun to the lotus the Kalatsuriya-kula, bhujabala-malla, Râyamurâri-Sôvi-Dêva's 5th year, the year Vijaya,—the emperor Sôyi-Dêva having sent the daṇḍanâyaka Kâvaṇa and Sôvaṇa with orders to collect the fixed rent of Banvâse-nâḍ,—both came, and entering the nâḍ, were going round it,—when, encamping to the east of the city on the bank of the Tungabhadrâ, the emperor of his favour sent a royal order granting the *mannêya* of the twelve chieftains to Kirukuḷa-Nâyaka, and he, saluting, had accepted it :—One day Kirukuḷa-Nâyaka, saying let the mahâ-maṇḍalêśvara Sôyi-Dêvarasa, Vikramâditya-Dêva, S'ântarâditya, Chiṇṇe-Dêva, and the Gutti chief Bammaṇa witness one day's manœuvres,—marched with all his feudatories and army to the east, and was surrounding daṇḍanâyaka-Kâvaṇa and Sôvaṇa's camp on the north, south and west,—when, through an unfortunate collision, a fight took place, the ocean of men roared, and ... were being killed,—then, while the mahâ-maṇḍalêśvara Sôyi-Dêvarasa, the chiefs of the twelve principal camps, and the rulers of the country were looking on, (with various epithets) ....... .... saluting the whole army, came mounted on the jewel of a horse, and in sight of both armies, Kongeya-sâhaṇi, leaping his horse, placed the bowmen and spearmen in shelter, and charging the horsemen of the surrounding force, slaying many, distinguished himself, scattering the horses and throwing off the braves, making the hot blood flow and performing prodigies of valour (as described) Kongeya-sâhaṇi gained the world of gods. Various sâhaṇis (named) ? set up this stone.

## 140

*Date* 1198 *A.D.*

Praise of the Jina śâsana. When, (with usual titles), Hoysaḷa vîra-Ballâḷa-Dêva's kingdom was extending &c :—Verses in praise of his bravery, ending with the statement that this emperor of the

South made good his title of unassisted hero when with only his one body on one elephant he by himself destroyed the forces of the hostile Sêvuṇa king containing countless elephants, horses and good warriors.

Among the many countries which that pratâpa-chakravartti vîra-Ballâḷa-Dêva had by the might of his own arm brought into subjection and was ruling with energy,—the Banavâsi country (its attractions described) was an abode for the god of love. And the forehead-ornament to the face of that lady Banavâsi was Jiḍḍuḷige; the rulers of which had as their defence and treasure-house the town of Uddhare; its beauties. Among its rulers were many highly celebrated, among whom Biṭṭiga gained a great name for his bravery. Burning the city of the fleeing hostile kings he gained the title of *hariva-kanchiga* (a destroying kanchiga[1]). That king's son, foremost in the Ganga-kula, was the king Mârasinga; whose son was the king Kîrtti, whose son was Mârasinga, whose eldest son was the king Ekkala-Dêva. That celebrated Ekkala-Dêva's younger sister, Dasavamarasa's wife, was the world-renowned Chaṭṭala-Dêvi, who had three sons,—Eṛaga, Kêśava and Singa-Dêva. Praise of Eṛaga, whose only god was Achyuta. His younger brother, boon lord of Kôḷâla-pura, Nanniya Ganga, was Narasinga, whose wife was Lakmâ-Dêvi. And to her was born the king Ekkala. His titles (as in No. 132 above). Verses praising his exploits in battle.

Among his ministers, (with praises) was the chamûnâtha-Mâḷa. To whom and his wife Mâdêvi was born Boppa-Dêva-chamûpa. His wife was Boppiyakka or Boppâ-Dêvi, and their son was Sôma-chamûpa, whose wife was Sôvaḷa-mâdêvi. She had the sons Mahadêva, Râma and Kêśava. Praise of the middle one, Râma, and his devoted younger brother Kêśava, who was their elder brother Mâdhava's rutting elephant. Praises of Mahadêva-mantri. When he leaned his stout arms on his two younger brothers, one on each side, he appeared to the world like the four-armed Mâdhava. (His titles, including) great minister, a bee at the lotus feet of the instructor in Jainâgama, Sakalachandra-bhaṭṭâraka-dêva, ever glad from the erection of a splendid Jina temple, delighting in gifts of food shelter medicine and learning, skilled in the three powers (of government), the four modes of policy, and the five branches of ministerial knowledge. Mahadêva-daṇḍanâtha's wife was Lôkala-Dêvi. Her praises, saying that in intelligence she was equal to all the Jina śâsana-dêvatis, in devotion to Jaina dharmma equal to Attimabbe, &c.

To describe the âchâryya descent of Mahadêva-daṇḍanâtha's guru Sakalachandra-bhaṭṭâraka-dêva;—Padmaṇandi-munipa's disciple was Râmanandi-yatipa, whose disciple was Munichandra-saiddhânta-chakrêśa, whose disciple was Kulabhûshaṇa-brati traividya-Vidyâdharam. His disciple was Sakalachandra-bhaṭṭâraka; his praises.

(On the date specified), the great minister Mahadêva-daṇḍanâyaka having caused to be made the Eṛaga Jinâlaya and set up the god Sântinâtha,—the mahâ-maṇḍalêśvara Ekkalarasa and all his retinue being present,—for the repairs of the basadi, for the food of the rishis, the ceremonies, anointing and decorations of the god,—washing the feet of Sakalachandra-bhaṭṭâraka-dêva of the śrî-Mûla-sangha, Kâṇûr-gaṇa, and Tintriṇî-gachcha,—made grants of 3 mattal of rice-land by the *bhêrunda* pole under the Hiḍagaṇa tank, 2 oil-mills, 1 shop. And the Uddhare *paṭṭaṇa-sâmi*, Sômi-Seṭṭi and all the citizens and oilmongers granted the dues of the ladle (*saṭṭug-âya*) and oil for the lamps. Mâdhava of the *hejjunka*, and Mâra-veggaḍe of the *kaḍavîsa* being present, the customs officers granted the customs duties on 15 bullocks. Boundaries of the temple precincts. And Ekkalarasa and his attendants granted the ancient dues on sheep folds (or pens for cattle) in the villages and encampments around Uddhare. Specification of the villages.

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[1] According to the dictionary, *kanchiga* is a form of *kambiga*, meaning an asura.

## 141

*Date* 1127 *A.D.*

Be it well. When, (with usual Châḷukya titles), Bhûlôkamalla-Dêva's victorious kingdom was extending &c:—

And—Be it well. When, the mahâ-maṇḍalêśvara, (with usual titles), the Kadamba-chakrêśvara, Tailapa-Dêva was ruling the Banavâsi Twelve Thousand and the Sântaḷige Thousand in peace and wisdom;—A dweller at his lotus feet, the great minister, mane-verggaḍe-daṇḍanâyaka Masaṇaiya, (on the date specified), having ordered the whole of his army and his brother-in-law Kâḷiga-Nâyaka to Îsâpura, and Permmâḍi-Sântara, completely surrounding it, had besieged it, and brandishing his hands, was laying waste the thousand and loosing the waists of the women,—seeing it, and saying they must not be taken away, Bammu-Sânta put Kâḷiga-Nâyaka's rutting elephant to flight.—On which the crowd of the hostile Sântara king's officers closing round Îsâpura to besiege it, were brandishing their hands to fight, when, running at this wonderful sight, Bammu-Sânta slew (them). Greatly infuriated, Bammu Sânta, taking a leather shield and cutting Sântara's servants to pieces, went on fighting, and the enemy's force was destroyed from off the earth. This Sûdraka of the battle field, a good warrior with big arrows, struck off the heads of the raging enemy's forces with ringing blows, so that all were immediately like corpses, and the whole of the enemy's army was driven away. Thus he attacked the foremost of the Sântara king's officers with the fury of a burning fire, and Bammu-Sânta himself cutting off their heads, gained the world of gods, being borne away by celestial nymphs ... .... Sântale set up this stone, Kâlôja's work.

## 146

*Date* 1388 *A.D.*

Obeisance to S'ântinâtha. Praise of the Jina śâsana.

The glory of Vrishabhasêna-munipa, reckoned to be Vrishabha-tîrtthaka's gaṇadhara, and of the âchâryyas of the Uddhura-vamśa, who can describe? The foremost of them were Jinasêna and Vîrasêna. In that line were descended Lakshmisêna-bhaṭṭâraka, whose disciple was Chandrasêna-sûri. His disciple was Munibhadra-dêva; his praises. He had the Hisugal basadi made, and the Mulugunda Jinêndra temple extended. When Harihara-Râya was established in Vijayanagari, the elders of the Sêna-gaṇa bowed down to the virtues of that yati. After his performance of penance, elucidating his chosen *âgama,* having driven away sin, Munibhadra-dêva was for long without anxiety. At length, having added to his virtue, Munibhadra-dêva becoming aware that his end was approaching, as the leaf of the lotus in the water casts off the drops so having severed himself from all outward things, the great Munibhadra-dêva, practising the prescribed rites, prepared for the higher state, and quitting this life (on the date specified) with all the rites of *sannyasana,* through the tomb entered upon the enjoyment of eternal happiness. His monument was set up by his disciple Vârisasêna-dêva. Fortune be to the Jina śâsana.

## 147

*Date* 1132 *A.D.*

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara Ekkalarasa-Dêva was in the residence of Uddhare, ruling the kindom in peace and wisdom:—a raid being made into the Sântaḷige Thousand, Haṭṭegâra Bicha slew many, distinguished himself and gained the world of gods.

## 148

*Date* ? 1204 *A.D.*

Be it well. In Hoysaṇa vîra-Ballâḷa-Dêva's ? 14th year, the year Raktâkshi &c.,—the Udare daṇṇâyaka Ekkaliyaṇṇa expired by means of the tomb and attained to *svargga*.

## 149

*Date* 1129 *A.D.*

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara Ekkalarasa-Dêva was in Uddhare, ruling the kingdom in peace and wisdom:—The supreme Jinêśvara his lord, Harinandi-dêva-muni his guru, the great daṇṇâyaka Boppaṇa his father, Nâgiyakka his mother,—how fortunate in the world was Singaṇa-daṇḍanâyaka. A mine of virtue, a Jaina crest-jewel, the foremost of good warriors to face the enemy in the battle,—meditating on the feet of Jina, Singaṇa-daṇḍâdhipati went on high.

## 152

*Date* 1380 *A.D.*

Praise of the Jina śâsana. Doing his master's service to the end, and driving back the hostile force, Baichappa went to the feet of Jina: which was as follows:—Description of Bharata, to the south of Amaragiri in the middle of the ocean-girdled earth. An ornament to it was the Kuntala country, in which was the unequalled Banavase Twelve Thousand, and the royal city of the Eighteen kampaṇa therein was Uddhare. In it was Baichappa celebrated.

When, established in the residence of Vijayanagari, vîra-Bukka-Râja's son Harihara-Râya was ruling the kingdom:—A dweller at his lotus feet, was Mâdhava-Râya; his praises. Some base persons born in the Konkaṇa country having risen against him, in the war (which followed) Baichappa greatly distinguished himself, sent many of the Konkaṇigas to destruction, gained the heavenly world, and (on the date specified) attained to the feet of Jina.

## 153

*Date about* 1400 *A.D.*

Praise of the Jina śâsana. Description of Uddhare as above. In it was born Bayichappa's son Siriyaṇṇa, a devoted Jaina, whose wife was Varadâmbike. While these two were in the enjoyment of peace and wisdom (*sukha-sankathâ-vinôdadindam iruta-yiralu*):—on a certain day Aruhat Paramêsvara [? made known to] Munibhadra that he would grant the happy state to Siriyaṇṇa, who was a perfect lay-disciple. At that favourable time, when the rain of flowers was falling, and with a noise like thunder the sounds of great drums[1] were rolling, singing songs to himself, the sâdhu Siriyaṇṇa swiftly clung to the feet of Jina, never to leave them,—how fortunate was he.

## 154

*Date* 1393 *A.D.*

The refuge of things visible, benefactor of the world, cause of the preservation destruction and creation of all existence, soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, S'iva.

[1] The drums mentioned are *bhêri*, *dundubhi*, and *mahâ-muraja*.

Be it well. His lotus feet adorned by the crowns of hosts of hostile kings, glory of the kings who rule the earth, when Bukka-Râja's son was in Vijayânagara, ruling the empire with unbroken splendour:—(on the date specified), a grant was made to a learned man (*most of this part is effaced*).

155

*Date* ? 1506 *A.D.*

(On the date specified), Paṇḍita-guru's disciple Malla-gauḍa's son, the famous Morasânka, went to the hill of the immortals, to *svargga.*

158

*Date* 1402 *A.D.*

A dependent on the feet of Nallâ-chakravartti, (on the date specified), his servant Jakkadêva-Nâyaka's son Bommaṇṇa went to *svargga*, and his wife Nâgâyi performed *sahagamana.*

160

*Date* 1282 *A.D.*

Be it well. In the 11th year of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti vîra-Râma-Dêva's victorious reign, the year Vishu &c.—Bidirageri Tayilaiya-Bommaiya-Nâyaka's son Jakka-gâvuṇḍa, fought with Taravûr Bîreya haḍavaḷa, and performing exploits of valour (described), took *svargga* by force. A grant of land (specified) was made for him.

162

*Date* ? 1314 *A.D.*

Be it well. In the ? 24th year of, with all titles, Hoysaṇa vîra-Ballâḷa-Râya's victorious reign, the year Ânanda &c,—when.... paya-Râya carried off the cows of Kû .. li in Kiriya-Jiddulige-nâḍ, Mahadêva roused up the people of Hiriya-Jiddulige-nâḍ, and fighting, recovered the cows and went to the world of gods.

163

*Date* ? 1442 *A.D.*

(On the date specified), Amma-gauḍa of Haraûr in the Chandragutti-vêṇṭe of Vijayanagari Mallikarjana-Râya's vêṇṭe, with his wife Bayirava-gauḍi, departed in company (*i. e.* died together).

165

*Date* ? 1509 *A.D.*

(On the date specified), when Haraûr Châuṇḍa-gauḍa's son Bomma-gauḍa went to *svargga,* his wife Bommi-gauḍi, sitting in the tomb, went to *svargga.*

166

*Date about* 1450 *A.D.*

Obeisance to S'ambhu &c. When the mahârâjâdhirâja...... Mallikârjjuna-Râya-mahârâya was ruling all the kingdoms:—to describe his glory (*rest effaced*).

167

*Date* 1454 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the time of the master of the four oceans, vijaya-śri-Dêva-Râya's son Mallikârjjuna-mahârâya,—when the treasurer Lingappa-Voḍeyar was protecting

Chandragutti belonging to the Vijayanagari ṭhâṇa,—on the cows of Puleya Haraûr in Hiriya-Jiḍḍ-uḷige-nâḍ being impounded, the Kuḷavâḍi gauḍas who fought and died were (here follow the names). (On the date specified) this combined *virakal* was set up for those who died.

## 168

*Date* 1416 *A.D.*

Be it well. When the mahârâjâdhirâja râja-paramêsvara vîra-pratâpa Dêva-Râya was ruling the kingdom:—(on the date specified), Haraûr Mûlitevaram-Nâyaka being attacked by robbers in the Sigga road, ought like a hero, placed the robbers in custody of the ferry-men, and went to the world of gods.

## 170

*Date* 1126 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c :—

And, a dweller at his lotus feet,—with all titles, the great minister, superintendent of the *sâvâsis* (or guards of the female apartments), the Kannaḍa minister for peace and war, general of the army, the mane-verggaḍe-daṇḍanâyaka Bhôgayya was ruling the Banavâse Twelve Thousand:—(on the date specified), at the time of an eclipse of the moon, the great minister,—the vaḍḍa-râvuḷa-daṇḍanâyaka Mêdimayya and a number of others (named) being present,—for the offerings and perpetual light of the god Grâmêsvara of Mûvaḍibîḍu to the south of the Baradâ river,—granted 1 load in 100 loads of salt, and on loads of grain 1 *hâga* for 200 loads. And the *vaḍḍa-râvuḷa* and *perjjunka* officials granted 1 load in 100 loads of salt, and on loads of grain 1 *hâga* for 200 loads. The fifty families gave oil for the lamp. And they and Bammacha-Seṭṭi granted land (specified).

Usual final verses.

The grants were made with washing of the feet of Gangarâsi-paṇḍita.

## 171

*Date* 1207 *A.D.*

Be it well. In the time of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti bhujabala vîra-Ballâḷa-Dêva, (on the date specified), when the Kadamba-chakravartti Kâva-Dêva raided Muvaḍi-bîḍu, the plasterer Bava, slaying, recovered the cows, and went to the world of gods. A *nettaru-goḍage* was granted for him, and .... from the temple offerings. Imprecation.

## 172

*Date* 1077 *A.D.*

Be it well. In the Châḷukya pratâpa-chakravartti [Tribhuvana]malla-Dêva's 2nd year, the year Pingala,—when Mallikârjuna-Dêva was ruling in Hânungal,—the Muvaḍi-Mûlasthâna Sômês-vara-paṇḍita's son Masaṇaiya-Nâyaka attacked the enemy, slew and gained the world of gods.

## 173

*Date* 1400 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), when vîra-Hariyapa-Voḍeyar was ruling the kingdom:—Gadigu Dêva .... Voḍeyar's ? son, the mahâ-prabhu, worshipper of the divine

lotus feet of the god Mallikârjjuna,—when Chenna-Mallappa, son of Basava-Gavuḍa of Mûvaḍi in the Nâgarakhanda-nâḍ, obtained *mukti*,—made a grant of land (specified) for the god Grâmêsvara of Mûvaḍi.

## 174

*Date* 1177 *A.D.*

When, with all titles, the sun to the lotus the Kaḷachuryya-kula, the bhujabala-chakravartti Sankama-Dêva was ruling the kingdom :—

And,—Be it well. With all titles, the mahâ-manḍalêśvara Vikramâditya-Dêvarasa was ruling the kingdom ;—

And,—Be it well. With all titles, the mahâ-manḍalêśvara Uddhare Tailapa-Dêvarasa was in Kuppe ;—

When Vikramâditya-Dêva, marching with his army, laid siege to Kuppe and the Mûvali Thousand and was fighting,—(on the date specified), Tailaha-Dêva called Asakahaḷḷi Âlada-Bîcha-Seṭṭi's son Yekkaḍiga Bikkana and giving him the order,—he accepted it as a great favour, slew the chief men who were fighting, drove off one or two hundred horse, overthrew the whole array, and joyfully went to *svargga*. Verses describing his exploits.

## 175

*Date* 1156 *A.D.*

Be it well. When the Châḷukya-chakravartti Trailôkyamalla-Dêva was ruling a peaceful kingdom :—(on the date specified), by the mahâ-manḍalêśvara Jagadêvarasa's order, Madasâle Kâḷarasa, coming with all his forces, raided Korakôḍu, a village of the immemorial agrahara Kuppagaḍe, and was carrying off the cows and unloosing the waists (of the women),—when Dêva-gâvuṇḍa and Malla-gâvuṇḍa, the sons of Bâva-gâvuṇḍa who was born there, taking bows and arrows, the two stood across the big gateway, and springing from the hidden gate as if a lion were slaying, shooting arrows like the pouring floods of the monsoon rain, churning them as if rousing up a beehive, as if Java (Yama) was pushing them into the mouth of the Death goddess, .............. like a wolf going after sheep, or an elephant rushing into a garden of sugar-cane ...... so that the enemy's force, with their thighs and knees broken, and their faces, arms and heads sacrificed, fled, while these two stood unshaken in their shelter. Seeing that they would not move, the enemy's horsemen attacked them, and pierced by their lances, they gained the world of gods.

When their bodies were being trampled under foot by the horses, their younger brother Boppa-gavuṇḍa, unable to endure the sight, said—"What if they could not do it ? I will recover the cows." And attacking them from behind, Uddhare Ekkalarasa ordered to his help servants and horsemen, and all uniting, Boppa-gavunda slew the hostile force in the Halgaṭṭa plain, recovered the cows, and coming back, performed the funeral rites and set up this stone for those two.

## 176

*Date* 1156 *A.D.*

Be it well. When Châḷukya Trailôkyamalla-Dêva was ruling a peaceful kingdom :—(on the date specified), by the mahâ-mauḍalêśvara Jagadêvarasa's order, Madasâle Kâḷarasa, coming with all his forces, raided Korakôḍu, a village of the immemorial agrahâra Kuppagaḍe, and was carrying off the cows,—when Vîra-gâvuṇḍa and Malli-gâvuṇḍa, the sons of Ha ...... . born there, stopped the

cows from Tâgartti, on which their ruler praised them as long-armed, and the younger one, Malla, after his elder brother had gained the world of gods, fought and slew the hostile force, and recovering the cows, returned and performed the funeral rites. By the victor is gained spoil &c.

### 177

*Date* 1163 *A.D.*

Be it well. When the Kaḷachuryya self-victorious bhujabala chakravartti Bijjaṇa-Dêva was ruling the kingdom of the world :—Be it well. Entitled to the five big drums, boon lord of Banavâsi-pura, obtainer of a boon from Jayantî Madhukêśvara,—the mahâ-maṇḍalêśvara Kîrtti-Dêvarasa, the mahâ-maṇḍalêśvara Uddhare Ekkalarasa and the mahâ-maṇḍalika Bammaṇṇa, marching with an army upon the mahâ-maṇḍalêśvara Jagadêvarasa, (on the date specified), when they were fighting, Ekkalarasa's great man Masaṇi slew Koṛakôḍu Singi-Seṭṭi. And Masaṇi, eagerly joining fight with the enemy's force, without losing his presence of mind, smote them all round, and standing unshaken and slaying, gained the favour of the celestial maidens. Thus fighting and slaying many, Masaṇi gained the world of gods, and his elder brother Maleya Bammi-Seṭṭi set up this stone for him. By the victor is gained spoil &c.

### 178

*Date* 1225 *A.D.*

Be it well. When the Kadamba-chakravartti Malli-Dêvarasa was ruling the kingdom of the world :—(on the date specified), Uddhare Âriya-Nâyaka, being angry, seized the cows that strayed from Koṛakôḍu,—without fear, Malli-seṭṭi's eldest son Kâḷeya smote the hostile force, and obtaining his favour, was united to Indra.

### 179

*Date* 1189 *A.D.*

Obeisance to the bearer of the crescent moon on his copper-coloured matted hair, the full vessel for the founding of the *maṇḍapa* of the universe, S'ambhu. May the god Râmêśvara preserve with affection Râma and Îśvara, lords of the goddess of fame, lords of the goddess of speech, glorious as the rising sun.

Appearing to the sight as if the navel of the boundless sky, the middle region was like an ornament to the universe, in which was the most beautiful Jambu-dvîpa. And surrounding it, with the rolling about of fierce shining turtles, the cries of fishes and crocodiles fighting, jets of water spouted up by whales attacked by sea-serpents, the foam of the water splashed about by sharks,—was the roaring terrible ocean. In the middle of that Jambu-dvîpa, was the shining Suragiri (or mountain of the gods), to the south of which was the Bharata-kshêtra, and south of it the beautiful Kuntala-vishaya.

In that Kuntala-vishaya,—Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla vîra-Sômêśvara-Dêva's kingdom was extending on all sides :—

And, a dweller at his lotus feet,—Be it well. Entitled to the band of five chief musical instruments, mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Jayantî Madhukêśvara, delighting in musk, born of the Three-eyed and the Earth, having set up Lalâṭalôchana (S'iva) in 84 cities, having set up pillars of rock crystal on the highest peaks of the Himavad mountains, having the sounds of the *permmaṭṭi* and *târyya*, distinguished by the monkey flag and the lion crest, (with various other epithets),—Kâma-Dêvarasa, protecting the Banavâsi Twelve Thousand

and the Hânungal five Hundred, with equal justice to both (*ubhaya sâmyadi*), was ruling the kingdom in peace and wisdom ;—the valour and renown of his race was as follows,—

When with supreme happiness, surrounded by myriads of gods, S'rîkantha, the priest of the world (*jagad-guru*), was in the Himya mountain, sporting in a *kadamba* grove overgrown with creepers,—on her father bidding her worship Hara, with pure devotion Gaurî was adoring Sankara's lotus feet with rapture. It being then the height of spring, on Bhava seing Girije, the arrow of love pierced his breast, and instantly seed was emitted. From Hara's virtue being absorbed by the earth, was born one who was a portion of Girîśa, with a frontal eye and four arms. Îśvara, seeing with pleasure this splendid son, blessed his offspring to be a king in the world ; and from his being sprung from Smarahara and the earth, he received the title Hara-dharaṇî-prasûtan ; from being born in the kadamba grove, the title Kâdamba-Rudra ; from the reflection of peacock's feathers being impressed on his body, the title Mayûravarmmâ. Having received these and a hundred other appellations, he was ruling the kingdom in Jayantî-pura, the first of seventy seven successors on the throne.

Among whom, to Sânta-nṛipa were born (omitting laudations) Kîrtti-bhûpa and Tailapa. That Kîrtti-nṛipa's grandsons were Kîrtti-nṛipâla and Kâma-bhûbhuja. Of them, Kîrtti-nṛipati, acquiring the wealth of the Kâdamba kingdom, chasing away his enemies, ruled the earth, giving pleasure to all people. After him, the illustrious Kâma-bhûpa obtained the crown of empire. To describe his glory (verses in his praise). His queen was Kâḷala-Dêvi, (her praises). And they had three sons,—Barmma-nṛipa, Sôma-mahîbhuja and Malla-bhûbhuja.

His great ministers (with praises) were Vâsudêva-daṇḍâdhîśa, Kêśava-Nâyaka, Madukeya-maṇḍalika and perggade-Râghava.

When, united with the minister for peace and war Sâyaṇṇa, and the terror to his enemies Bhairava,—Kâmarasa was ruling the kingdom in peace :—An ornament of the Banavase-nâḍ was Kuppageḍḍe, a clustre of beauty from its groups of Brahmans, its wealth of grain, and its rows of temples. To describe the beginning of that village,—in the Krita-yuga it was Pushpâvati, in the Trêta it was Pushpanagara, in the Dvâpara it was Purpaśakati, and in the Kali-yuga it was Kuppageḍḍe. Description of its beauties, and the learning of its thousand Brahmans :—

Among them were those of Manemane, of the Vasishṭha gôtra, celebrated among whom was S'ankara. That S'ankarâryya's son was Nârâyaṇa-prabhu, among whose sons Biṭṭimayya was famous. To him, Unchara Somaiya's son Madhuvimayya's son Sômaprabhanîśvara gave his daughter? Bâmati. To that Vishṇu-prabhu and his wife were born the sons Râghava-dêva and Îśvara. Their praises, naming them Râmayya and Bîmayya.

While they were living in happiness, the illustrious Vâmaśakti-muni from the Kôḍiya-maṭha came there, like Îśvara himself. On seeing him coming, rising up before him, they did obeisance, placed him in the best seat, washed his feet, presented offerings at his feet, with other necessaries, and with folded hands asked him saying, 'What is the fruit of setting up a god?' To which he replied, "By the setting up of one linga all the gods are set up," such is the *śruti*. The great muni then paid them a visit at their own abode.

Here, filled with the desire to set up a linga, the illustrious Râma convened an assembly, and ascertaining what articles were required for the ceremony, obtained a place on which to set up Hara. And (on the date specified), with the learned assembly that had been convened, and with Vâmaśakti-munipati,—Gôvinda having given the *śubha-lagna* (or auspicious conjunction),—they performed the consecration of the linga. Thus at an auspicious moment having completed a good

consecration in the appointed manner, gratifying all the people with gold and rare food, and they bestowing their benedictions,--they gave to that god the name Râmêśvara, and departed.

On the other hand, that Râmayya erected a lofty temple and was at peace,—which, Perggaḍe Râmayya seeing, was so pleased that the hair of his body stood erect ; and he informed his own lord Kâma-bhûpa, who on hearing of it was delighted, and for the purpose of seeing that god came to Kuppagaḍḍe, together with his sons and his councillors ; and seeing that god and being filled with pleasure, at the time of the uttarâyaṇa-sankrânti &c., sending for Râmaiyya-hebbâr and his elder brother Bimayya, for the decorations and illuminations of the god, for the daily offerings and great gifts, the universally praised Kâma-mahîśa made a grant of Kayyaḍivaḷḷi for that Ramaiyya's Râmêśvara. And the houses, the fees for superintendence, tax on callings, property, customs, offerings and any other payments, he granted for the sake of prosperity. And having made these grants, Kâma-bhûpa felt gratified.

On Râmeya making this known to Ekkala-bhûmîśa, saying 'You should grant protection for the god of gods,' he made a grant ? for guards.[1] Imprecations and benedictions.

Kuppaṭûr Chimmaravâsu, the poet (*kavi*) Doḍḍara-Nâchaya, and Kêśava-dêva, these combining, composed this. Usual final verses.

## 180

*Date* 1224 *A.D.*

Be it well. In the Kâdamba-chakravartti Malli-Dêvarasa's 6th year, the year Svabhânu &c.,—Râma, the son of Karuvagasuga-jîya Kêtama of the immemorial agrahâra Kuppagaḍe, slaying many in war, went to the world of gods . . .

## 181

*Date* ? 1391 *A.D.*

When the râjâdhirâja râja-paramêśvara, worshipper of the feet of the god Triyambaka,—vîra-Mâdarasa-Voḍeyar was ruling the kingdom in peace and wisdom :—Bîrarasa,— of his minister Uḍeyaṇṇa-Voḍeyar's house,—manager of the Yeḍa-nâḍ customs, (on the date specified), for one set of offerings at noon to the god Râmanâtha of Kuppagaḍe, made a grant of the hunting (or fishing) and loom tax, with ? coins stamped with a chrysanthemum (*sîvantike*).[2] Usual final verses.

## 182

*Date* 1599 *A.D.*

Be it well. (On the date specified), Vîra-Rahuḷe-Nâyaka fought in Kuppagaḍe and died. His *vîragal.*

## 183

*Date* ? 1193 *A.D.*[3]

(*Nâgarî characters*).

Victorious is the Boar, the manifested form of Vishṇu, which dispersed the waters of the ocean, and bore up the peaceful earth on the tip of its strong right tusk.

Be it well. When the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, boon lord of Hastinâpura, to riders Bhagadatta, bestower of widow-

[1] What he granted is not clear.

[2] The details of the grant are doubtful.

[3] The professed date is 3102 *B.C.!*—Cf. *Sh.* 12, 83, *Sk.* 45 in Vol. VII.

hood on the wives of hostile kings, sun to the lotus the Pâṇḍava-kula, fierce in fight, a bow to Kaḷiṅga, a sun among champions, single-handed hero, firm in the battle-field, displacer of Aśvapati-Râya, destroyer of Gajapati-Râya, smiter on the head of Narapati-Râya, tanner of the deer the feudatories, terrifier of the four quarters of Koṅkaṇa, *chachcha-puṭa-châcha-puṭa*[1], a player on the pure *sâḷanga* and *Brahma-vîṇa* which issued from the lotus mouth of Îśvara, skilled in the science of music, proficient in many sciences, skilled in the use of the three, the Koranṭaka, Vyâli, Nâgârjjuna and other incantations, his lotus feet reverenced by crowds, a fire of the last day in daily destroying the race of hostile kings, a son to the wives of others, having a flag with the crest of a golden boar, adorned with the glory of all dynasties, born in the Sôma-vamśa (or Lunar race), son of the emperor Parîkshit,—the emperor Janamêjaya was in Hastinâpura, ruling the kingdom in peace and wisdom :—On the occasion of his coming to the South on an expedition of victory, in the presence of the god Harihara, at the confluence of the Tungabhadrâ and Haridrâ,—on (? the year) reckoned as *ka-ṭa-ka-m* (1115), in the dark fortnight of the month Chaitra, Monday, under the great constellation Bharaṇi, at the *sankrânti* and *vyatîpâta*,—performing the serpent-sacrifice (*sarppa-yâga*)—to the Brahmans of the village of Pushpagaḍe, in the Eḍe-nâḍ Seventy of the Banavase Twelve Thousand kampaṇa,—(namely) Mâdhava-paṭṭavarddhana of the Kannaḍa-śâkha and Âtrêya-gôtra ; S'ankara-gaḷisa of the Kannaḍa-śâkha and Vasishṭha-gôtra ; Yôgêśvara-paṭṭavardhana of the Kannaḍa-śâkha and Srîvatsa-gôtra ; Vishṇu-dîkshita of the Kannaḍa-śâkha and Visvâmitra-gôtra ;—these four being the chief ;—to two thousand Brahmans of many gôtras, at the moment of the final offerings (*pûrṇâhuti*) of the serpent sacrifice, before the blessing, the emperor being pleased, presented five-fold gifts,—umbrella, Palanquin, throne with guards, the token of a coin, a section pole,—and, together with the eight rights of full possession, the village of Pushpageḍḍe, with, attached to it, Bammanahaḷḷi, Niṭṭakki, Nachhe, Korakôḍi, Annageḍe, Koḍarli, Kereûru, Geṇḍaṇa, Kulavaḷi, Kakoṇḍeyahaḷḷi,—these ten villages. Here follow details of the boundaries. Usual final verses.

The god Râmanâtha's land, 4 mattar ; land for the *Vêdike*, 4 mattar ; land for the *agniṭhige* (or sacrificial fire), 2 mattar ; land for the chhatra, 8 mattar.

Signed,[2] *Ari-râya-mastaka-tala-prahâri.*

## 184

### *Date* ? 1033 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jayasiṃha-Dêva was ruling the kingdom of the world :—

(On the date specified), when, entitled to the band of five musical instruments, mahâ-sâmantâdhipati, boon lord of Trikunda-pura, a Brahma-Kshatra, born in the Mâṭûra-vamśa, a shelter like a pleasure garden, embodiment of . . . . , having the horse crest, distinguished by the mirror flag, a Bhairava to foreign armies, wrestler with hostile forces, an only hero in battle, a champion as good as his word, a lion in courage, unshaken champion, a mine of bravery,—Âlayya was ruling the Banavâsi Twelve Thousand and the Sântaḷige Thousand under the shadow of his single umbrella ;—he came into the plain of Kuppagaḍḍe for battle with the maṇḍalika Kundama, (a terrible description of which follows). In this, *toḷagaḍa-gaṇḍa* (the unshaken champion,—see above) slew many and went to the world of gods.

His son, (with numerous epithets, some of which are the same as his father's), his elder brother's lion, was Jayasinga-Dêva. Description of his bravery, on account of which he obtained from the king (or kings) the title *munn-iṟivan* (slayer in front or in the van). So that the Malevar shrivelled up, the Manneyar trembled, the Sâmantas' hearts failed, the Maṇḍalikas were alarmed, the

[1] Meaning unknown. [2] The Kannada word *oppa* is used.

Bêḍar cried out, and the Kuṛumbar were scared, by the might of his single arm he raised up the earth, and laying four fingers lightly on the backs of the people, he gained the world by his valour,—Simha-bhûpâlaka.

This good son, on the departure (or death) of his father, had (a temple of) Âlêśvara made in the agrahâra of Kuppagaḍḍe, and granted lands (specified) for the offerings to the god, the lights and worship. Usual final verses.

The *kavirâja-vallabha* Kappaṇa-bhaṭṭa's composition. Châmuṇḍôja did the work (of engraving). Bammôja made the temple. Fortune.

## 185, 186

*Date* 1402 *A.D.*

(Most of the inscription is effaced). At the time of an eclipse of the moon, Duggaṇa-Nâyaka made a grant for the god Nârasiṃha of Kuppagaḍe.

## 187

*Date* 1278 *A.D.*

Obeisance to S'ambhu &c. Praise of the Boar.

Be it well. When, (with usual titles), the sun to the lotus the Kadamba-kula, vîra-Kâvarasa was ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, the great minister, (with other epithets), Vîra-Badaki-Seṭṭi, (on the date specified), made a grant (specified) for the work of the big tank of the immemorial crown-estate (*paṭṭada-vṛitti*) agrahâra Kuppageḍḍe. Usual final verses.

## 188

*Date about* 1220 *A.D.*

Be it well. When, with all titles, the Kâdamba-chakravartti Malli-Dêvarasa was ruling a peaceful kingdom :—. . . . . . . . . . . . . . . . . . . . . . . when Sâreya-Bhairava-Nâyaka was greatly slaying ? the Âḷvas in battle, the Âluva Sankaya-Nâyaka slew the whole of Biṛeya-Dêva's force. So that both armies applauded, he fought in the plain of Birusa, and in Basavaḷi was united to the celestial nymphs, who bore him away in a celestial car.

## 189

*Date* 1283 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-chakravartti Râmachandra-Dêva-Râya's reign, (on the date specified), fighting with the robbers who killed Bîraya,—Taraṇa Ravutti-gauḍa's (son) Bommaya fell upon him with a spear, and slaying Sâmaraiya in Kuppe, . . . . distinguished himself and gained the world of gods.

## 190

*Date about* 1280 *A.D.*

Be it well. When the mahâ-maṇḍalêśvara vîra-Kâva-Dêvarasa was ruling a settled kingdom :— under the orders of the great minister Kalla-veggaḍe, . . . . . Jalla-Sâraya slew the opposing king and gained the world of gods.

## 191

*Date* 1032 *A.D.*

When the favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Jayasingha-Dêva was ruling the kingdom of the world :—And Brahma-Dêva was ruling the [Banavâ]si Twelve Thousand,—(on the date specified),—(with titles as in No. 184 above), [Al]ayya-Dêva and the house ministers set up a śâsana that Pârvvanapaḷḷi Sâre, in Ballavaṇage in the Ede-nâḍ Seventy, should be (called) Sâre, without Pârvvanapaḷḷi. Imprecation.

## 192

*Date* 1290 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the bhujabala-prauḍha-pratâpa-chakravartti vîra-Râma-Dêva's reign ; (on the date specified), when Sôyi-Dêva-Râṇe was ruling the Ede-nâḍ Seventy,—Narabalegavi Sôva-Nâyaka having impounded the cows, Malapa, fighting, gained the world of gods. A grant of land (specified) was made for Mala-dêva in Vaichi-nâḍ. Imprecation.

## 193

*Date* 1163 *A.D.*

In the Kaḷachuryya-bhujabaḷa-chakravartti Bijjaṇa-Dêva's reign, (on the date specified), when Ekkalarasa marched against Jagadêva, on .. . . . passing outside Kûḷuganûr, he having carried off the cows, .. .. .. 's son Kiḷḷa went and attacked him, and slaying many, recovered the cows, and gained the world of gods. Verses describing how he attacked Hoysaṇa's chieftain when he was carrying off the cows and loosing the waists of the women, and recovered the cows. A grant of land (specified) was made for him.

Written by Chaṭṭimayya, son of Kuppaṭûr Chimmara-Bâchimayya.

## 196

*Date* 1379 *A.D.*

Praise of the Jina śâsana. When, (with usual titles), vîra-Bukka-Râya's son Harihara-Râya was ruling the kingdom :—(on the date specified), the Aḷuva mahâ-prabhu, head-jewel of the Eighteen kampaṇas, the sun of mahâ-prabhus, Tavanidhi Bomma-Gauḍa, with all the *sannyasana* rites, expired and went to *svargga*. His praises.

## 198

*Date* 1292 *A.D.*

In order to exalt the family of the brave Mahadêvaṇṇa was the daṇḍêśa-Mâdhava born from the womb of Râma. He was a bee at the lotus feet of Mâdhavachandra-dêva, and forsaking all family ties, having erected a Jina temple, with the rites of *samâdhi* he went from earth to the heavenly world. In the 23rd year of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti vîra-Râmâchandra-Râya's victorious reign, (on the date specified), the lay-disciple of Mâdhavachandra-bhaṭṭâra of the Kâṇûr-gaṇa, the nâḷ-prabhu daṇṇâyaka Mâdi-Gauḍa went to *svargga*.

## 199

*Date* 1372 *A.D.*

Praise of the Jina śâsana. When, (with usual titles), vîra-Bukka-Râya was ruling a victorious kingdom :—(on the date specified), the râya-guru, head of the Balâtkâra-gaṇa, Siṃhanandy-

âchâryya's lay-disciple, Soraba Vîra-Gauṇḍa's daughter, wife of the Âḷva-mahâ-prabhu Tavanidhi Brahma's wife, Lakshmi-Bommakka, with the rites of *samâdhi*, expired and went to *svargga*. Her praises.

### 200

*Date* 1378 *A.D.*

When the mahâ-maṇḍalêśvara vîra-Harihara-Râya was ruling a victorious kingdom :—(on the date specified), the worshipper of the feet of Tavanidhi S'ânti-Tîrthakara, wearing the dress of a *dâsi,* the dear lay-disciple of Ra .... Maladhâri-dêva, the holy man of the Âḷuva-mahâ-prabhu Tavanidhi Bommaṇa's house, ...............

### 201

*Date* 1371 *A.D.*

(On the date specified), Mâdhavachandra-Maladhâri-dêva's dear lay-disciple Tavanidhi Mâdi-Gauḍa's son Bommaṇṇa, by the rites of *samâdhi* went to *svargga.*

### 202

*Date* 955 *A.D.*

Be it well. (On the date specified), when Kannara-Dêva was ruling the kingdom of the world :—And Javanaiśa was ruling this Banavâsi-nâḍ ; and Biṭṭiga held the office of nâḷ-gavuṇḍa ; and Seśi-gala Bûva was the ûr-ggavuṇḍa ;—Bêḍas having raided Kûdali and carried off the cows, he stopped the cows at the Maseyara boundary, and falling in fight, attained to the happy state. His son Chikka set up this stone, having an umbrella and a description written ....

### 203

*Date* 965 *A.D.*

Be it well. (On the date specified), when Kannara-Dêva was ruling the kingdom of the world :—And Javanaisa was ruling this Banavase-nâḍ, and Biṭṭiga held the office of ûr-gavuṇḍa ;—Bêḍas having raided Kûdali and carried off the cows, ........ fought like Arjjuna, and restoring the cows, fell in the fight and gained the happy state. His son Biṭṭiga set up this stone.

### 208

*Date* 1286 *A.D.*

Be it well. In the 16th year of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti Râma-Dêva-Râya's reign, (on the date specified), Hemma-gauḍa fell in some fight and went to *svargga.*

### 209

*Date* 1289 *A.D.*

In the 20th year of the same reign, (on the date specified),—Be it well. The Sinda-Gôvinda, sitagara-gaṇḍa, Pâtâla-chakravartti, born in the Bhujagêndra-vams'a, the nâḷ-prabhu .. Madhuka-raiya, when a dispute arose between .. ...... in Nâgarakhaṇḍa, and they took away Gâdhara-Seṭṭi and were harrying the cows and women,—saying it cannot be heard of (or allowed), the râya-râja-guru Brahmarâsi-dêva's disciple . ...

### 210

*Date* 1291 *A.D.*

In the 22nd year of the same reign,—when ..... laid siege to Beṭṭada-Kûrali .. ... Sôyi-gauḍa fought and went to *svargga.* By the victor is gained spoil &c.

## 213

*Datde* 1029 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jayasiṃha-Dêva's kingdom was extending &c;—

And— Be it well. With all titles, the mahâ-maṇḍalêśvara, boon lord of Banavâse-pura, obtainer of a boon from Châmuṇḍi, a lion in assaulting his enemies, with these and all other titles,—Aṟiva-Singa-Dêva's son Kundamarasa was ruling the Banavâsi Twelve Thousand and the Sântaḷige Thousand; —(on the date specified), when Peṟagâri of Basavur in Eḍe-nâḍ was holding the office of ûr-gâvuṇḍa of Hariyadi, he gave to the Brahmans.........................

## 215

*Date* ? 1292 *A.D.*

(On the date specified), when Timmaṇa-gauḍa was...., Viṭhappa transferred the *pura* of Koppa to the god Mallikârjuna.

## 216

*Date* 903 *A.D.*

Be it well. (On the date specified), when, entitled to a band of the five chief instruments, the mahâ-sâmanta, boon lord of Trikunda-pura, of Brahma-Kshatra descent, ..... a shelter like a pleasure grove, having the horse crest, distinguished by the mirror banner,—Priyâgara was ruling Eḍe-nâḍ ;—having made the .. .. bu tank, the grove, and the temple, the founder of this village, Kereyahaḷḷi Guluganṇa, fought in the woods of Neṟenûr, and died. His son Bîra set up this stone. Imprecation.

Bharatayya's beautiful writing (*divya likhita*).

## 217

*Date* 1243 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Siṃhaṇa-Dêva's reign, (on the date specified),—when Thakkura, one of the Nâyakas under that Siṃhaṇa, stationed in the Taravûr Iḍugôl *ṭhâṇa*, being unwilling to do his duty on the *umbaḷi* (allowed), had strengthened himself,—the nâḷ-prabhu Kâmeya-haḍavaḷa being in Tuḍunidhi, attacked him and fought,—when his son to order (*besa-vaga*), the Tâḷaguppe Nâyaka's son Chikka-Voḍeya, slew, distinguished himself and gained the world of gods. That haḍavaḷa Kâmaiya made for him a grant of land (specified).

## 218

*Date* 1282 *A.D.*

Be it well. (On the date specified),—when Bîreya-haḍavaḷa attacked Taravûr,—Tâḷaguppe Mâchi-Nâyaka's (son) Bayicheya-Nâyaka's son-in-law Sôyi-dêva, scattering the foot-soldiers of the army, chopped to pieces the horse and umbrella, and gained the world of gods. This stone was cut by Santôja.

## 219

*Date* 1288 *A.D.*

Be it well. In the reign of the Yâdava-Nârâyaṇa, the bhujabaḷa-pratâpa-chakravartti vîra-Râmai-Dêva, (on the date specified), the nâḷ-prabhu, the Taravûr haḍavaḷa........ .

## 220

*Date* 1127 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, . . . . . . born in the Mâṭûra-vamśa, . . . . . . . . was ruling . . . . . . . . . . . . .,—(on the date specified), Kasavara. . of Tâḷaguppe in the Eḍe-nâḍ Seventy, . . . . . . . fighting in Isavur . . . . . . gained the world of gods. To Tailapa-Dêva's Herma-gauṇḍa's (wife) Gavuṇḍabe was given land (specified) for her living.

## 221

*Date* 1231 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual titles), the sun to the lotus the Kâdamba-kula, vîra-Malli-Dêva-Râya was ruling a kingdom extending on all sides ;—(on the date specified), when the Nâyakas of Simhaṇa-Dêva's house, Simha-Nâyaka and Aṅkadêva-Nâyaka, having raided Siḍani in Eḍe-nâḍ, were carrying off the prisoners and live stock,—the Kântâpura bond servant (*besa-vaga*) the linkman Kâḷeya-Nâyaka's sons, Ajjeya-Nâyaka and his younger brother Bommeya-Nâyaka, hearing the tumult at Siḍaṇi,—together with their master Eḍaha-Gavuṇḍa, ran, brought back the prisoners and live stock, and slaying many horses and brave warriors, distinguished themselves and gained the world of gods.

## 222

*Date* 1231 *A.D.*

Memorial of some one else who fell on the same occasion in Geṇḍevaḷalu.

## 223

*Date* ? 1152 *A.D.*

Be it well. In the 14th year of the mahâ-maṇḍalêśvara vîra-Bammarasa's victorious reign, (on the date specified) ;—In Eḍe-nâḍ which was like the forehead ornament of the lady earth, in. . . . shone the nâḷ-prabhu Gujja-gauḍa. His son was Ajja-gauḍa. The remainder of the inscription, much of which is effaced, consists of his praises. He seems to have fought on the side of the Hoysaṇa king Narasimha, and taking a vow to perform some exploit, speedily brought in the head of the enemy. He fell in battle and was borne to *svargga* with the usual accompaniments.

The Kuppaṭûr stone-mason Bîrôja cut the stone.

## 224

*Date* 1219 *A.D.*

Be it well. When the Kâdamba-chakravartti Malli-Dêvarasa was ruling the kingdom in peace :—(on the date specified), when the Idugôḍ-heggaḍe Mâdeya's son Binavaṇa was in Geṇḍavaṇa, going from Kuppaṭûr, like a thunderbolt a band of robbers fell upon him in the Aḷeya-haḷḷa, and those who were with him fled, on which Binavaṇa being greatly enraged attacked them like Antaka. But the robbers though attacked, were enraged and did not go, but stood and rushed upon him, while he, amid celestial songs of victory, like a Garuḍa (or kite) which sees the Nâgas (or serpents), slew them. Fighting till Java (or Yama) was filled, he was borne away in Basavaḷi in a car to Indra's city by the celestial nymphs.

## 225

*Date about* 1100 *A.D.*

Be it well. When Tribhuvanamalla-Dêva was ruling the kingdom :—(on the date specified), when Maḍayara Satyagara-Dêva raided Geṇḍavaṇa and carried off the cows,—Mañcha-gâvuṇḍa's sons died. And Mañcha-gâvuṇḍa made a grant for them.

## 227

*Date* 1223 *A.D.*

Be it well. In, the boon lord of Banavase-pura, obtainer of a boon from Jayantî Madhukêśvara, Malli-Dêva's reign, the 18th year, (on the date specified), Beḷuvage Mârâ-gavuḍa's son Râma-gauḍa being attacked by robbers on the road, fought with them and gained the world of gods.

## 228

*Date about* 1220 *A.D.*

Be it well. In Malli-Dêva's time,—the son of the Hebbâr of the god Râmanâtha's village, Bâkala-gauḍa, fought ........

## 229

*Date ? about* 1070 *A.D.*

Be it well. When, the mahâ-maṇḍalêśvara, obtainer of a boon from the god Jayantî-Madhukêśvara, the Chaḷukya-chakravartti Kirtti-Dêvarasa was ruling the kingdom in peace and wisdom :—

Jagadêva having made a raid,—the great minister .. ṭeya-Kâḷa-gauḍa's son Boppa-gauṇḍa slew many in Indavara, and gained the world of gods. His ... maintained this work of merit.

## 232

*Date* 1582 *A.D.*

May it be prosperous. Be it well. (On the date specified), Keḷadi Râmarâjaiya granted to Puṭṭanahaḷḷi Bhadri-gauḍa an *umbaḷi* as follows :—As we have had your eyes put out (or ? taken away your threshing-floor), we grant to you 5 kha of land in the fields in front of Puṭṭanahaḷḷi belonging to Bâsaûru in the Soraba-sîme, to be enjoyed by you and your posterity free of all imposts. Written by the sênabôva Maduliya.

## 233

*Date* 1139 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina śâsana. Prosperity be to the true creed of Samantabhadra and Pûjyapâda, the doctrine of Akalanka-guru, which is a destroyer of sin.

Mighty in war was the Châḷukya-chakrêśvara Tailapa ; an ocean of truth (*satya*) was Satyâśraya ; of valour (*vikrama*) and might of arm was Vikramâditya ; of highest fame, Ayyaṇa ; world renowned was Jayasimha ; in beauty a form of love in the world was Trailôkyamalla ; highly distinguished was Sôma, an ornament to the earth. Praised by the people of the three worlds was Tribhuvanamalla ; by his glory piercing the hearts of hostile armies was Bhûlôkamalla ; truly a lord, Jagadêkamalla ruled the earth.

Master of the Kuntala-vishaya, for the Kuntala-chakrêśa like an abode of happiness in the Banavase-nâḍ, shone Uddare in Jiddulige. Description of its trees and gardens.

A king in the earth, of the Ganga-vamśa, praised by the people, piercer of Chaṭṭiga, a champion in chasing away hostile kings, as his glory increased, he rushed forth and plundered Kânchî, and being a refuge, took the money which was in the country,—that Mârasinga, of true fame, a king of renown, delighting in the face of war,—was the great king Mârasinga. A sun to the lotus the Ganga-kula, the equal of Angaja, delighting in unstinted gifts, he broke his enemies, and shone with exalted fame,—the king Ekkala ; his praises. To the learned and poets from the Anga Kaḷinga Vanga Kuru Jângaḷa Kauśala Madhya-dêśa Bhadranga Turushka Gauḍa Magadha Ândhra Avanti Varâṭa and Chôḷa countries he was as liberal in gifts as Karṇṇa.

Praise of Suggiyabbarasi. Paramêshṭi-svâmi her god, her guru Mâghanandi-bratîndra, the Bhavyas her relations, the king Mârasinga, who was an unequalled refuge, her elder brother,—Suggiyabbarasi gave to yatîśas gifts of food and the Pañcha-vasadi splendidly decorated. Her praises. And she granted land in Savaṇabiḷi for the basadi.

And after some time that estate was added to by Kanakiyabbarasi. Wherever there was no Jina temple, there she provided a Jina-mandira, and wherever the Jina munis had no place which produced an income, she gave them grants,—thus did Kanakiyabbarasi shine in the world.

As if she would bring down the tree of plenty to the earth, and give more than S'akra's cow of plenty, or as if she would carry off the wishing-stone and give it,—such was the devotion to the highest good, of Chaṭṭiyabbarasi. Her father the king Mârasinga, her elder brother the king Ekkala, her husband the king Daśavarmmâ, to whom Eṟeyanga was the eldest son, and his younger brother the king Kêśava,—thus, as possessed of the fourfold gifts, did the circle of the learned praise Chaṭṭiyabbarasi.

Her supreme deity Jinêndra, her gurus the company of rishis, Boppa-daṇḍêśa her uncle Boppavve her mother, her father Kôṭi-Seṭṭi,—while thus connceted, S'ântiyakka was highly esteemed,—her husband Kêti-Seṭṭi, an ocean of perfection, made the basadi of Uddare; his praises as a supporter of the Jaina dharmma.

In the śrî-Mûla-sangha, Koṇḍakundânvaya, Kâṇûr-ggaṇa, and Tintriṇika-gachchha, shone Râmaṇandi-bratipati, whose disciple was Padmaṇandi-bratipati, whose disciple was Munichandra-siddhânta-dêva. His disciple Bhânukîrtti-siddhântêśa was celebrated in the world. To him king Ekkala having given the Kanaka Jinâlaya, also made a grant of land in Savaṇa-Biḷilu, in the reign of the Chalukya-chakri Jagadêka-mahîśa, (on the date specified). Usual final verses.

This is connected with the tîrttha of Bandaṇike.

## 234

*Date* 999 *A.D.*

Be it well. When, (with usual Chaḷukya titles), Satyâśraya-Dêva was ruling the kingdom of the world :—(on the date specified), when Kêsari-Bhîma was ruling the Banavasi Twelve Thousand ;—and Kaḍimayya was managing the ? outside property ; and Nâgârjjuna of the Bandaṇike Sattaṟas was holding the office of nâṟ-ggavuṇḍa,—Chaṭṭa being angry, ran and attacked Nâgarakhaṇḍa, and having raided Todaḷḷi, was filled with pride, the gavuṇḍa who held the office of nâḷ-gavuṇḍa, Tavuḍaṭṭige Naṟibbe-gavuṇḍi's son Ammanga-gavuṇḍa, seeing the ruin of his town, reached the old stakes of the tank and went to *svargga*. His younger brother Râyanya and his son-in-law Mâdeyya put up this stone.

## 235

*Date* 1084 *A.D.*

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's kingdom was extending &c :—And the great minister Madhuvapayya was holding the office of perggaḍe ;—Boppa of Bandaṇike, holding the office of nâḷ-gâvuṇḍa, (on the date specified), when Kummuga Bammayya harried the cows, stopped him, and recovering the cows, gained the world of gods.

## 236

*Date* 1084 *A.D.*

Be it well. In the same reign as the above,—when Madhuvapayya was holding the office of perggaḍe for the Banavâse Twelve Thousand ;—and Boppa of Bandaṇikke was holding the office of

nâr-ggâvuṇḍa,—(on the date specified). Tavudaṭṭi Vaḷa-gâvuṇḍa's son Châvuṇḍu-gâvuṇḍa, when Tailapa of Banavâse carried off the cows, stopped him, recovered the cows, and gained the world of gods.

## 237

*Date* 1221 *A.D.*

(On the date specified), apparently Tauvaṭi Male-gauḍa and others (named) under the jurisdiction of Bandaṇike Bomma-Dêvarasa sold certain land outright, at the price of the day, on which Rêvaṇṇa and his brothers (named) appeared as claimants to a share. Thereupon, through the nâḷ-prabhu Tribhuvanamalla-Prithvî-Seṭṭi and other chief persons (named), those Tauvaṭi gauḍas made a division of the gift to the satisfaction of all, and striking the gong of victory, gave it over with washing of the feet.

When Rêvaṇṇa had thus come into the enjoyment of it, the temple of Kali-dêva in that place being in ruins, he had it repaired with stone work, had a tank dug, and granted under it for the god rice-land and two gardens. Also a *vîsa* in the *hon* as ? bridge toll. These gifts Dêvarâya made over to the priest of that temple, Sakeya-jîya.

## 238

*Date* 1625 *A.D.*

May it be prosperous. Obeisance to S'ambhu, &c.

(On the date specified), the Hoṅkaṇa sênabhôga Liṅgappayya's son Puṭṭarasayya, and the latter's son Râmaṇṇa, had the temple of Râmêśvara in Hire-Chavuṭi built of stone, erected a *dîpa-mâle* pillar, . . ..

## 239

*Date* 1444 *A.D.*

Be it well. (On the date specified), the Chikka-Chavuṭi prabhu Bommaḍa and others (named), in order that the tank might flow, made a sluice . . . . . .

## 240

*Date* 954 *A.D.*

(On the date specified), when Kannara-Dêva was ruling the kingdom :—And the burden of the Banavâsi Twelve Thousand was on Kalivittarasa's son Rasaṇṇa ; and Kaṅga Liṇḍiga held the office of nâḷ-gavuṇḍa ;—Bêḍa robbers having carried off the sacred cows, the gauṇḍa attacked them, the ornament of the Kachchhavi-kula, and returning . . . . went to the world of gods. A grant of land was made for him, and his sons set up this stone.

Benediction and imprecation.

## 243

*Date* 1070 *A.D.*

Be it well. When the Châḷukya-chakravartti Trailôkyamalla-Dêva's victorious kingdom was extending on all sides :—(on the date specified), Viśvakarmma and other karṇikas, doing worship to the feet of all the Brahmans of the immemorial agrahâra Kuppaṭûr, granted land (specified), measured by the Kachchhavi pole, for the god Kamaṭhêśvara. This the thousand will protect.

## 245

*Date* ? *about* 950 *A.D.*

. llabbe's daughter Kasavakka, and Kasavakka's son Chaṭṭa, gave to the Brahmans of Kuppaṭûr a thousand cows, and set up . . . . . The stone work was done by Ayyaṇṇa. The writing by Khaḍga-vidya-Siddhâchâryya.

**246**

*Date about* 950 *A.D.*

Be it well. When Akâlavarsha, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, Karkara's kingdom was extending on all sides :—(on the date ......

**247**

*Date* 1288 *A.D.*

Be it well. (On the date specified), in the 19th year of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti vîra-Râma-Dêva's victorious reign :—all the Brahmans of the immemorial senior agrahâra Kuppaṭûr, for the offerings to the original Mûlasthâna god of their village, gave one *kula* of paddy per family as the god's *koḷaga*. Usual final verses.

**248**

*Date ? about* 950 *A.D.*

........ son Bidiyamma gave to the Brahmans of Kuppaṭûr gold for a thousand cows, and accepting the benedictions which the thousand (Brahmans) bestowed, set up this stone.

**249**

*Date* 1065 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), [Trailôkya]malla-Dêva's victorious kingdom was extending on all sides :—

A dweller at his lotus feet, famous for being in the front of the battle, was the Maleya king .. mâditya-chamûpati. When that great one was ruling both the Banavâsi Twelve Thousand and the Sântaḷige Thousand in sole enjoyment ;—

An ornament to the ocean-girdled earth was the Kuntala country, like a ......to whose face was the Banavase-nâḍ, in which, beautiful was Kuppaṭûr, ever filled with Brahmans versed in the vêdas and śâstras. Verses describing the studies of its Brahmans and the natural beauties of the place. Brahmans without learning, yatis without *samśruti*, warriors without strength, wives without conjugal affection, these there were not in that town.

Be it well. (With the usual ascetic virtues, and detailed statement of their learning and piety), were the Brahmans of the all-worshipful immemorial agrahâra Kuppaṭûr. A bee at the lotus feet of Hara, proficient in logic, politics, dramas, music and the arts, was Lôkanâtha. That great one, for the decorations and illuminations of the original god of that place, the Mûlasthâna god, the worship, daily offerings, evening lights, Chaitra and pavitra festivals, and temple repairs, (on the date specified), doing worship to the feet of the thousand, granted land (specified). The 50 families of oil-mongers will give oil according to their families for the perpetual lamp. These grants the thousand will protect. Usual final verses.

Moreover, for the evening lights, the right was granted to the manure at the northern gate. This right, which Lôkanâtha-paṇḍita obtained, will be enjoyed by females and males of his family as long as sun and moon endure.

**250**

*Date* 1237 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Simhaṇa-Dêva's 26th year, (on the date specified),—Be it well. The cows of, with all titles, the

immemorial agrahâra Kuppaṭûr being carried off in a raid by Sôvi-Dêva of Gutti,—at that juncture, the dear son of the thousand, Hommi-seṭṭi, and Kâmeya's son Mâra, these two, saying this is our opportunity, ran and attacked him, and shouting aloud, recovered the cows. Verses praising their exploits and stating that the celestial nymphs bore them away in triumphal cars to the world of gods. By the victor is gained spoil &c.

### 251

*Date* 1177 *A.D.*

Be it well. In the Kaḷachuryya-bhujabala-chakravartti Râyamurâri-Sôvi-Dêva's 10th year, (on the date specified), when, having received the Banavase-nâḍ, Vikramânka was ruling with gentleness;—and the thousand of the wealthy Kuppaṭûr, followers of Manu's moral code, were at peace:—like an Asura coming to destroy the sacrifices of that town was the wretched Gavuḍasâmi, some of whose friends who were attacking and seizing, the Brahmans made prisoners. Then that Gavuḍasvâmi-daṇḍanâtha, taking the whole of the fixed rent, unjustly brought the raiders of Haḍu-Dêva of Uchchaṅgi, besieged the village in three circles, and plundering it, was loosing the waists (of the women) and seizing the prisoners:—At that instant, sending for Idukeya-Nâyaka's son, the brave Kêteya-Nâyaka, they all ordered him, saying 'You release the women and the cows'. On their thus ordering him with a great fury like that of Mâri, slaying many, and recovering the women and live stock, he gained the world of gods. All the Brahmans, approving, granted for him a *netta-goḍage* of land and a house (specified), free of all imposts, to continue as long as sun moon and stars. By the victor is gained spoil &c.

### 252

*Date* 1143 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's kingdom was extending &c.:—A fight having arisen between (with the usual ascetic virtues) the immemorial agrahâra Kuppaṭûr and Neṟilige about boundaries,—taking advantage of that occasion, the son of the thousand of Kuppaṭûr, Bîchaṇa's son Kîrttiyaṇṇa, losing control, attacked the opposite party in the Baḷâra plain, and breaking the heads of many and killing them, (on the date specified), gained the world of gods. By the victor is gained spoil &c. A grant of land was made for him, which the thousand will protect.

### 253

*Date* ? 1141 *A.D.*

In Jagadêkamalla's .. year, (on the date specified), in the dispute about boundaries, the son of the thousand [of Kuppaṭûr], Saṅgaḍi Mâḍi-Seṭṭi, attacking the bond servants (*besa-vakal*) of Neralige, and killing many, gained the world of gods. For the maintenance of his flocks (*brinda-pôshaṇakke*) the thousand granted for him land (specified) and a house.

### 255

*Date* 1158 *A.D.*

Be it well. In the Kaḷachuryya-bhujabala-chakravartti Tribhuvanamalla-Bijjaṇa-Dêva's 2nd year, (on the date specified), when the mahâ-maṇḍalêśvara Haive Boppa-Dêva and Chahârasa-Bammarasa were fighting one with the other in the plain of Kuppaṭûr,—the bond servant (*besa-vaga*) of the thousand, Nambiya-Kêsiga, killed many and gained the world of gods.

## 256

*Date* 1218 *A.D.*

Be it well. In the Yâdava-chakravartti Râya-Nârâyaṇa Simhaṇa-Dêva's 9th year, (on the date specified), when, at the immemorial agrahâra Kuppaṭûr, vîra-Bijjaṇa-Dêva's officer Jagadêva-sâhaṇi unjustly put Bomma to death, and seized and imprisoned Brahmans,—the dear son of the thousand, the herdsman Dosa, piercing the horses, and killing many foot-soldiers, released the prisoners and gained the world of gods. The thousand made a grant of land (specified) for his family. By the victor is gained spoil &c.

Verse saying that he broke the Turaku force, which came with loud shouts, &c.

## 258

*Date ? about* 1470 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), the worshipper of the feet of all the Brahmans of the immemorial agrahâra Kuppaṭûr, Koṛana Haripa's son Si...., a big tiger having come into the Kêdagi wood in front of the town, forcing it out with a great noise, this bond servant (*besavaga*) hit it savagely with a big club and killed it. On rejoining the thousand, they gave him the name Ripu-Mâri, and (? he gained the world of gods).

## 259

*Date* 1475 *A.D.*

Obeisance to S'ambhu &c. Desiring the rank of a god, Tammuga, striking off heads of hostile kings in battle, summoned the bhûtas to consume them, and went to the presence of S'iva. Distinguishing himself by the might of his arm, Tammuga subdued kings in battle, and united with his wife, gained the lotus feet of S'iva. (On the date specified), with various epithets, the power of Harihara's arm, Kâtigavaḷḷi Kâḷa-gavuḍa's son Tamma-Gauḍa, conquering the enemy in battle, went to the feet of S'iva.

## 260

*Date* 1367 *A.D.*

(On the date specified), the servant of the feet of the famous S'rutamuni, praised by good chief poets, Dêvachandra-munipa, attained to the heavenly world. S'rutamuni's disciple, the world-renowned Dêvachandra-bratipa, of the Dêsi-gaṇa, shone as an ornament of the family of yatis, the guru of Âdi-dêva His farther praises, saying that he restored a ruined Jina temple. Praise of the Jina śâsana. Honoured by S'rutamuni was Mallachandra, whose disciple was Âdi-dêva.

## 261

*Date* 1408 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina śâsana.

Be it well. His two feet illumined with the rays from the jewels in the crowns of the hosts of gods prostrate before him, worshipped by Svâmi and other Chakris of the line of the great lord Gôpîśa, master of Bândhavapura,—the lord S'ântinâtha is victorious. From the tree of plenty Gôpipati, nourished by the nectar of the moonlight the mercy of that S'ântîśvara, was produced the fruit, a son S'rîpati, who truly answered to his name, ever victor over Naraka. His son, a sun to the lotus the Jina-dharmma, friend of the good, an ocean to the streams of literature, the knowledge of singing his

wealth, a reflection of his grandfather, was like him named Gôpipati, adorned with all the good characteristics of his class. By him, the beloved disciple of Siddhântâchâryya of the Mûla-sangha and Dêsi-gaṇa, was made a Jina temple, which he endowed.

By its roaring waves and dashing spray proclaiming that it had mountains and pearls was the ocean surrounding Jambu-dvîpa, in the middle of which was mount Mêru, south of which was the land of merit Bharata-khaṇḍa. Among the many beautiful countries it contained, an abode of the Jina-dharmma, a mine of good discipline, like the dwelling of Padmâsana (Brahma), having acquired great fame, the birth-place of learning and wealth, the home of unequalled splendid earnestness,—thus distinguished in many ways was the lovely Karṇṇâṭa country. Its ruler, a thunderbolt to the mountains hostile kings, donor of lands, râjâdhirâja, Trinêtra in the game of war, mighty of arm, famed for the power of his commands, proficient in the practice of archery, matchless, in wrath Ugra, single-handed hero, in form the god of love, profound,—was king Harihara's son Dêva-Râya. When that king of men was ruling the kingdom in peace and wisdom :—

Shining in beauty beyond all countries was the entire Karṇṇâṭa province; and in that Karṇṇâṭa country famous was the Gutti-nâḍ, which contained Eighteen kampaṇas, in which the most famous nâḍ was Nâgarakhanda, to which Kuppaṭûr was an ornament, owing to the settlement of the Bhavyas (or Jains), and its chaityâlayas, beautiful with lotus ponds, pleasure gardens and fields of *gandha-śâli* rice. Further description of its attractions.

The ruler of that town, Gôpa-mahâprabhu, shone as purified by Jina-dharmma, his blameless career like steps to paradise. That Gôpa-gauḍa's son, whose glory had spread over the ocean-girdled Jambu-dvîpa, was Siriyaṇṇa. His son (with praises) was Gôpaṇṇa. Verses in his praise. By the instruction in Jinêndra-dharmma of his guru Siddhânti-dêva, accompanied with numerous lucid comments, Gôpaṇṇa became a good servant of the faith. His wives (with praises) were Gôpâyi and Padmâyi.

Siriyaṇṇa's son, the Male-nâḍ mahâprabhu Gôpaṇṇa, having enjoyed the society of his wives for many days, abandoned family pleasures, and (on the date specified), making gifts to Brahmans of gold, grain, land, cows and all the other gifts,—discarding all pleasures of the mind or the palate, repeating the praises and prayers of the Jina-dharmma, taking the hand of the môksha-Lakshmî, he with great joy went to heaven, amid the plaudits of all the good.

Seeing that, Gôpâ's wives, making all gifts to Brahmans, with pure minds doing reverence to the lotus feet of Siddhânta-yôgîndra, thinking on the feet of the great Vîtarâga, went to heaven,—Gôpâyi and Padmâyi.

## 262

*Date* 1077 *A.D.*

May it prevail, having grown by reason of the *anêkânta-vâda* (the *syâd-vâda*), free from impediment, reverenced by Pâkaśâsana,—the Jina-śâsana.

Among the fourteen worlds is the middle world, one *rajju* in extent.[1] In the centre of that middle world is the golden mountain, to the south of which is the Bharata land, in which, like curls (*kuntala*) to the lady earth, shines the Kuntala country, to which an ornament (with various natural beauties) is Vanavâsi, in which royal city,—

Be it well. (With usual titles), a sun to the lotus the Kâdamba-kula, was Kîrtti-Dêva, whose descent was as follows ;—The famous Ânandajina-vratîndra's sister's dear .. .. , a bee at the lotus feet of Jina, well exercised in the use of weapons, born under the famous Kadamba tree, devoted to the worship of vânaprasthas and yôgis, dwelling in the forest (*vanavâsiyâgi*), became a great king. A kingdom having been procured for him from the S'âsana-dêvi, and that forest (*vana*) being formed

[1] This appears to be a term of the Jain cosmography, the extent of each of the worlds being measured by *rajju*, literally rope or cord.

into a country for that prince, a crown was placed on his brow composed of peacock's feathers, whence he obtained the name Mayûravarmmâ, the revered one (or progenitor) of the Kadamba-kula, Trilôchana. Directly descended from that Mayûravarmmâ was Kîrtti-Dêva; his praises. He subdued the Seven Koṅkaṇas as if in sport. His senior queen was Mâḷala-Dêvi; her praises.

In that Banavâse-nâḍ, (with various attractions) was Kuppaṭûr, the thousand Brahmans of which were distinguished for their learning and devotion (as described). Of those connected with the famous Bandaṇike, this Brahma-Jinâlaya an ornament to the world, in the above described Kuppaṭûr, being the foremost, the acme of virtue Mâḷala-Dêvi obtained for it from the king Kîrtti, Siḍḍaṇi, the most beautiful place in Eḍe-nâḍ.

To describe the greatness of the spiritual descent of the priest of the Bandaṇike tîrtha and all the other chaityâlayas, the maṇḍalâchâryya Padmanandi-siddhânta-dêva;—Death to the race of sinners, the last Tîrtthakara, the lord Vîranâtha, so that this world might understand, expounded all the *tatva* in detail, directed the people into the right path of *môksha*, widened it, and united with his mistress *mukti*, praised by Indra. From the celebrated Kasyapa arose the Kâsyapa-gôtra, from which sprung the foremost of the leaders of the Jina gaṇas, the *avadhi-jñâni* Gautama-muni, who in chief, and the bright sun of the *śruta-kêvalis*, Vishṇu-muni, were those who specially extended that path. After many yatis from them had passed away, there became incarnate, the embodiment of great lore, the truly renowned Bhadrabâhu-yati, this wonder. After him, fully proficient in the traditions, blameless, with his feet raised four inches (above the ground),[1] obtainer of perfection, an ocean of invincible arguments against the pretended essence of the united evil creeds, was Kuṇḍakundâchâryya. In the Kuṇḍakundânvaya, the Mûla-saṅgha, Krâṇûr-gaṇa and Tintriṇika-gachcha, like the moon to the ocean, was the siddhânti-chakrêśvara Padmanandi; his praises.

By that consecrating priest Padmanandi-siddhânti-dêva, the crowned queen Mâḷala-Dêvi having had the Kuppaṭûr Pârśva-Dêva-chaityâlaya well consecrated,—she worshipped in the prescribed manner all the Brahmans (possessed of the usual ascetic virtues) of the immemorial agrahâra Kuppaṭûr,—and having the name of Brahma-Jinâlayam given to it by them, along with the priests of the Kôṭîśvara-mûlasthâna and all the eighteen temples there, and causing the priest of Banavâsi Madhukêśvara to come, performing worship to them, causing the *jôgavaṭṭige*[2] to be placed, and giving to those Brahmans 500 honnu, and obtaining from them the lands (specified),—these and Siḍḍaṇivaḷḷi obtained from Kîrtti-Dêva, (on the date specified), she granted for the daily worship and the food of the ṛishis, washing the feet of Padmanandi-siddhânti-chakravartti.

Usual final verses. S'âsana composed by Bammara Hariyaṇṇa.

## 263

*Date* 1342 (*or* 1402) *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina-śâsana. In the island of *jambu* trees (Jambu-dvîpa), in the Bharata-kshêtra, near the holy mountain (S'rîdhara), protected by the wise Chandragupta, an abode of the good usages of eminent Kshatriyas, filled with a population worthy of gifts (*dakshiṇa-pâtra*), a place of unbroken wealth, was the district (*vishaya*) named Nâgakhaṇḍa, of good fortune, possessed of all comforts, and from being ever free from destruction (*laya*) of the wise,

[1] Due to the exaltation resulting from *yôga*. S. B. No. 105 (Vol II) says he moved about, leaving a space of four inches between himself and the earth under his feet.

[2] *Jôgavaṭṭige* or *yôgapaṭṭike*,—a cloth bound round the back and knees of an ascetic while seated in meditation.

called *nilaya* (an asylum). There, adorned with gardens of various fruit trees (named), shines the village named Kuppaṭûr, protected by Gôpêśa. There, like the forehead-ornament to the wife the territory of king Harihara, was a Jina chaityâlâya, which had received a śâsana from the Kadambas. In that chaitya, a moon to the ocean the ritual of the worship, was the famous Chandraprabha, a relative (*bândhava*) of Pârśvanâtha, serving as guru the paṇḍita whom his father Durgêśa had pointed out. (On the date specified), he fell ill from a fever brought by the doorkeepers, the messengers of Yama, and ended his life, and taking merit to wife, with his son Perggamâ, attained to the state of highest happiness.

## 264

*Date* 1393 *A.D.*

(All the first part is gone).

Who will now give us the desires of our hearts? there is none to speedily release his relatives from the troubles into which they have fallen; the support of his relations is gone;—thus do the people in the earth, with tears falling from their eyes, exclaim.

When Gôpi had departed, the good he had done while in the body was extolled by Vajra in a poem (*kṛiti*), so as to endure as long as sun and moon.

Be it well. (On the date specified) the âlva-mahâprabhu Kuppaṭûr Gôpa-gauḍa went to *svargga.*

## 265

*Date* ? 1527 *A.D.*[1]

(*Nâgarî characters*).

The god Umâ-Kaiṭabhêśvara. Obeisance to S'ambhu &c.

Be it well. (On the date specified)[1] when the ruling kings of Vidyanagar in this own Twelve Thousand country, servants of the lotus feet of the universal emperor of the sixty-eight great lingas, the god Virûpâksha whose lotus throne is at the Pampâ-kshêtra on the bank of the Tuṅgabhadrâ,—the mahârâjâdhirâja paramêśvara Achyuta-Râya Narasimha-Râya Kṛishṇa-Râya, seated on the throne in Vidyânagara, was ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet,—the headman of Pîṭhamane village, the first in the Kupaṭûr Twenty-six of the Nâgarakhaṇḍa Malu-nâḍ, belonging to the Chandragutti-venthe of the Banavâsi Twelve Thousand in the south country,—Saṅkaṇṇa, the prabhu of this nâḍ, of the Chândrâyaṇi-sampradâya, received an order as follows ;—In all the villages, agrahâras and towns here, at the beginning, middle or end, by day or night, and at half hour meetings, you will be served first, have the first *prasâda*, the first *tâmbûla*, and independent oversight of all the religious ceremonies in this Kupaṭûr nâḍ. (Here follow details of the dues payable to him ; the insignia he may use, and the duties he has to perform). (*Signed*)—śrî-Virûpâksha.

(Witnesses) —Sun and moon &c.

Here follow particulars of certain previously existing grants for various purposes, a good deal defaced.

## 266

*Date* ? 1629 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), Keḷadi Venkaṭapa-Nâyaka favoured to the worthy Basavalingapa's son Basavaya's son Bhadrapa an original order for the *gauḍike* of the *kasabe*

[1] The date given in the inscription in S'aka 1291, the year Vyaya, which do not correspond in the least. It also professes to be of the simultaneous reign of Achyuta-Râya, Narasimha-Râya and Krishna-Râya (in this incorrect order) at Vijayanagar, all of which are much later. The style, contents and date all seem to condemn the inscription as a fabrication.

Kupaṭûr in the Kupaṭûr-śîme, as follows ;—Vîraṇa-Gauḍa of this Kupaṭûr, having left the country, and gone in the direction of Sîre and the revenue not having come to our palace,—the gauḍas and sênabôvas of that country have made petition to the presence, and various officials (named) having stated that for this Kupaṭûr-śîme there was fixed for the Mogals a money payment of 9000 varaha, and for the sênabôvas 2000 varaha,—both together 11000 varaha ; and if Bâlûr Viraiya-Gauḍa be sent for and examined, he will state in the presence the original order for the management of the village,—and he having said that if the village be given for 325 varâha, he would free it from the gauḍi distribution of food to Brahmans and others,—in presence of the minister Guru Basavaiya and all the other councillors, receiving from the hands of Sîlavanta Bhadraiya for the śime 11000 varaha for the Mogalai sarâf, and 475 varaha as tribute to the treasury,—the officials of the country gave to Viraṇa, according to his desire, 325 varaha as above written, by the hands of Sîlavanta Bhadraiya, and the officials of the country, with the approval of the sênabôvas, made over to him all the various dues and payments (specified in detail).[1]

## 267

*Date about* 1629 *A.D.*

*(Nâgari characters).*

This is a similar grant, by Keḷadi Venkaṭapa-Nâyaka, but too much effaced to make out the connected meaning.

## 268

*Date about* 1245 *A.D.*

With an immense profusion of epithets (as met with in other inscriptions of the kind), attributing to them all priestly and royal virtues and learning, promoters of the Vîra-Bananju-dharmma,—the Five Hundred svâmis of Ayyâvaḷe, when consecrating priests to the seventy-seven crores of *ghaṭikasthânas*,—granted to the Kôṭîśvara râja-guru, mahâvâdi Rudraśakti-dêva, for the decorations and illuminations of the god Kôṭîśvara, Naḍabi as the first place, together with the tax on classes and all other rights. Imprecations. Whether given to the faith in youth or up to a Brahmachâri of Kôṭiśvara, which is a southern Ayyâvaḷe, it is the same as if given by the Five Hundred chiefs with the sign of the faith.

## 269

*Date* 1235 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Singhaṇa-Dêva's reign, (on the date specified), when the mahâ-maṇḍalêśvara, a stake for liars, a cattle-rope to champions, Nigalanka-malla, in energy in war Râma,—Bandaṇike Sôyi-Dêvarasa, being in Ukkhaḍi, fought with the people of Sântaḷige,—Ma.. ya-Basava, slaying many men and horses, distinguished himself and gained the world of gods. By the victor is gained spoil &c.

## 270

*Date* 1249 *A.D.*

Served by wise men, praised by the voice of true poets, an abode of all comforts, distinguished in the world for its attractive qualities,—is the good country of Vâṇa-khêḍa. In Denagâve in that nâḍ, was the high-minded Sôma-Dêva-Vâṇe, the friend of the destitute, adorned with all good qualities, victor over his enemies. His son was Ravi-Dêva-Vâṇe, whose glory was as follows ;

[1] It is difficult to make out the meaning clearly.

(verses in his praise) saying that he was the disciple of Sarbbêśvara-dêva, and had the title Sandaṇi-simha and others. His crowned queen was Mallubâyi ; (her praises). Their son was Sôyi-Dêva ; (his praise). Roaming over the world day and night in search of mighty men who would withstand him, and finding none,—Sôya, as if to seek for warriors in the world of gods, entered Indra's city (*i. e.* died). His younger brother was Ekkama-Dêva ; (his praise): whose younger brother was Vikrama-Dêva ; (his praise).

A crest jewel of the Kâlâmukhas, in the form of the frontal eyed, Sapriśakti-yatipa,[1] supporter of the learned, praised by the king Simhaṇa, (with other epithets), was Rudraśakti ...... praise of Sarbbêśvara-dêva.

The thus celebrated Vikrama-Dêva, (on the date specified), in the presence of the god Kôṭiśvara, together with his wife Ellaha-Dêvi, gave to the hands of the râjaguru, the mahâvâdi Ekkôṭi-chakravartti Rudraśakti-dêva,—Sarbbêśvara-dêva being present,—money for certain lands (specified),—and for the benefit of his father, mother and brothers (named) and twenty-one generations on his father's side and twenty one generations on his mother's side,—assigned the lands for a *chhatra* for feeding daily ten Brahmans. Usual final verses. Bendiction of the donors.

## 271

*Date* 1249 *A.D.*

The chhatra established by Sandhâṇa-sihva Vikka-Dêva-Vâṇe.

## 272

*Date* 1241 *A.D.*

(The whole of the first part coresponds with No 270 above).

The thus praised Vikkama-Dêva, (on the date specified), washing the feet of the priest of the Kôṭîśvara temple, Sarbbêśvara-dêva's son Rudraśakti-dêva, in order to provide a settlement for the god Kôṭiśvara, the king gave 125 ga. Moreover, to provide for the offering at one season to the god Kôṭîśvara, and for the perpetual light, he gave 100 ga, and felt satisfied.

## 273

*Date* 1241 *A.D.*

The Sâvanta Sandhâṇa-sihva Vikka-Dêva gave .. for the god's affairs, and 100 ga for the perpetual light of the tower.

## 274

*Date about* 1245 *A.D.*

The hunter Nâga-Dêva set up this Nandi for the god Kôṭinâtha.

## 275

*Date* 1231 *A.D.*

Obeisance to S'ambhu &c. Invocation of Kôtîśvara (with numerous epithets) ; may he ever grant the wishes of all the people.

In the pleasant Nâgarakhanda is the agrahâra which is a jewel mirror to the earth, the beautiful Kuppaṭûr. With its splendid temples, its golden towers, its lofty mansions, its streets of shops,

[1] This is evidently meant for Rudras'akti,—Sapri standing for Rudra.

its interior surrounnded with a moat, its . . . ,and the houses of dancing girls,—how beautiful to the eyes was Kuppaṭûr. It surpassed Alakâpura, Amarâvati and Bhôgavati. Within that village, vying with Kailâsa, stood the temple of Kôṭinâtha; built by Viśvakarmma and carved with complete devotion, planned in perfect accordance with the many rules of architecture, and freely decorated with *drâviḍa bhûmija* and *nâgara*.[1] Farther description of the beauties of Kuppaṭûr.

Having taken refuge with that Kôṭiśvara, (with numerous epithets relating to his ascetic virtues and learning), chakravartti of the Ekkôṭi-samaya, priest of seventy-seven temples,—was Rudraśakti-dêva; his praises. That yatiśvara's dear younger brother, of one single speech, having the profit of both worlds, of threefold purity (in mind, word and deed), the essence of the four modes of policy, destroyer of the five-arrowed, refuter of the six modes of logic of his opponents, free from the seven sorrows, warding off the eight forms of pride, possessed of the nine treasures, his fame brightening the ten quarters, an embodiment of the eleven Rudras, having the glory of the twelve suns,—was Sarvvêśvaraśakti-dêva; (farther verses in his praise).

When the thus praised Rudraśakti-dêva and Sarvvêśvaraśakti-dêva, the elder and younger brothers, living by the service of the lotus feet of Kôṭinâtha, were protecting all his servants :—

Be it well. (With usual titles), Trinêtra to Madana the Mâḷava-Râya, terrifier of the Gurjjara-Râya, establisher of Telunga-Râya,—adorned with these and other titles, the prauḍha-pratâpa-chakravartti Sêuṇa vîra-Simhaṇa-Râya, ruling the kingdom in peace,—having heard of the greatness of Ananta-Kôṭinâtha, and his heart being expanded, he directed Vâsugi-Nâyaka to look in the south and give to the world-ruler Kôṭiśvara adorned with Vâsugi, a large village. Simhaṇa-Râya having thus ordered, (on the date specified), on behalf of Simhaṇa-Râya he granted with all ceremony, for the god Kôṭinâtha, Taḍasa of Kâginele in Bâsûr-nâḍ, and thus acquired all manner of merit.

After this, Honna-Boommi-Seṭṭi granted for the decorations and illuminations of the god, for vessels and cloths, Bannihaḷḷi in Sattuga-nâḍ.

Then, the chief of the Yâdava-Râya Simhana's army, (with various epithets), Vaṅka-dêva, hearing of the greatness of the immemorial self-born Kôṭiśvara, granted for the god Yekkaṭi in Nâgarakhaṇḍa.

Benediction and imprecation. May Sarvvêśvara live for ever.

The Siddhanâtha temple of Kabbina-Sirivûr in Bâgadage-nâḍ is attached to Kôṭiśvara. Also the stone Svayambhu temple of Mulugunda, the city throughout the four ages of the Ekkôṭi-samaya-chakravartti. The Râmanâtha temple of Emmanûr is connected with Kôṭiśvara. The Râmanâtha temple of Kiṛuvaḍe is attached to Kôṭiśvara. Also the Grâmêśvara temple of Abbalûr, and the Mûlasthâna Vosavantêśvara of Tiḷuvaḷḷi. The Chaitâpura of Devangeri is connected with Kôṭiśvara. The Mûlasthâna of Hânuṅgal is attached to Kôṭiśvara. Also the Râmanâtha temple of Kuppaṭur [2]

Usual final verse.

*Date* 1280 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Râma-Dêva-Râya's 12th year, (on the date specified), in the presence of the Ekkôṭi-chakravartti Sarbbêśvaraśakti-dêva, worshipper of the lotus feet of the god Kôṭinâtha,—before the Arya Sankaṇṇa of Kuppaṭûr, and various gauḍas (named) of Nêṛilige,—Sôva-gavuḍa of Banagere gave his *umbaḷi* for the perpetual light of the god Kôṭinâtha. The same repeated.

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[1] These and *bhadrôpêta* appear to be technical terms of the *s'ilpa-s'âstra* or science of architecture.

[2] Two terms are used,—*pratibaddha* (attached to), and *sammandha* (connected with).

## 276

*Date* 1070 *A.D.*

Obeisance to S'ambhu &c. May (with various epithets) Kôṭinâtha, fixed in the lotus heart of the guru Sarvvêśvara, ever grant us happiness.

In the ocean-girdled Jambu-dîva is the Mandara mountain ; to the south of which is the Bharata-kshêtra, in which is . . . . , wherein is the beautiful Nâgarakhaṇḍa. Among the chief villages of that nâḍ is the agrahâra named Kuppaṭûr. Description of its attractions. And in the eastern quarter of that village, together with the gods, and accompanied by Pârvvati, Kôṭiśvara came and settled, to ever give fortune to the faithful. In the first the Krita-yuga, Bâṇâsura having discovered this, set up in due form, with devotion, Ananta Kôṭiśvara. And Viśvakarmma built his temple with complete devotion, adorned with all manner of pictures, its front brilliant with many golden kalaśas decked with precious stones, its towers kissing the clouds.

Its priest (with various epithets) was Sarvvêśvara-dêva ; his praises. While the râja-guru, the Ekkôṭi-samaya-chakravartti, priest of seventy-seven temples, Sarvvêśvaraśakti-dêva was ruling in peace the kingdom of penance (*tapô-râjyam*) :—

Be it well. When, (with usual Chaḷukya titles), Bhuvanaikamalla Sômêśvara-Dêva's victorious kingdom was extending &c :—And, a dweller at his lotus feet, the great minister, (with various epithets), Udayâditya was ruling the Banavase-nâḍ in peace ;—(with description of their ascetic virtues and learning) the thousand of the immemorial agrahâra Kuppaṭûr, the local officials and the *manneyar*, uniting among themselves, granted lands as follows (here follow the details). Grants were also made (as specified) by the oilmongers, the betel sellers and the gauḍas of Nâgarakhaṇḍa for the perpetual lamp. Also certain taxes (specified) in the town.

Hearing that all these had been assigned to the god Kôṭinâtha,—Udayâditya-daṇḍa-nâyaka sent for the thousand and the temple priest, and coming into the presence of the emperor Sômêśvara, with folded hands, said,—"The original linga of the Krita-yuga being permanently in Kuppaṭûr, and Ananta-Kôṭi-Girijêśvara being established here, it is a place of supreme merit and the highest glory ; [here perform a work of merit], Dêva, O king." On his thus making petition, taking it to mind, (on the date specified), the king Sôma-Dêva chakrêśa granted for the decorations of the god Ananta-Kôṭi-bhuvanêśa, for the great illuminations, vessels, cloths, great ceremonies and ornamental buildings, Kerehaḷḷi, together with Puṇḍagrâma, and directed the thousand and Udayâditya to maintain them, and was satisfied with the provision for the increase of his fame and merit.

*Date about* 1180 *A.D.*

Be it well. When (with usual titles) the Kâdamba-chakrêśvara Kâma-Dêva was in Gutti, ruling the kingdom :—

A dweller at his lotus feet, (with various epithets) was Sôvi-Dêva-daṇḍâdhiśvara (or Svami-Dêva-daṇḍâdhipa). After some time the ornaments having become broken, he resolved to repair the temple of this his family god, decorated with many paintings. And having restored the temple and set up the golden kalaśas, he granted for the god, with the approval of his lord, Beṇavûr, washing the lotus feet of Sarvvêśvaraśakti-dêva, and felt satisfied.

After that,—Be it well. With all titles, the mahâ-maṇḍalêśvara, (with various epithets), Boppa-Dêvarasa, *manneya* of Sattalige-nâḍ, when he was in Muḷugunda, ruling the kingdom in peace :—having heard the *purâṇa* relating to the Kôṭilinga in the temple established by Bâṇâsura, and filled with faith, came and saw (the beauties of the place) ; and having seen, gave for the god Alahûr in his Sattalige-nâḍ, and felt satisfied.

Be it well. (With several epithets), the moon in raising the ocean the Sindhu-kulânvaya, supreme Vaishnava, a bee at the lotus feet of Vishṇu,—the mahâ-maṇḍalêśvara Iśvara-Dêva, (praises of his valour in capturing hill forts and subduing the army of the Yâdavas), when, with Koppaḷe as his residence (*taḷavîḍu*), he was ruling the kingdom :—in order that the temple of Kôṭinâtha might never go to ruin, granted Mâsûr in his Neḷavaṭṭu-nâḍ, and felt satisfied.

*Date about* 1215 *A.D.*

Be it well. Entitled to the band of five chief instruments, boon lord of Dvârâvatî-pura, born in the Vishṇu-vams'a, a sun in causing the lotus the Yâdava-kula to unfold, to hostile kings a *jaga-jhampam*, Trinêtra to Madana the Mâḷava-Râya, terrifier of the Gurjjara-Râya, establisher of Telunga-Râya,—adorned with these and other names, the prauḍha-pratâpa-chakravartti,—Vellugi-Dêva's son was Bhillama, to whom was born Jaitugi, who begot Simhaṇa,—when that Simhaṇa, having subdued all so that no enemies were left, and captured all manner of hill and water forts so that none were left to fight against, was ruling the kingdom with the prospect of peace and his victorious kingdom was extending on all sides :—

A dweller at his lotus feet, (with various epithets), was the Âhira Jaita. When this celebrated Âhira Jaitugi-Dêva, being in the residence of Hiriya Baḷḷigâve, was protecting Jiḍḍuḷige and other districts of the South ,—he gave for the god Kôṭinâtha, which accoording to the purâṇa was the original linga and this a holy *tîrtha*, his own village of Chikka Sakuna.

And hearing of that work of merit, the chief favourite of his lord king Simhaṇa,—the unequalled Pôtâra-Nâyaka, when he was in the residence of Tiḷuvaḷḷi, protecting Nâgarakhaṇḍa ;—the learned man of the place having informed him that this was the celebrated *âśraya* of the original linga of the Krita-yuga, far above the *śruti*, Kôṭinâtha, the beloved of Parvvati,—and aroused his anxiety to perform a work of merit, he gave for the god Alahaḷḷi, and secured happiness in this world and fortune in the other world.

Be it well. With all titles, the mahâ-maṇḍalêśvara (with various epithets) was Drôṇapâla ; his praises. This Drôṇapâla, hearing that the Kôṭinâtha temple was superior to all other Iśa temples in the ocean-girdled earth, and (hearing) also the meaning of the *smṛiti*, (on the date specified) obtained for the god, Taḷa ..

After that, a full moon to the ocean the universal king Simhaṇa's kingdom, (with other epithets) was S'iva-Nâyaka. Thus celebrated, S'iva-Nâyaka granted for the repairs of (the god) Ananta Kôṭiśiva-Nâyaka, Kummûr in Jiḍḍuḷige-nâḍ, and felt satisfied.

Be it well. With all titles, the sarvvâdhikâri, (with other epithets), the crest-jewel of king Simhaṇa's ministers was Honna-Bommiga. This Honna-Râya, at an auspicious time, granted Kabb-ilavaḷi for the repairs of the god, and felt satisfied.

Be it well. Entitled to the band of five chief instruments, glory of the great .... kula, an elephant-goad to hostile kings, Bira-Dêvarasa of Chandâur, granted for the god, Teḷḷangere, and acqnired energy and devotion. Usual final verse.

Grant of ground for a garden of 6000 trees ; its boundaries. Usual final verse.

## 277

*Date about* 1165 *A.D.*

The śâsana of Abbalûr Grâmêśvara. Obeisance to S'ambhu &c. May Îśvara (with various epithets) ever protect Mahâdêva-chamûpa.

Illustrious in the world were the Châlukya kings. Among them, by his valour shaking off Lâla, Mâlava, Chêramma, and Gûrjjara, the heroic Châlukya king Taila secured the Lakshmî of the Châlukya empire. His son (omitting laudations) was Satyâsraya, whose younger brother was Daśavarmmâ, whose son was Jayasimha, whose son was Âhavamalla. His son was Bhuvanêkamalla, whose younger brother was Vîra-Paramardi or Vîra-Hemmâḍi-Râya. By his valour Vikramâditya ruled the whole world, having forced all hostile kings to submit to his commands. Bhûlôkamalla was his son, Sômêśvara. His ..... ..was Jagadêkamalla, who slew the generals of the hostile Chôḷa and Gûrjjara kings, capturing their .... wealth and troops of horse, and brought glory to the Châlukya emperors. After him, his younger brother, double of Daśakantha, tenfold of ...., a hundredfold of Râma,—Nûrmmaḍi Tailapa became mighty, Trailôkyamalla.

Be it well. When, (with usual Châlukya titles), the emperor Trailôkyamalla-Dêva was ruling:— at that time,—

Be it well. Entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, boon lord of Kâlânjara-pura, having the crest of a golden bull, with the sounds of the *tûryya* and *nirghôshaṇa*, a sun to the lotus the Kaḷachuryya-kula, (with various other epithets), S'anivâra-siddhi, Giridurgga-malla, Nissankamalla,—with these and all other titles, was the mahâ-maṇḍalêśvara Bijjaṇa-Dêvarasa; his praises, saying that when angry, the tip of his tongue appeared to Chôla like a flame, to Lâṭa it caused his bowels to protrude, ......

When he by his valour having acquired this empire was ruling the kingdom, one day,—the essential man of the Banavase country, (with other praises), a wise one who knew his intentions,—Be it well. The great minister, (with various epithets), was Mahâdêva-daṇḍanâyaka; his praises. His king the Mâḷava-Râja, whose wife was the mother Padmâmbike, whose father's younger brother, the victor over his enemies, was Kâḷidâsa, whose wife was Ekkala-Dêvi, and their son was this Mâdêva-daṇḍâdhipa. Praises of Kâḷidâsa, saying that if he spoke, it was like letters engraved on copper plates, &c. To describe the glory of this celebrated great minister Kâḷidâsa-chamûpati's dear son Mâdêva-daṇḍêśvara; his praises

When, thus famous and celebrated, mounted on the chariot of Bijjaṇêśvara's mind, he was ruling the Banavase country:—Description of the country. An ornament to that country was the great city Ballipura[1]; its attractions. When in Balipura[1], most beautiful with citizens (wealthy) like Dhanada (Kubêra), with three puras the favoured abodes of Tripurâri (S'iva), five maṭhas which practising the rites of their own respective creeds were free from deceit (*nissâṭhya*), three medical dispensaries for the promotion of dharmma, three Brahmapuris in which the houses were as if joined together, and with numerous varied mansions,—the great minister, the paṭṭa-sahaṇi sênâdhipati of the horse and elephants, the Huligere Banavase-nâḍ sarvvâdhikâri, Mahâdêva-daṇḍanâyaka was ruling the kingdom in peace and wisdom;—one day,—praise of Padmâvati-Dêvi (*stops here*).

## 278

*Date* 1518 *A.D.*

(On the date specified), at the time of the moon's eclipse,—the râjâdhirâja râja-paramêśvara vîra-pratâpa Kṛishṇa-Râya-mahârâya,—the villages granted for the god Kôṭinâtha being ruined,—when that Kṛishṇa-Râya-mahârâya was in the camp (*bîḍu*) of .. pura, ruling a peaceful kingdom,—(on the date specified, as above), in the presence of the Virûpâksha-linga on the bank of the Tungabhadrâ, he granted for the god Kôṭinâtha the following five villages (named). Usual final verses.

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[1] So spelt in the original.

## 279

*Date* ? 1518 *A.D.*

(*Nâgari characters.*)

May it be prosperous. Hêmaṇa-bhaṭṭa, son of Siddhara Nâraṇa-bhaṭṭa, of the Upamanyu-gôtra and Kaṭha-śâkhe,—with the countenance of Dêva-Nâyaka, obtained at the hands of Krishṇa-Râya the villages for the god Kôṭinâtha and returned. May it be prosperous.

## 283

*Date* 1023 *A.D.*

Be it well. (On the date specified), when, with all titles, Jagadêkamalla Jayasinga-Deva, favourite of the earth, was ruling the kingdom of the world:—And Kundayya was ruling the Banavâse Twelve Thousand;—Sântayya was holding the........, and Kabilaya was holding the......:—

Be it well. Adorned with all ascetic virtues, ............ ruling Anûr, set up the ... linga and made a grant for it. (Much of the inscription is effaced).

## 284

*Date* 1283 *A.D.*

By the victor is gained spoil, &c.

Be it well. In the 14th year of the reign of the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Râmâchandra-Râya, (on the date specified), Channa-Bommi-Dêva having raided Kuppaṭûr-agrahâra and carried off the prisoners and cows,—the nâḷ-prabhu, Haḍuvaḷa Birayya, running to the riot, fought with the Haḍuvana-râvuta S'iva-dêva, and gained the world of gods.

## 285

*Date about* 1265 *A.D.*

Obeisance to S'ambhu. Be it well. In the .. year of the Yâdava-Nârâyaṇa, the bhujabala-chakravartti Mahadêva-Râya, (on the date specified, the name of the year is gone),—when the mahâ-maṇḍalêśvara, (with usual Kadamba titles), vîra-Kâma-Dêvarasa marched against.. ....,—in the battle of Soraba, Haḍavaḷa-Kâmayya's brother-in-law Billayya, fighting with the horse, (gained the world of gods.)

## 286

*Date* 1168 *A.D.*

Obeisance to S'ambhu &c. Usual final verses.

Be it well. When the Kaḷachuryya-chakravartti Râyamurâri-Sôma-Dêva's victorious kingdom was extending &c:—with broad agrahâras like breasts to the ocean-girdled lady earth, and Nâgarakhaṇḍa surrounded with leafy woods like the ring round the eyes of a girl, pleasing to the mind was the Banavâse-maṇḍala. Its ruler, subduer of hostile kings, (with other epithets), was the king Sôyi-Dêva. When that king was ruling the kingdom in peace;—In that nâḍ shone Eḍe-nâḍ, in which was Taravusa. Great in it was Kâḷa-gavuḍa, whose wife was Kañchi-gavuḍi. Their eldest son was Bamma-gauṇḍa, whose younger brother was Târaka. His younger brother, distinguished for learning, was Bhîma-gauṇḍa. When these three were nâḷ-prabhus of the Areyûr Twelve,—praise of Târaka-gavuṇḍa, whose senior wife was Kâmiyakka, who bore Kâḷa-gavuṇḍa; his praise.

When the nâḷ-prabhu Târaka-gavuṇḍa, together with his sons, friends, and wives was in peace,—he erected a S'iva temple, and set up the god S'rîkaṇṭha, and (on the date specified), washing the feet of (with the usual ascetic virtues) Kalimêśvara, made for the gods a grant of land (specified). Usual final verses.

**287**

*Date* 1163 *A.D.*

Be it well. In the Kaḷatsuryya-bhujabala-chakravartti Tribhuvanamalla-Bijjaṇa-Dêva's 8th year,—when Talevûr Hâraḍi Sôvavarmma ? and other chieftains were ordered by Bijjaṇa-Dêva to the fort of Gutti, and they attacked and laid siege to it,—at the bidding of Kalammaṇa, ... Sankaṇa slew many and gained the world of gods. Date repeated, according to the Kali-yuga. Praise of Sanka.

Jôma-gâvuṇḍa wrote it. The worshipper of the god Madhukêśvara of the Banavâse fort, Bammôja, did the stone work.

**289**

*Date* 1138 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the Châḷukya Bhûlôka year, (on the date specified), when ... seizing the rafts of the Banavâse fort, carried off the cows,—Taḍeyûr Kaggajja's son Dodda-Bêḷeya ran and attacked him in the plain of Hasaṭe, and slaying many, recovered the cows, and went to the world of gods. His praise. Jôma-gavuṇḍa wrote it. Dâsôja of Talave did the work.

**290**

*Date* 1157 *A.D.*

A similar memorial in the Châḷukya-chakravartti Trailokya-Malla's 9th year.

**291**

*Date* ? 1316 *A.D.*

A similar memorial in the time of the Sindhu Gôvinda, the Pâtâla-chakravartti, boon lord of Bhôgâvatî-pura, .... (the name is gone).

**292**

*Date* ? 1275 *A.D.*

A memorial of the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Râma-Dêva's 5th year.

**293**

*Date* 1224 *A.D.*

Be it well. In Simhaṇa-Dêva's 16th year, (on the date specified), Kâḷayya of Talevûr fort, was united to the feet of the god Kale.

**295**

*Date* ? 1312 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti vîra-.. . Dêva's 6th year, (on the date specified),—Be it well. When the Sindhu-Gôvinda, the Pâtâla-chakravartti, born in the Bhujagêndra-vamśa, (with other epithets), the nâḷ-

prabhu, the great snake general Kâmayya, having attacked Sâteyanahaḷḷi, burnt it and carried off the plunder,—Tankapaḍala Bombayya attacking him, slew Kâmayya's brother-in-law, many men and horses, and distinguishing himself, gained the world of gods.

## 297

*Date ? about* 1280 *A.D.*

A similar memorial in the Kadamba chakravartti Kâva-Dêva's 11th year.

## 298

*Date about* 1300 *A.D.*

A memorial of the time of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa Râma-Dêva.

## 299

*Date* 1074 *A.D.*

Obeisance to S'ambhu &c. When, (with usual Châḷukya titles), Bhuvanaykamalla-Dêva's victorious kingdom was extending &c, and he was in the residence of Bankâpura, ruling the kingdom in peace and wisdom ;—

A dweller at his lotus feet,—Be it well. Entitled to the band of five chief instruments, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with various other epithets), was the great minister, senior minister for peace and war, the mane-verggaḍe-daṇḍanâyaka Udayâditya. Verses in his praise. When this Udayâditya-daṇḍâdhipati was ruling the Banavâse Twelve Thousand, the S'ântalige Thousand, and the *vaḍḍa-râvuḷa-sunka* of the eighteen rice villages in peace and wisdom ;—Dâsa-gâvuṇḍa of Torevarddhana in the Nâgarakhaṇḍa Seventy of the Banavâse Twelve Thousand,—by order of daṅḍanâyaka Udayâditya,—for the god Gangêsvara-Svayambhu of the Mûlasthâna, (on the date specified), washing the feet of Sômêśvara-paṇḍita, disciple of Tatpurusha-paṇḍita of the Mâliya-maṭhad-anvaya,—in memory of the departure (or death) of his father Kâsannara Kappa-gâvuṇḍa and his mother Arasiyabbe-gâvuṇḍi,—granted to the god, for repairs, incense, and offerings, land (specified). Also land for the maṭha, and for oil for the lamps.

And by order of daṇḍanâyaka Udayâditya, the sunka-veggaḍe Mâlappayya, for the god's perpetual lamp and for oil for the lights of the maṭha,—of the *vaḍḍa-râvuḷa, perjjunka* and the two *bilkoḍe*—these four customs duties, levied on goods here from the four quarters, and bare grain in transit, granted half rates. For the betel-leaf sellers the headman will take *okkal-deṟe* (family tax) and *koḍabîsa* from the Balanjigar, and carry out the provisions of the śâsana. Usual final verses.

Châvuṇḍayya of the Uchchaṅgi fort wrote it. Kâḷôja, son of Bîrôja of Tiḷivaḷḷi, for doing the work of the śâsana received an annual grant of grain (specified) from Sômêśvara-paṇḍita.

## 300

*Date* ? 1252 *A.D.*

(The first 34 lines are illegible). Praise of Dâsi-Râja's son Kâma. He had the tank built, constructed the sluice, and repaired (the temple of) Kalinâtha, and by devotion for Kaṟekaṇṭha made his office of *perggaḍe* illustrious.

Praise of the sênabûva Mallayya, son of Dêvarâja, and an able minister. And S'rîdhara-paṇḍita, learning the stories of *dharmma* from the Linga-purâṇa, repaired the temple of Râmanâtha, and granted ? 6 paṇa. And S'rîdharâryya's son . . . made over. . . . to the Gâḍeya-jiya Kâmayya, named Gaṅgâdhara, and the temple priests.

Be it well. (On the date specified), at the time of the sun's eclipse, he made the grants. Usual final verses.

This śâsana was written by Vâsudêva-Râja-pandita. The clever Bineyôja [engraved it]. Imprecation.

## 301

*Date* 1579 *A.D.*

Be it well. (On the date specified), in the time of Arasappa-Nâyaka,—in the quarrel between S'ankhana-Nâyaka and Arasappa-Nâyaka, the pârupategâra of Soraba, Virûpâkshaya, and Mandikûdûr Hêmâji laid siege to Engaḷa and plundered it. Refusing to give up Siddahaḷḷi and Kumaruhaḷḷi, Mallina-gauda's son Chikana-gauda, planting ...... at the gate, ...... his village (*the rest is much effaced*).

## 302

*Date* 1270 *A.D.*

Be it well. In the 29th year of (with usual Châḷukya titles), born in the Kâdamba-vamśa,—vîra-Kâva-Dêva, (on the date specified), robbers having raided Keri-Madivur, Kêti-Seṭṭi of Kiriya-Mâgudi attacked and slew them, and distinguishing himself, gained the world of gods.

## 304

*Date* ? 1110 *A.D.*

A memorial of Kuppana who was killed by robbers.

## 305

*Date* ? 1208 *A.D.*

Be it well. When, with all titles, the Hoysana Yâdava-chakravartti vira-Ballâḷa was ruling the kingdom of the world :—(on the date specified), Kâ[va]-Dêva having raided Hâvava and carried off the cows, Hanche Bijjeya's son Viraha, slaying, gained the world of gods.

## 306

*Date* 1166 *A.D.*

Be it well. When, (with usual Kadamba titles), (on the date specified), the glory of the Kadamba-kula, Kirtti-Dêvarasa and the mandalika Bammana besieged the Ginnalagundi fort and fought,—Chavuti-Seṭṭi's son, Hiriya-Rêviya-Mâcheya slew and gained the world of gods, uniting with Siva.

## 307

*Date* ? 1208 *A.D.*

Be it well. When, with all titles, the Yâdava-chakravartti Hoysana vira-Ballâḷa was ruling the kingdom of the world :—in his 19th year, (on the date specified), Kâva-Dêva having raided Hâvava and carried off the cows, Handiya Sômaya attacked, slew and gained the world of gods. By the victor is gained spoil &c.

## 308

*Date* 1223 *A.D.*

Be it well. When the Yâdava-chakravartti Singana-Râya was ruling the kingdom of the world :—(on the date specified), Hâyama was raided and some one fell in the fight.

## 309

*Date* 1212 *A.D.*

Obeisance to S'ambhu &c. Be it well. (With usual Châḷukya titles), ... .. ...... (on the date specified), Singaḷa-Dêva's raiders having seized the people and cattle of Bandalike and shut up the grain stores, Doravaḷi Meḍikaḷa-gauḍa's son Channa, recovering the cows, and slaying many, gained the world of gods. For his wife the Brahmans of Kaṟilige granted land (specified).

Ôm. Obeisance to Siva.

## 310

*Date* ? 1129 *A.D.*

In Bhûlôkamalla's 9th year (the date specified), at the time of the eclipse of the sun, ...... ... Râcheya-jîya-bhaṭṭa entered the fire and gained the world of gods. His elder brother Nâ[ra]simha... set up this stone.

## 313

*Date* ? 1176 *A.D.*

Be it well. (On the date specified), during Jâbakayya's superintendence,—Permmâḍi-Deva's son Tailapa-Deva, double of Permmâḍi, having raided Asaganahaḷḷi belonging to agrahâra Nêṟilage, and carried off the cows,—Dâkanga, son of Mâli-abbe, slew the leader Kâḷamogamayya's horse, recovered the cows, and gained the world of gods. All the Brahmans made a grant for him. Imprecation.

## 314

*Date* 1075 *A.D.*

Be it well. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's kingdom was extending &c :—And, a dweller at his lotus feet,.. .. .. .. .. .. was ruling the Banavâsi Twelve Thousand and the Sântaḷige Thousand ;—(on the date specified), Gaṇḍara-dêva, son of the thousand of agrahâra Kuppaṭûr,—when, sent by Kâdamba Sântaya-Dêva, the whole army under twelve nâyakas [made a raid], carried off the cows, and were loosing the waists of the women,—Gaṇḍara-dêva, thinking on the saying "By the victor is gained spoil" &c., fought .. .. .. Nâyaka, slew many, made an arch of their heads, . .. .. recovered the cows, gained the victory, and mounting a car brought by celestial nymphs, while the heavenly drums sounded, went to the world of gods ; and as the celestial nymphs crowded round him with ardent longings, the rain of flowers descended.

...Kilava's writing. Chemvuḍôja's son Bammôja's work.

## 315

*Date* 1076 *A.D.*

For Nâga, the son of the Kuppaṭûr thousand, they granted an *umbaḷi* and a flock.

Be it well. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending,—(on the date specified), recovering the cows, and slaying many, Sovara Nâga gained the world of gods.

## 316

*Date* ? 1494 *A.D.*

The god Virûpâksha is the refuge. (On the date specified), Kuppaṭûr Vîra-gauḍa's .. Lokuvali Mala-bôva's younger brother Puṭa-bôva had this *vîrakal* made.

Palahaya's work.

## 317

*Date* 1071 *A.D.*

When. (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's kingdom was extending &c :—

And, (with usual Kadamba titles), the mahâ-maṇḍalêśvara Kîrttivarmma-Dêva was in Banavâsi, ruling the kingdom ;—(with usual ascetic virtues) the thousand of agrahâra Kuppaṭûr, uniting,—(with numerous epithets, including), the Koṇḍeya-taḷa-prahâri, Gaṇḍara-Dêva-Seṭṭi having had a new tank built, and cutting down the forest under the tank, formed new rice-fields,—the thousand, (on the date specified), gave to him one matta of rice-land under the tank, according to the Kachchavi pole. And the rent of that field the Seṭṭi granted for Seṭṭikeṟe (tank). Usual final verses.

## 319

*Date* 1239 *A.D.*

Be it well. In the 4th year of (with usual Kadamba titles), .. ṇaya-Dêva, (on the date specified), when Siṃhaṇa-Dêva's nâyakas.. ... with 30,000 horse, came and captured the hill-fort of Gutti, burnt the nâḍ, and were marching along with their booty openly displayed,—the Iḍagôḍ heggaḍe Ballayya's son Haripaya, being in Tâḷaguppe in Yaḍa-nâḍ with Kâḷeya-haḍala's son Hemmayya, fought in that town, destroyed the enemy, slaying many, and gained the world of gods. His younger brother heggaḍe Baichayya had this stone made. By the victor is gained spoil &c.

## 321

*Date* 1242 *A.D.*

Be it well. In the reign of the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Singhaṇa-Dêva, (on the date specified), when Kâmeya-haḍavala laid siege to Tavarûr, Boppa-bôva fought and gained the world of gods. A flower garden was granted for him by Kâmeya-haḍavala as a *nettaru-goḍege.*

## 322

*Date* 1244 *A.D.*

Be it well. In the same reign, (on the date specified), when Kâmeya-haḍavaḷa being in Tavarûr was attacked by Bîrarasa who laid siege to the place, and Kâmayya was victorious in the fight,—his rutting elephant, the potter Somayya's son Nâgayya, slaying many, went to the world of gods. By the victor is gained spoil &c.

## 323

*Date* ? 1500 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), when the mahâ-nâyakâchâryya, Yallappa-Voḍeyar's minister Kallanna-Nâyaka's .... Mallarasayya,—on Yallappa-Voḍeyar having favoured the Kuppaṭûr-Bhârangi-śîme kingdom to the junior queen Bommarasi-amma of the female apartments for her portion,—being her minister and coming to assume the management of this kingdom,—in the course of his inquiries from village to village, coming to Beṇṇagere, he stopped the daily allowance at the Nârâyaṇa temple, and having proper *prôkshaṇe* (or purification) performed for the god, granted a śâsana regulating the worship and ceremonies.

## 324

*Date* ? *about* 1158 *A.D.*

Ôm. Obeisance to S'iva. Be it well. In, with all titles, Trailokyamalla-Dêva's 12th year, (on the date specified), ...... ḍa-gâvuṇḍa coming from Hânungal-nâḍ with his wife and children, was attacked by robbers in Baṭṭi................ By the victor is gained spoil &c.

### 325

*Date* ? 1178 *A.D.*

Obeisance to S'ambhu &c. Description of the Mandara mountain and the ocean. To the south of that mountain, surrounded by the earth which is girdled by the ocean, is the happy Hari-varsha, and like the husband of the earth Kimpurusha, the Bharata-kshêtra. That Bharata land in regular succession many Châḷukyas ruled. After whom, marching on Thâṇa, twisting the neck of Mummuri, and putting in his place an agent under his own orders, Polakêsi without difficulty burnt Kânchî. It being said that Chôḷa burnt Kalyâṇa, taking a single elephant, the king Âhavamalla with invincible courage slew the warlike Chôḷa. His son, terrifying and scaring the Chôḷika Lâḷa Gauḍa Maleyâla Telunga Kaḷinga Vanga Pañchâḷa Turushka Gûrjjara Jajâhuti Mâḷava Konkaṇa and other kings, and bringing them under his orders, protected the earth under his single rule,—Vikramânka, the great ruler, king Permma.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c:—

A dweller at his lotus feet,—Has it penetrated the autumn cloud, has it become part of the sky, the sun or the moon, has it looked into the depths of the milk ocean, is it with Ganges stream cleansing the sky,—thus do the people in the world describe the greatness of the fame of Ananta-chamûpa. His conduct is such ; he is fit for this ; this work is thus far suitable for him,—thus well considering, he comes before his master and represents, and placing them in employment, protects the camp, so that they each praise the great chamûpa Anantapâla as their father and mother.

A dweller at his lotus feet,—The son of Hari (Karṇa), the son of Hari (Arjuna), the son of Hari (Manmatha), to suppliants, enemies and lotus-faced women (respectively)—in liberality, courage and beauty, who among new men (of the present day) can be compared with him,—thus does all the world with delight describe the tree of plenty to the excellent,—Gôvinda.

Be it well. When, with all titles, the daṇḍanâyaka Gôvinda-Râja was ruling the Banavase Twelve Thousand ;—And the promoter of the Kâdamba-vamśa, Tailaha-Dêvarasa was in the position of maṇḍalika of the Hânungal Five Hundred, and the Banavase Twelve Thousand ;—In that nâḍ, (with description of the various kinds of trees there), was the Nâgarakhaṇḍa-kampaṇa. To the *manneya* of that nâḍ, Boppa-Dêva and his wife Sîriyâ-Dêvi was born S'ôma-bhûpa. And in that Nâgarakhaṇḍa-kampaṇa, praised in the world for its S'iva temples, its groves of *nâga* trees, its attendants on S'iva (*pramathar*), its Brahmans and others, was the Sivapura Bhârangi. To describe the glory of the rulers of that village ;—(with praises) there was Chaṭṭa of the Bichchara-kula. In it was the nâḷ-prabhu S'aiva, whose younger brother was Gulaga, whose son was Malla, to whom was born Chaṭṭa, to whom and his wife Chaṭṭauve was born Chauḍa. At that time, being in the enjoyment of the village, he erected in Bhârangi a fine temple of Mallikârjjuna in stone. And after the god had been set up by the sênabôva Bammaṇa, he bought land from Chaṭṭa-gâvuṇḍa, and (on the date specified)[1] , washing the feet of Kalyâṇaśakti-paṇḍita-dêva, disciple of (with the usual ascetic virtues) Kriyâśakti-paṇḍita-dêva, priest of the god Grâmêśvara of Chikka Kereyûr,—made grants (specified) for the god Mallikârjjuna of Bhârangi. Also Chaṭṭa-gâvuṇḍa made grants (specified). Names of persons appointed to maintain the grant. Usual final verses.

### 326

*Date* ? 960 *A.D.*

When Kannara-Dêva was ruling the kingdom of the world :—(on the date specified), Gabbindara ruling the Banavasi Twelve Thousand ; the Nâgarakhaṇḍa Seventy being under the authority of

[1] The figures of the date are given as 10940 ! but Hêvalambi, given as the year, = 1099 expired.

. . . ; and Bichchara Eṟega's .. ṟega holding the *ûr-ggavuṇḍu* of Barangi ;—the Baisarika sculptor Muddaṇṇa, when Pebba-gâmunda of Barangi harried the cows of Kaṇṇasôge, opposed him, slew, and gained the world of gods . . . . ṟega set up this stone.

## 327

*Date* 1112 *A.D.*

When, (with usual Châḷukya titles), Tribhuvanamalla-Permmâḍi-Dêva was ruling the kingdom :—and Bopparasa was ruling the *manneya* of the Nâgarakhaṇḍa Seventy ;—and the mahâ-prachaṇḍa-daṇḍanâyaka Goyindarasa was ruling the Banavâse Twelve Thousand ;—Jagadêkamalla Tribhuvanamalla-Dêva, (on the date specified), the prabhu of the Nâgarakhanda Seventy, Boppa-gâvuṇḍa of Bârangi, not allowing the kinsman of Bopparasa of Bandaṇike to capture . . . . , fought, died and went to *sargga.* The nâḍ . . . . uniting gave a *jayaviṭṭa.*

The skilful Marôja's writing (or engraving—*barehâ*).

## 328

*Date* 1159 *A.D.*

Obeisance to S'ambhu &c. . . . . . . . . . . . . . . . . filled with wealth, the outer and middle worlds, which if well considered are in the forms of *vaitrâsana* (a cane couch), *jhallari* (cymbals), and *muruja* (a kind of drum), surrounded by three kinds of air[1], perfect in the *shaḍ-drabya*[2] (six elements), how beautiful are they, without any illusion of a creator, the three perishable worlds. Among those three worlds beautiful was the Earth, in which was the joyous Jambû-dvîpa, in which attractive to the sight was the Bharata-kshêtra. In it was the glorious Kuntala country, which was possessed by the Chaḷukya kings. After the passing away of those many Châḷukya emperors, the earth was held by them in the following order,—Tailapa ; his son (omitting laudations) Satyâśraya ; his brother's son Vikramânka ; his younger brother's son Ayyaṇayya ; his younger brother Jayasimha ; his son Âhavamalla ; his son Sôvi-Dêva ; his younger brother Paramarddi ; his son Sômêśvara-Dêva ; his son Jagadêkamalla ; his younger brother Nûrmmaḍi-Taila. In his time was the king Bijjala.

A dweller at his lotus feet, Kasapayya-Nâyaka gained renown. When he was ruling the Banavâsi Twelve Thousand ;—in that country, (with description of its natural beauties), was the Nâgarakhaṇḍa kampaṇa. The master of the *manneya* of that beautiful Nâgarakhaṇḍa Seventy, a moon to the waterlily the Kâdamba-kula, (with praises), was Sôvi (or Sôma)-Dêva, whose father was the king Boppa-Dêva, and Siriya-Dêvi his mother.

A dweller at his lotus feet ; (with praises) was Bîri-Seṭṭi, whose descent was as follows :—Having successfully had a tank constructed after examination by experts (*siddhara-sôdadinda*), having planted groves of trees like the tree of plenty, and having made a S'iva-linga formed according to the rules with the *parusha* (the philosopher's stone) and other precious stones,—as the fruit (of these meritorious deeds) the *dêvi* Ambika obtained a son of purest good qualities,—Taili-Seṭṭi. To Râjikauvve and to Taili-Seṭṭi was born the victorious and meritorious Bîraṇa. To his wife Garasauvve was born Kêti-Seṭṭi, and his younger brothers Châri-Seṭṭi and Tailam. Praise of Kêtaṇa and his wife Kâḷikauvve, to whom was born Bira, a moon to raise the tide of prosperity of his family. To Bîri-Seṭṭi and Bêchauve was born Chauṇḍa. Biri-Seṭṭi's brother was Mûḍa.

That Bîri-Seṭṭi having set up the god Kêdârêśvara in Bhârangi-pura in the Nâgarakhaṇḍa Seventy,—for the endowments of the god, the heads of villages whose consent he obtained were the following :—Chaṭṭa, (his praises), whose son was the nâḷ-prabhu Chauḍu-gauḍa, (his praises, styling

[1] The *samîra-traya* are *ghanôdadhi*, *ghanânila* and *tanuvâta*. [2] The *shaḍ-dravya* are *jîva*, *ajîva*, *dharmma*, *adharmma*, *âkâs'a*, *kâla*.

him) *sâhitya-vidyâdharam* (master of all learning). His son was Kêtana. That Bîri-Seṭṭi having obtained the consent of—Be it well. Possessed of all titles, the mahâ-maṇḍalêśvara Sôvi-Dêvarasa, Chanḍa-gâvuṇḍa, Kêta-gâvuṇḍa and others the Sixty families,—for the decoration and illuminations of the god Kêdârêśvara, the daily offerings, temple repairs, and livelihood of the priests and ascetics there, granted (on the date specified), washing the feet of (with the usual ascetic virtues) Kalyâṇa-śakti-paṇḍita-dêva, disciple of Kriyâśakti-paṇḍita-dêva, priest of the god Grâmêśvara of Kereyûr,—lands (specified) under Dêvingere and a garden of 500 trees under the Kauṭiliya-kere. Also sites for 4 houses, and 1 maṭha. And the Prithvi-Seṭṭi of Koṇavatti, with the Mummuri-daṇḍa, the Five hundred svâmis being present, granted for the god dues (specified) on grains (as named), for as long as sun and moon endure.

Be it well. With all titles, the daṇḍanâyaka, the great minister Mâyi-Dêvarasa of the customs, being established in the sole management of the customs of the Banavase Twelve Thousand, granted for the god a free pass for 20 bullocks by whatever Balanjigar that were in Bhârangi they might be loaded. Also certain local taxes and tolls (specified).

And the mahâ-maṇḍalêśvara Sôvi-Dêvarasa, for the god's perpetual lamp, granted 1 oil-mill, and the *hejjuṅka* oil-tax on a certain quantity of oil .. (*some here effaced*).

Usual final verses.

## 329

*Date* 1415 *A.D.*

...having destroyed Ananga-râja (the god of love), praising Jinarâja, his feet receiving the worship of the good, endowed with all good qualities, Vâdirâja among *vâdis* (or speakers), reverenced by all râjas. Like the white lotus in a pond, or the moon in the sky, like Hari, or Hara, or a smile, or Haladhara (Balarâma), ...... was the munipati's wide-spread fame. His disciple was Jayakîrtti-munipa, and devoted to the service of his feet, Siddhânta-vratipa, reverenced by all kings, fully versed in siddhânta. His disciple was Bulla-gauḍa, his son Gôpinâtha, and his mother Malli-gâvuṇḍi. Praises of all of these in order. His disciple (with praises) was Siddhânta-dêva-munipa, whose mind was bent on shutting up the Bauddha speakers. Having overcome the Sânkhyas Yaugas Chârvvâkas Bauddhas Bhâṭṭas and Prâbhâkas, what other speakers can withstand him ? Praise of Bullapa-gauḍa, and his son Gôpaṇa-prabhu, who was like a bee in the hand of his mother Malli-gauḍi.

The râya-râjaguru-maṇḍalâchâryya, mahâ-vâda-vâdîśvara, râya-vâdi-pitâmaha, to all the learned a chakravartti, Abhayachandra-siddhânta-dêva's senior disciple was Bulla-gauḍa, whose son Gôpa-gauḍa was the ruler of the following town ;—Among the islands Jambu-dvîpa, and among countries the Kannaḍa country, are distinguished for beauty, wealth, and truthfulness. In Jambu-dvîpa, in the Karṇṇâṭaka-vishaya, adorned with all manner of trees (named) is Nâgarakhaṇḍa. A head-ornament to that nâḍ was Bhârangi, filled with wise Bhavyas (or Jains), learned men, just men and wealthy people, so that it seemed the abode of the goddess of fortune. In it was a splendid chaityâlaya in which was Pârśva Jinêśa. The ruler of that town was Gôpa-gauda's son Bullappa's son Gôpaṇa, who had two gurus, Paṇḍitâchâryya and S'ruta-munipa, one to turn him from evil ways, and the other to lead him into good ways. Having enjoyed all the good of this world, and, desiring to gain the good of the other world, (on the date specified), Gôpaṇa, by the rite of *samâdhi* rapidly quitted his body, and obtained *mukti*. May it be fortunate. The date in the same S'aka year, on which this stone was set up.

## 330

*Date* 1465 *A.D.*

Praise of the Jina śâsana. Praise of S'ruta-muni, of the Mûla-sangha, Nandi-sangha, Pustaka-gachcha, and Dêsi-gaṇa. His disciple was Dêvachandra-muni. His disciple, favoured with the

kindness of Abhayachandra, Gôpi-pati's son was Bullappa. The village of which he was the lord,—belonging to Gutti, in the Eighteen kampana country, was Nâgarakhanda, among the villages in which was Bhârangi, in which were fine chaityalayas. Praises of Bullappa, who made grants of land and had ponds (*dîrgghika*) constructed. Knowing that his end was approaching, he performed all the appointed ceremonies[1] and by the rite of *samâdhi*, (on the date specified), went to the abode of the immortals.

**331**

*Date* ? 1456 *A.D.*

Memorial of the death, with Jaina rites, of Bhâgîrathi, whose father was the prabhu Bullappa, and her mother, Mallabbe.

**332**

*Date* ? 1205 *A.D.*

In the time of vîra-Ballâla-Dêva, (on the date specified), when Kâva-Dêvarasa raided Tevarateppa,—Madavari Hariyana slew ... fulfilled (his duty), and went to the world of gods.

**333**

*Date* ? 1205 *A.D.*

A similar record when the same man raided Kuniteppa.

**334**

*Date* ? 1242 *A.D.*

Be it well. In the time of the ... chakravartti Sômêśvara, when ...... raided Kuliyateppa and carried off the cows,— . ...Goppa-gauda's...Bîra, recovered the cows, slew many, and gained the world of gods. His ...

**335**

*Date* ? *about* 1140 *A.D.*

Be it well. When, (with usual Châlukya titles), Jagadêkamalla-Dêva was ruling the kingdom;—And the . verggade-dannâyaka Bammanayya was ruling the Banavâse Twelve Thousand;—and .... was holding the .... of the Nâgarakhanda Seventy;—(*rest effaced*).

**336**

*Date* 1081 *A.D.*

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c :—

And, a dweller at his lotus feet,—Be it well. Entitled to the band of five chief instruments, the mahâ-sâmantâdhipati, mahâ-prachandda-dandanâyaka, .... was ruling the Sântalige Thousand, the Jiddulige Seventy, and the Nâgarakhanda Seventy in peace;—(on the date specified), when Boppana was holding the office of gavunda of the Nâgarakhanda Seventy, and Nâga-gavunda was ûr-gavunda of Kodadateppa;—when the cows of Kodadateppa were harried, Nâgi-Setti's son Mâchi-Setti ran and attacking (the robbers) in the Kelligatta plain, fought, died and went to the world of gods. By the victor is gained spoil &c.

[1] A detailed account is given of his gradual expiry. Beginning with the prayer of 35 syllables, he came down to 16, then to 6, to 5, to 4, to 2, and stopped at 1, when, merely moving his tongue, he went to *svargga*.

## 337

*Date* 1116 *A.D.*

Be it well. (On the date specified), when, with all titles, daṇḍanâyaka Gôpanarasa was ruling the Banavâse Twelve Thousand:—Boppa-Dêva was holding the .... of the Nâgarakhaṇḍa Seventy; and Kâla-gavuṇḍa was ûr-ggauṇḍa ;—Kadamba Kîrttivarmma's general Piḷiya, meaning to put down Haruvateppa, cursed it, and going against the town from the woods opposite, was loosing the waists of the women and driving off the cows,—the Nâgarakhaṇḍa Seventy prabhu, Kuḷiyateppa Mala-gauṇḍa's son-in-law Makalamaṇi slew with the dagger, and gained the world of gods. This stone was set up by (here follow the names). The work was done by Balige.. Mâmôja. The writing was by Mala-gauṇḍa's brother-in-law .........

## 338

*Date* 1439 *A.D.*

(On the date specified), the chief person of...Kalla-gauḍa having killed.... Bomma-Nâgaṇṇa,—his wife Bairâyi performed *sahagamana.* Mahadêva made (this stone).

## 339

*Date* ? 1217 *A.D.*

Be it well. In the 8th year of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Simhana's victorious reign, (on the date specified), when Singarasa and Bîrarasa raided Tevarateppa,—Lôka-gauṇḍa's son-in-law Gogi-gauḍa recovered the cows and gained the world of gods.

## 340

*Date* 1249 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the bhujabaḷa-pratâpa-chakravartti Kannaha-Dêva's 3rd year, (on the date specified), Tribhuvanamalla Hâyega, the hunter Hariyava-Seṭṭi's bond-servant (*besa-vaga*), the Kuḷiyateppa blacksmith Malôja's son Bomôja having gone to a hunt, when a boar charged him, stabbed it with his dagger, distinguished himself and gained the world of gods.

## 345

*Date* 1171 *A.D.*

Praise of the Jina śâsana. To the ocean-girdled earth like a beautiful breast formed for enjoyment was Nâgarakhaṇḍa in the Banavâsi-maṇḍala. Description of the latter. Its ruler, the subduer of all hostile kings, was Sôvi-Dêva, the glory of the Kâdamba-kula. Praise of his valour in subduing hostile kings, whose wives were drowned in their tears,—and challenging the Changâḷva king, he put him into chains. He thence acquired the names Kadamba Rudra, Gauḍara-dâvaṇi, maṇḍalika-Bhairava, Nigalanka-malla, and Satya-patâka.

As Nâgarakhaṇḍa was an ornament to Banavase, so to it was Tevarateppa, adorned with betel vines and areca gardens. A bee at the lotus feet of king Sôvi-Dêva, the master of that Tevarateppa was Boppa-gauṇḍa ; his praises. His wife was Châvikabbe-gavuḍi, whose brothers were Bammi-Seṭṭi and Kalli-Seṭṭi. To Tevarateppa Boppa-gâvuṇḍa and Châvikabbe-gavuṇḍi was born Lôka-gavuṇḍa, the nâḷ-prabhu of Tevarateppa. He erected a Jinêndra temple, and provided a tank, a well, and a

watershed for the temple, as well as a *satra*. To describe the excellence of that great lord's wife :— The daughter born to Tottûr Goyda-gavuḍa, Kâḷikabbe-gavuṇḍi gained praise in the world equal to that of the celebrated Attimabbe ; her praises.

Be it well. In the Kaḷatsuryya-chakravartti Râya-Murâri Bhujabala-malla Sôvi-Dêva's 4th year, (on the date specified),—Tevarateppa Lôka-gâvuṇḍa, for the eight manner of ceremonies of the Ratnatraya god he had set up, and for gifts of food to the rishis who come and go,—washing the feet of the mahâ-maṇḍalâchâryya Bhânukîrtti-saiddhântika-ḍêva,—granted lands (specified). Usual final verses.

Praises of that great lord's senior guru Munichandra-dêva, and of his beloved disciple Bhânukîrtti-saiddhântika. On hearing his name all malevolent gods left their thrones and fled astounded, while the yakshas, râkshasas, gandharvvas, piśâchas, bhûtas, serpents, vêtâḷas and others which quickly devour, trembling, asked 'What are your orders ?'—such was the poteney of his command. On the wonder-working crowd of snakes, evil planets, śâkinis, vampires, goblins, ghosts, raṇṭṭanga, bhêntara, devils and fiends showing themselves in the world, he set up yantras, repeated mantras, or gave other tantras (and exorcised them)—the wonderful saiddhantika Bhânukîrtti-muni.

Disciple of Munichandra-dêva-yamina, of the Mûla-sangha, Kuṇḍakundânvaya, Kâṇûr-gaṇa and Tintriṇi-gatsa, may he prevail, proficient in saiddhânta, the lord of Bandaṇikâ-pura,—Bhânukîrtti-muni.

## 346

*Date about* 1160 *A.D.*

(The inscription is effaced at the two sides all the way down). Invocation of the Boar form of Vishṇu. May the god Narasimha grant to the famous Sôma all his desires.

Description of the ocean. Among the *dvîpas* it encircled was Jambu-dvîpa, in which was mount Mêru, south of which was the Bharata-kshêtra, an ornament to which was the Kuntala country. After many kings had ruled over it, there arose a celebrated victorious one, who obtained the dominion of the world.

Be it well. When, (with his usual titles), the bhujabala-chakravartti Bijjala-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace :—

A dweller at his lotus feet, (with praises), was Sôyi-Dêva, who by his valour gained the names Kadamba-Rudra &c. (as given in No. 345 above). To describe the glory of his line ;—Celebrated was Bommarasa of Bandaṇike ; his son (with praises) was Bopparasa. Then occur the names of Sânta-nripa and Siriyâ-Dêvi. To the latter was born a son, ? Sôyi-Dêva. His wife was Mâlala-Dêvi, who bore Lachchala-Dêvi, who had Boppa-Dêva for her husband. And king Sôma's wife ...also bore the king Mallikârjjuna.

Be it well. When, (with usual Kadamba titles), the mahâ-maṇḍalêśvara Sôyi-Dêvarasa, protecting the Banavase Twelve Thousand, was ruling the kingdom in peace and wisdom,—one day, being inclined to *dharmma*, saying, 'Ânandûr must be made an agrahâra', he gave directions to . . . Dêva, and obtaining the control (of it),—together with the local governor Kasapayya, in the presence of the great minister Gôvinda-Râja, Nâkarasa, . . . . Tikarasa, the Brahmans of agrahara Tiḷivaḷḷi and . . reyûr, the nâl-prabhus and seṭṭis (named), and the crowned mahâdêvi Mâḷala-Dêvi,—washing the feet of Brahmans versed in the four vêdas, the vêdângas and upângas, and proficient in the śâstras,—made a grant in Nâgarakhaṇḍa . . . .

**347**

*Date* 1139 *A.D.*

(Most of the inscription is effaced).

Obeisance to S'ambhu &c. (On the date specified), when the great minister for peace and war, ......-daṇḍanâyaka ...? was ruling the Nâgarakhaṇḍa Seventy. By his orders .....

**348**

*Date* ? 1140 *A.D.*

In the .. th year of ........ (on the date specified), when the great minister, daṇḍanâyaka Bâbimayya was ruling the customs .... certain gauḍas (named) ? of Biṇṇingere made a grant for the god.

Be it well. When the mahâ-maṇḍalêśvara, Tribhuvanamalla, capturer of Talakâḍu Gangavâḍi Noṇambavâḍi Banavâse and Hânungal, bhujabala vîra-Hoysaḷa .... was in the camp of Bankâpura, ruling the kingdom in peace and wisdom :—

And,—Be it well. With all titles, the great minister, daṇḍanâyaka Râ .. mayya was looking after the Noṇambavâḍi and Banavâse-nâḍ customs;—By his order,—Be it well. (With various epithets), the sunka-verggaḍe of the Nâgarakhaṇḍa Seventy, Dêvapayya-Nâyaka made a grant of land (specified) for the perpetual lamp and temple repairs of the god Grâmêśvara of Biṇṇingere. Imprecations.

The disciple of Kriyâśakti-paṇḍita of agrahâra Kiriya-Kereyûr, .. ḷḷiyamma Narasiyabbe's son Naychi-Seṭṭi also made a grant.

**351**

*Date* ? *about* 960 *A.D.*

Be it well. When Mârakki-arasa was ruling the Banavâsi Thirty-two Thousand[1] ;—the nâḷgâmuṇḍas of Bandanikke having fought among themselves, joining with Eṟega, Alagara Kupa-...... died and entered the abode of *sargga*.

**352**

*Date* ? 1286 *A.D.*

In the reign of the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti vîra-Râmachandra, (on the date specified), the Brahmans of the immemorial agrahâra ...... having invested ........ with the *gavuḍike* ;—when Bomma-bôva carried off the cows, Bâsiya .. turned them back, distinguished himself ......

By the victor is gained spoil &c.

**353**

*Date* ? 1613 *A.D.*

Obeisance to Gaṇâdhipati. (On the date specified), for the god Vîrabhadra of Neralige, the ruling mahâ-prabhu Sâveya-Arasamma granted land as follows :—When we had the Mûgûr agrahâra tank excavated, the land under the Sangi-Seṭṭi pond of Timmâpura which we had given for the god being submerged by the tank, we have given in lieu thereof land (specified) under the Kâna pond in Neṟalige.

**354**

*Date* ? 1743 *A.D.*

(On the date specified), Keḷadi Basavappa-Nâyaka caused to be written and sent to Linga the following matter :—In the pêṭe being newly built in the Ânevaṭṭi village of the Kupatûr-sîme,

[1] So in the original. The inscription, which is an old one, is very corrupt. Should be Twelve Thousand.

Hanchina Siddha having had a stone matha built for Basavappa-voḍêr, and saying we will bear the expense of the service, in order to provide a yard and hamlet for this matha applies for the waste land formerly under the weir of the Kâre pond near the pêṭe; and Garaji Vîrappoḍêr having requested that the *hûgôpala-sthala* formerly belonging to the old pêṭe, for which there is no tax, may be brought under the *sist* and granted as an *uttâr*,—and Gurapa having reported that it may be considered and granted,—we have taken from Vîrappa-vaḍêr 5 varaha for the palace and make the grants (previous particulars repeated). In order to mark out the ground with stones engraved with the linga, we have sent our servant Muḍiyana from the presence, who will assemble those of the four boundary villages, and in their presence mark out the ground according to the *rêkhe* so that no dispute may arise, and set up the boundary stones.

This paper (*kâgada*) will be copied into the śênabôva's *kaḍita*, and returned.

## 355

*Date* 1768 *A.D.*

Be it well. (On the date specified), according to the orders of the Hajarat Navâb Sâheb, when Beg came to this village and was in the fort, he had a Friday mosque built, and made a grant for it, which will be continued to ......... mokha-Dhuyamulla.

## 356

*Date* 1491 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), at the lotus feet of the chief mahâ-mahattu of heaven and earth, Lingada Kantheya-dêva,—we, Kuppatûr Vîraṇṇa-gauḍa, have made over Lingâpura and the Kuppatûr Nirâsi-matha, so that they can at no time fail. Imprecations.

## 357

*Date* 1666 *A.D.*[1]

By order of Virûpâksha-mahârâya.

Obeisance ever to S'iva. Invocation of the Boar form of Vishṇu, and of S'ambhu.

Be it well. (On the date specified),—By order of the worshipper of the great linga, universal emperor of the gods, Virûpâksha, lord of Vidyanagara; seated on the jewel throne; master in the south of the eastern southern and western oceans; entitled to the band of five chief instruments in all points of the compass; the ruler of Chandragutti belonging to the Banavâsi Twelve Thousand and all the countries dependent on Araga; the mahârâjâdhirâja (with other epithets)[1] :—

A dweller at his lotus feet, the agent for his affairs, the ruling mahâ-prabhu Sapâyi Râma-chanḍra-Râja of Sode being the ruler in enjoyment of the Kubuṭûr-sîme;—It being represented that Vîraṇṇa, the nâḍ-gauḍa of Kubuṭûr-sîme, that he might obtain refuge (or merit), had given the Kôṭe-koppa village to the Kubuṭûr Mirâśi-maṭha,—and in order that the work of merit might not go to ruin, an original grant specifying the terms may be issued,—an original grant is given to Kanthe-vaḍêr of the Mirâśi-matha as follows;—(here are repeated the terms of the grant and boundaries and rights of the village). Such is the original grant made by order of the mahârâya.

(Witnesses)—Sun and moon &c. Usual final verses.

## 358

*Date*? 1257 *A.D.*

Obeisance to Sambhu &c. Be it well. In the time of the mahâ-maṇḍalêśvara Bîra-Devarasa;—(on the date specified), by order of Râyachauṇḍi-Seṭṭi, Ajhjhamâri Lakharasa coming, laid siege to

[1] The date is altogether wrong in connection with Virûpâksha, and the contents are full of errors.

the gate of Benavur, and fought with Chikka-Dêva,—when Kala-gauḍa's son heggaḍe-Kâmayya slew many, distinguished himself and gained the world of gods. For that, Rudrasakti-dêva granted a *nett-aru-godage.* Praise of the hero.

## 359

*Date* 1129 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), Bhûlôkamalla-Dêva's victorious kingdom was extending &c :—

And, a dweller at his lotus feet, (with usual Kadamba titles), Tailaha-Dêva was ruling the Banavâsi Twelve Thousand and the Hânungal Five Hundred in peace and wisdom :—(on the date specified), Binavûr Kâḷa-gâvuṇḍa's son Mâṇi-gavuṇḍa, —in the government of Siddhige-Seṭṭi,—assembling the prabhu-gâvuṇḍas of Basavûr and other places in the Eḍe-nâḍ Seventy,—the town being on one side and the tank on the other,—showed them the whole of the Bayalâkâsa rice lands to which he had brought the Jâlagere channel so that it could irrigate the whole plain. And begging from the nâḍ and from the king land for the tank, he granted 50 poles in the Makki plain. Usual final verses.

## 361

*Date* ? 1259 *A.D.*

(On the date specified), Mâdarasa-Voḍeyar's .... Virappa ended his time (or life), and his wife Nâkavve passed over (to the other world). The patron of his house, Kitanakêta Bairava-Dêva and his son Virûpaya set up this stone.

## 363

*Date* 1796 *A.D.*

(On the date specified), Channappa-gauḍa set up this pillar with devotion.

*Date* 1813 *A.D.*

(On the date specified) the temple was built.

## 364

*Date* 1796 *A.D.*

S'rî-Murigêndra. (On the date specified), at the feet of the sâmpradâyaka S'iva-pûje Muppinayya, Bennavûr Channappa-gauḍa's son Kariyappa-gauḍa doing obeisance, made this maṭha.

## 365

*Date* 1859 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), Hajarat .... Tâkhin Arâb Bahâdar granted the nâḍ-gauḍike of the .... śime to Bennûr Basava-gauḍa's son Chennappa-gauḍa's son Kâtiḍi .. gauḍa.

## 366

*Date* ? 1257 *A.D.*

Corresponds with No. 358 above.

## 368

*Date* ? 1165 *A.D.*

Be it well. When the mahâ-[maṇḍalêśvara], ........ . Kêsavarasa was ruling in peace :—(on the date specified), the Hoysaḷa chieftain having carried off the cows of Korise,—Sakunavaḷḷi Chokka-gavuṇḍa's son Bûta-gavuṇḍa, in the ruin of his town, gained the world of gods. By the victor is gained spoil &c.

## 369

*Date* 1157 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending, &c :—(on the date specified), when Kanna .. si having given to Kâḷeya, the son of Lakuma-gavuṇḍa of Kâtikavaḷḷi in the Ede-nâḍ Seventy, his daughter Kâchajjiyama with a dowry, was himself making his village,—by order of the mahâ-maṇḍalêśvara Malli-Dêvarasa of Hayve, Singa-maṇḍalika came with servants and horses, raided Kâtikavaḷḷi and was carrying off the cows —when by the might of his arm, going after the cows, Kanneya attacked and withstood the enemy, fighting so that the corpses were writhing together as in the time of the congress of serpents. Verses describing the valour of Kanneya, whom twelve *apsaras* bore away. By the victor is gained spoil &c.

## 370

*Date* 1171 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the reign of Râya-[Murâri Sôvi-Dêva], (on the date specified), when .... Seṭṭinguṇṭe Ojeyya's son Tailaya was in the guard-house of Areyangal,—twelve *manneyar* laid siege and fought, on which, making their army retreat, slaying many, he recovered the cows and gained the world of gods. His elder brother Mâchi-Seṭṭi and his younger sister Siriyayve set up this *vîragal*. By the victor is gained spoil &c.

## 371

*Date* ? 1271 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the time of the Kâdamba-chakravartti vîra-Kâva-Dêva, (on the date specified), when heggaḍe Mâchayya went to Sâteyanahaḷḷi Bommi-Seṭṭi to speak about some business (specified), and was returning,—in the weir of the Kuppaṭûr tank, Tipparasa and his nâyakas attacked him,—on which he fought, slew many, distinguished himself and gained the world of gods. By the victor is gained spoil &c.

## 372

*Date* 1165 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the time of the Kaḷachuryya bhujabala-chakravartti Bijjaṇa-Dêva, (on the date specified), when the Hoysaṇa chieftain raided the immemorial agrahâra Kereyakâvise, and carried off the cows,—Mûḍivûr Bammi-Seṭṭi's son Malli-Seṭṭi, slaying many, gained the world of gods.

## 375

*Date* 1347 *A.D.*

*(Nâgarî characters)*

Obeisance to Virûpâksha and Gaṇêśa. Praise of S'ambhu and the Boar.

Kings of the Lunar line and Solar line, bringing to mind the famous Purûrava, and in conduct like Manu and others, with their invincible arms doing noble deeds in the three worlds, the glory of the Krita, Trêta and Dvâpara ages, protected this earth. In the Kali age evil having greatly increased, Dharma seeing that it was impossible for it to move about, went to the side of its master the creator and benefactor of the world, and said,—" With only one leg[left] how can I travel about in the troubles of this Kali age? Show some mercy, lord ; yours it is to remove the difficulties of

those who bow before you." Hearing this from Dharma, the father (*tâta*), being favourable to the prayer he thus for a long time presented, made in the great royal line of which S'ailanka was the lord, a king named Sangama. From the king Sangama's wife Kâmambikâ were born Harihara, S'ankara, Bukka, and Mârappa, like the four arms of Hari, able in protecting the earth and destroying their enemies. Their family god, the guru of all the gods, the god Virûpâksha ; for merit, the Tungabhadrâ like the stream of the Ganges, bordered with pleasure gardens ; their house filled with women ; their stronghold Hêmakûṭa, like a mountain ; for sport the Pampâ lake ;—great was their fortune. Sole witness (or evidence) of the valour of heroes was the great city Hastini ; which was protected by the king Harihara together with his brothers.

From Kallâsa, the king Mârapa having acquired a kingdom in the west, was established in Gômanta-śaila, the excellent Chandragupti, protecting his subjects in peace. His fame with perfume like that of white camphor pervaded the sky and vied with the scent of the *mandâra* (tree of paradise) Râjâdhirâja, Yuvarâṭ, paramêśvara, a great kite to the serpents the kings Bhôja and Tailanga, opposer in war of the three kings, terrifier of foreign kings, equal in power to Hari,—thus is he praised by the eulogists. When this king Vîra-Mârapa was ruling, *dharma* was promoted and he was protecting his subjects in good ways, with a contented mind,—when, in order to inquire into the welfare of the people, he set out on an expedition. As he was proceeding, on a certain occasion he encountered the Kâdamba king, surrounded like S'akra by an army composed of elephants, horsemen and foot-soldiers, and having defeated him in battle,—in order to see S'iva, the lord of Gôkarṇa, the original creator of the world, came to that place at leisure. Bathing in the water of the ocean at the time of the *parva*, pouring a libation to the *manes*, the highly generous Mârapa made gifts to Brahmans of lands, cows, virgins, and gold in quantities. And there he also bathed Mahâbala with cool water, musk, camphor, sandal, bdellium and saffron freely, and offered golden flowers. And (on the date specified), at the time of an eclipse of the sun, in the presence of that S'ambhu, he made a grant of Kântapuri to Brahmans dependent on him, versed in all learning, emigrants from the Ândhra country, (praise of their accomplishments), giving to the village the name Mârapapuri. (Here follow names and particulars of the Brahmans)—altogether 28 shares.

Having returned to Chandragutti-pura, he was there in great glory, when to this great king floating in the ocean of the kingdom there was born (*ajani*) a pilot, who by the power of his wisdom could overreach even Guru (or Brihaspati), the great minister named Mâdhava, whose guru was Kriyâśakti, and of such fame that he was himself Tryambaka. By this conqueror of foreign powers was he obtained (*samprâpta*) as by Bhârgava was S'ankara. Having examined together (*samâlôkya*) the three vêdas (*trayîm*), and the text of the purâṇas (*purâṇa-samhitâ*), from love to the world and affection to the minister, he gave to mankind the commandments of Tryambaka in the compilation *S'aivâgama-sâra* (or *S'aivâgama-sâra-sangraha*). On the advice of the learned Mâdhava, he who directed the dharma of the kings and Brahmans of his own country, had this śâsana made, along with the chief lords, Brahmans, and the company of twice-born in the agrahâras of his own country.

An ornament to the Kuntala-dêśa was the Vanavâse Twelve Thousand kingdom, the chief capital (*pradhâna-râjadhâni*) was Chandragupti, with another name of Gômanta-parvata, in the Twelve Kharvâṭa country (attached to which), in Nâgarakhaṇḍa of Yaḍa-nâḍ, Kântapuri, otherwise named Vîra-Mârapapuri, belonging to Kamaṭhapura, situated on the bank of the Varadâ river, the king, in order that his government might continue as long as sun and moon, as an offering to Krishṇa, (with all the usual rights), gave, free of all imposts. Boundaries.

(*signed*,) in Kannaḍa—Vîra-Mârapa-Voḍêr.

Witnesses,—Sun and moon &c. Usual final verses.

śrî-Virûpâksha is witness. śrî-Madhukêśvara of Yaḍa-nâḍ is witness.

## 376

*Date* 1212 *A.D.*

Be it well. In the time of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Hoysaḷa vîra-Ballâḷa-Devarasa,—(on the date specified), Singaṇa-Dêva having come to .. . and slain many,—.... arasa's son Banaka stabbed his horse, distinguished himself and gained the world of gods. For his children a *nettaru-godage* was granted (as specified). Imprecation. Kali-dêva is the refuge.

## 377

*Date* 1209 *A.D.*

In the time of the favourite of earth and fortune, the mahârâjâdhirâja, boon lord of Dvârâvatî-pura, Yâdava-Nârâyaṇa, the pratâpa-chakravartti bhujabala vîra-Ballâḷa-Dêva,—(on the date specified), to the thousand of Kuppatûr, the nâḷ-prabhu Huruvaḷi Kali-gavuḍa, for the perpetual lamp of his family god Kali, granted land (specified). Usual final verses.

## 379

*Date* 1533 *A.D.*

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-Achyuta-Râya-mahârâya was ruling a peaceful kingdom :—Allappa-Nâyaka, descended from Chennapp-aṇṇanaya, granted for the god Hanumanta of Huruvaḷi a śâsana as follows ;—In order that much merit may accrue to Hiriya-Tirumala-Râjayya, the agent for the affairs of Achyuta-Râya-mahârâya,—all the lands, &c. (specified) included in Koppa, otherwise called Timmâpura, belonging to the village of Huruḷi of the Ghaṭṭe-sthala belonging to the *durgga* of Gutti,—which Achyuta-Râya-mahârâya had favoured to him as an *amara-mahale*,—together with all the rights pertaining thereto (specified) have we given for the offerings and perpetual lamp of the god Hanumanta of Huruḷi, for the priest, ... and tambourine players. (The details repeated).

Usual final verses.

## 380

*Date about* 1015 *A.D.*

Be it well. When Ayanaya was ruling the nâḍ ; and Duga was ruling this town (Elevâḷa) ;— ...................

Imprecation. .. kkasa and the other seventy will remain and protect the land as long as the sun endures.

## 381

*Date about* 1010 *A.D.*

Be it well. When Vikramâditya Satyâśraya, favourite of earth and fortune, mahârâjâdhirâja paramêśvara bhaṭâra was ruling the kingdom of the world :—

And —Be it well. Sênavarasa was ruling the Banavâsi Twelve Thousand ;—.........

## 382

*Date* 1395 *A.D.*

Be it well. (On the date specified), the Brahmans of Elase and Kuppagaḍḍe in the Gutti Eighteen kampaṇa, together with all the gauḍas, granted of their own accord Elambaḷḷi in the Nâgara-khaṇḍe-nâḍ, with all the eight rights of possession (specified), to Nâraṇa-dêva, the son of the treasurer Dharaṇi-dêva of the Gautama-gôtra,—(making the grant) in the presence of the god Sapta-

nâtha of Gôve, on the shore of the ocean,—to continue as long as sun and moon endure.

Usual final verses, together with the following:—The Brahman who forsakes the rules for receiving gifts becomes a monkey; and the giver becomes a foul-scented jackal in the burning ground.

## 384

*Date* 1237 *A.D.*

(Very much of the inscription is effaced).

Mention of the Nâgavalli-kula and Nâgarakhaṇḍa. Praise of the Kadamba king Sôyi-Dêva. The government of Banavase-nâḍ was obtained by Vikramâditya, to whom the kings of Hayve, Koṅkaṇa, the celebrated Gaṅgavâḍi, and Tuḷu ..... gave tribute.

Be it well. When, with all titles, the mahâ-ma[ṇḍalêśvara] ... was ruling the Banavase Twelve Thousand in peace and wisdom:—Description of the attractions of Nâgavalli. Born in the Gâvaṇiga-kula was Keṟeya[ma-Seṭṭi], whose son was Dêki-Seṭṭi. Sanka-gavuṇḍa together with Deki-Seṭṭi, built in Elambaḷḷi a Jina temple. His guru was Bhânukîrtti-vratîndra, his mother the celebrated......, his wife Gangâmbike, and his father-in-law the world-renowned ... Of Keṟeyama-Seṭṭi's sons Kêtamalla and Dêki-Seṭṭi, praises of Dêki-Seṭṭi as a great supporter of the Jina faith.

Praises of Bhânukîrtti-muni (as in No. 345 above), the disciple of Munichandra-dêva, of the Mûla-sangha, Koṇḍakundânvaya, Kâṇûr-gaṇa, and Tintriṇika-gachchha.

Be it well. (On the date specified), Elambaḷḷi Dêki-Seṭṭi, for the repairs of the S'ântinâtha basadi which he had made, for gifts of food to the Jîyas and for the four castes of S'ravaṇas,—washing the feet of the S'ântinâtha-ghaṭikâ-sthâna-maṇḍalâchâryya Bhânukirtti-siddhânta-dêva,—made a grant of land (specified). And that *sthâna* he made over to his disciple Mantravâdi Makaradhvaja.

Usual final verses.

## 385

*Date* 1004 *A.D.*

Be it well. When, with all titles, Satyâśraya-Vallabha was ruling the kingdom of the world:—And .. . Bhîmarasa was ruling the Banavâsi Twelve Thousand;—Miḷiyapallaga Mârama-Seṭṭi's son Haya-Seṭṭi fought among the cows, died and gained the world of gods. His son Nârasayya-Seṭṭi put up this stone.

## 386

*Date* 1004 *A.D.*

A similar record for another son.

## 387

*Date* 1241 *A.D.*

Be it well. In the time of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Singhaṇa-Dêva,—(on the date specified), when the mahâ-maṇḍalêśvara Lakshmipâla-Dêvarasa was ruling Nâgara-khaṇḍa-nâḍ;—before the royal commissioners,—sarvvâdhikâri Kaduva-mahanta, sênabhôva Chandarasa, paṇḍita Madhusûdana, manneya Bommi-Dêvarasa, adhikâri Râmaya together with Mallaya,—Elabaḷḷi Kâla-gavuḍa and Keṟeyama-Seṭṭi having raised a dispute as to the Eḷabaḷḷi vṛitti.—The *arasu* (king) had the two parties apprehended and brought up, on which they both declared on oath in the following manner;—That Keṟeyama-Seṭṭi affirmed that he had paid the money, giving it to Kâḷa-gauḍa's great-grandmother Jaki-gavuḍi and Gaḷeya Chaṭṭeya, and had acquired (the vṛitti) with pouring of water. That he had not received the money from the hands of Keṟeyama-Setti and from

the hands of Gaḷeya Chaṭṭeya and made over the Elabaḷḷi vritti with pouring of water was what Kâla-gavuda (affirmed). In the presence of the god Kâli of Bandanike, before the Brahmans there, the five maṭhas, the Brahmans of Tâṇagundûr, the nâḷ-prabhu Bommi-Seṭṭi, sâvanta Mudaya, Seleyahaḷḷi Bamma-gavuḍa and Mâcha-gavuḍa, Yamanûr Sôva-gavuḍa, Baḷḷigâve Kiti-Seṭṭi, the chief citizens, *mummuridaṇḍas*, and superintendents of *dharmma*,—that Keṟeyama-Seṭṭi stood hanging down his head, while Kâḷa-gavuḍa, holding the consecrated food, won, and obtained a certificate of victory.

## 388

*Date* 1089 *A.D.*

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's kingdom was extending &c :—

And, a dweller at his lotus feet,—entitled to the band of five chief instruments, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, chief over the property of the court, (with other epithets),—daṇḍanâtha S'rîdharayya was ruling the Mêlvaṭṭe *vaḍḍa-râvuḷa* and the two *bilkoḍe* ;—

And—Be it well Having received the rank of great minister charged with the burden of the whole kingdom, (with various epithets), a bee at the lotus feet of the god Sômêśvara,—Perggaḍe Changa-Dêvayya was ruling the grain customs of the Banavâse Twelve Thousand, with the *vaḍḍa-râvuḷa* and the two *bilkoḍe* ;—(on the date specified), at the time of the moon's eclipse,—for the perpetual light and offerings of the god Râme of the Elambaḷḷi-tirttha of Sirivûr, he granted all the family tax on bullock loads of damp and heaped-up grain, with the customs duties and *koḍavîsa* on 20 bullock loads. Usual final verses.

Bammi-Seṭṭi's son Sâvaṇṇa wrote it. Gaṇapa ...

## 389

*Date* 1172 *A.D.*

Obeisance to S'ambhu &c.

In the middle of the seven islands which were surrounded with many oceans was mount Mêru, south of which was Bharata-kshêtra. In it was Kuntala, which was ruled by many illustrious valiant kings. After whom, one of surpassing fame for victory and courage gained the world by the might of his arm.

Be it well. The lord of all the Bhârata land, the emperor Bijjaṇa, his footstool covered with the bowed heads of all the kings in the ocean-girdled earth, as a garland between the breasts of the Lakshmî the Kuntala kingdom, ever protected the world. His son was the celebrated king Sôyi-Dêva, the famous Râya-Murâri, from fear of whose sword Lâḷa, Chôḷa and Gûrjjara paid him tribute.

Be it well. When, entitled to the band of five chief instruments, mahârâjâdhirâja, sun to the lotus the Kaḷachuryya-kula, (with various other epithets),—Râya-Murâri Sôyi-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom :—

Description of the natural attractions of the Banavâsi country. In that nâḍ, rich in various groves (described) was the Nâgarakhaṇḍa-kampaṇa. To Siri-Dêvi and king Boppa-Dêva was born the ruler of Nâgarikhaṇḍa[1], the king Sôyi-Dêva, who obtained the names Kadamba-Rudra, &c. (as in No. 345 above). In the Nâgarakhaṇḍa-nâḍ Elambaḷḷi was noted for its betel vines, and the fruit of its areca palms and orange trees. The ruler of that village was Keṟeyamma-Seṭṭi, who confining himself to the holy linga set up by Râma and worshipped by Râma, became known in the world as equal to Râma.

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[1] So spelt in the original.

Be it well. (On the date specified), for the decorations and illuminations of the god Râmêśvara of the holy tîrtha of Eḷamballi, the daily offerings, temple repairs, and for the food of the ascetics there,—washing the feet of (with the usual ascetic virtues) Kâlêśvara-paṇḍita,—the mahâ-prabhu Kereyama Seṭṭi, in the 6th year of Râya-Murâri Sôyi-Dêva, in the year Nandana, made grants of land (specified) in Eḷamballi, obtained by exchange from the original owners and the gauḍas of the four boundary villages.

To describe the glory of that Kereyamma-Seṭṭi :—To Kîrtti-gauḍa's wife Chikkavve-gauḍi, the eldest among her sons was Kereyamma ; his praise. His eldest son, born to .. laliyauve, was Dêki-Seṭṭi, whose younger brother was Kêtamalla. Their wives were Chikkave, Mâḷave, Kâḷiyakka, Chaṭṭave, and Mâchiyakka. Dêki-Seṭṭi had three sons,—Sôma, Kereyama, and Kîrttivarmmâ. Their mother ? also bore Dêki-Seṭṭi, whose wives were Kêtiyakka and Gangave.[1] Usual final verses.

Moreover Kereyamma-Seṭṭi, in whatever he sold, gave a *vîsa* in every *hon*. Usual final verse.

## 390

*Date ? about* 1141 *A.D.*[2]

(On the date specified), when the great minister, daṇḍanâyaka Bâchimayya was ruling the customs of Noṇambavâḍi, Banavâse and Hânungal, and all the *bîravaṇa* of the nâḍ in peace ;—the perggaḍe of the *bîravaṇa* of the Nâgarakhanda Seventy, Bâchimayya, Mâdi-Râja, Bala-Dêvayya, S'unkhara-Dêvapayya,—these four, for the perpetual lamp of the god Râmêśvara of the tîrtha of Eḷaballi, granted 1 oil-mill, and 1 bullock-load, with 1 ? elephant driver. Imprecations.

## 391

*Date* 1216 *A.D.*

When, the favourite of ........, the mahârâjâdhirâja, boon lord of Dvârâvatî-pura,........ sun in causing to unfold the lotus the Yâdava-kula, conqueror of all the points of the compass, protector of the South, ...... destroyer of Teluga-Râya, Yama to the Turuhkka-Râya,—in Dêvagiri, situated among eighty-four hill-forts, [Singha]ṇa-Dêva was ruling the kingdom in peace and wisdom :—

At the time when appointed to all duties, the great ......, the wealthy Jânu-Nâyaka, was enjoying the mahârâja's favour in his orders ;—an ornament of the Sû .. śa-kula, (with other epithets), obtainer of a boon from the goddess Rêvatî, to king Simhaṇa a Sahasrabâhu in readiness for war, was the great .... Dellaṇa-Dêva ; whose son was Drôṇapâla-Dêva ; whose son was Vaijala-Dêva and the others: The queen was Bamma, .... and others the chief royal followers, Dâmôdara the purôhita, Kêśava-dêva the ......, Kâvaḍi the betel bearer, the sarvvâdhikâri Lakshmi-dêva, the great staff officer (or ? judge) Dêvadhara and others the five ministers.[3] —

With various natural beauties (described), the Nâgarakhaṇḍa-kampaṇa was like a jewel-mirror to the earth. (In it) with the knowledge of the priest of the Sômanâtha temple of the city of Bandaṇike, Bhairama-jîya ; the priest of the god Nakêśvara, Nâkeya-jîya ; the priest of the god Kôṭiśvara of Kuppaṭûr, Sarvvêśvara-dêva ; the priest of the god Râmêśvara of the Yammanûr village, Rudradhvaja ; and all the other bhaṭṭârakas :—of the Brahmans resident there,—the Sarvvajña Brahmans, S'uśvari Brahmans, Bhâla-Sarasvatî Brahmans, Kâmana-bhaṭṭa, Chakriya-dêva of Chikka-Kerevûr agrahâra, Basavarasa of Tiḷivaḷḷi agrahâra, Bhîmaya of Kuppaṭûr agrahâra, Mâdaya of Nerilige

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[1] Some of these details are not very clear.

[2] The name of the year is given as Bhârggava, apparently meant for a synonym of Raudri.

[3] Owing to *lacunæ* and foreign modes of expression it is difficult to understand exactly what officials are mentioned.

agrahâra, Trilôchana-dêva of Hiriya-Kerevûr agrahâra, and all the other Brahmans :—Bammi-dêva of the nâḍ family, the dêsimukhi Seṭṭikavve, Selehaḷḷi Malla-gâvuṇḍa. Ekaṭṭi Kâma-gâvuṇḍa, Abbalûr Sôma-gâvuṇḍa, Bêgûr Kêta-gâvuṇḍa and all the other district officials :—the Eḷavaḷḷi chief Râmêśvara-dêva ; the Lakshmanêśvara tammaḍi, Kêtaya-jiya ; the Kali-dêva tammaḍi, Mallaya-jîya ; the Sântinâtha basadi paṇḍita, Hêmakîrtti :—

Thus, with the knowledge of the five orders of the city, has a śâsana been granted by me, having bathed at the eclipse of the moon, put on clean and pure garments, having performed (to the god) the *pañchâmṛita* bath, and made offerings of all manner of flowers and cooked food, and presented *ârati* of camphor,—by this mahâ-Mahêśvara, the mahârâja's son Drôṇapâla-Dêva, of supreme piety, settled in the Prabhâsa-kshêtra of the Saurâshṭra country,—for the permanent daily worship of the master of the fourteen worlds, the god Sômanâtha with his consort,—with pouring of water by the hand of the great treasurer Thakkura Kannara-Dêva, has been given the village of Eḷebaḷḷi, together with its hamlet Sirivûr, and all the rights pertaining thereto (specified). Its boundaries. Date.

Slôkas composed by the muni ;—(usual final verses)[1]

### 392

*Date* 1092 *A.D.*

Be it well. When, with all titles, the glory of the Satyâśraya-kula, mahârâjâdhirâja paramabhaṭṭâraka, Tribhuvanamalla-Dêva was ruling the Banavâse Twelve Thousand :—in the 14th year, (on the date specified), Hâlahuḍike Sôvarasa and Hayve Boppa-Dêva coming, besieged Eḷambaḷḷi and were fighting,—Kaṇṇiya Kêtaṇṇa's servant Hoṛayiga Marachi, slaying many, stabbing with his dagger, distinguished himself, and gained the world of gods.

### 396

*Date* ? 1200 *A.D.*

(On the date specified), when Kabbûr Kâḷa-gauḍa's son Bomala-gavuḍa, quarreling with his junior servant Kommâra Bomma-gauḍa's son Kallappa, beat him and killed him[2],—the claimant ? set up a stone in .... And that Bomma-gavuḍa with his wife Jabi-gavuḍi went to *svargga.*

### 397

*Date* ? 1223 *A.D.*

(On the date specified), Kantanahaḷḷi Bomma-gauḍa's son Bommana went to *svargga.* And his wife Siriyûr Bommaṇa's daughter Vîrakka gained the world of heroes.

### 398

*Date* 1216 *A.D.*

Be it well. When the Yâdava-Nârâyaṇa, Sanivâra-siddhi, Giridurggamalla, Siṅgaṇa-Dêva-Râya-chakravartti, (on the date specified), was ruling the kingdom of the world :—

And,—Be it well. Ekalarasa was ruling the kingdom of the Jiduvilege Seventy ;—Piriya-Kabbûr Dammôja's son Halôja being attacked by robbers in the Duṇḍeyagaṭṭa road, shooting at his opponents and slaying many, he gained the world of gods. By the victor is gained spoil &c.

[1] Quoted with many errors.

[2] Such appears to be the meaning.

## 399

*Date* 1074 *A.D.*

Be it well. When, (with usual Châḷukya titles), (on the date specified), Bhuvanaikamalla was ruling the kingdom :—

And Mayûravarmma-Dêvarasa was ruling the kingdom of the Banavâse Twelve Thousand, the Sântalige Thousand and the Hânungal Five Hundred in peace and wisdom ;—When Kabûr Vîra-gâvuṇḍa was in the office of nâḷ-prabhu,—his brother-in-law Mâji-Seṭṭi's son ..... recovered the cows and gained the world of gods. Verse in his praise. By the victor is gained spoil &c.

Mahâdêva's writing.

## 401

*Date about* 1180 *A.D.*

In the time of the bhujabala-chakravartti Sankama-Dêva,—when the mahâ-maṇḍalêśvara ..... .... (some one slew, and gained the world of gods.

## 402

*Date* 1199 *A.D.*

Be it well. In the time of the bujabala-chakravartti vîra-Ballâḷa-Dêva, (on the date specified), Tottur Sanka-gâvuṇḍa's son Sâta-gâvuṇḍa's son Hakkima-gavuḍa .. ..... fighting with robbers, slew them, distinguished himself and gained the world of gods.

Obeisance to Sarasvati.

## 403

*Date* 1234 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Simha[ṇa]-Dêva's victorious reign, (on the date specified), Bandaṇike Mâchi-Seṭṭi's son Bammi-Seṭṭi's son Totûr Tigaṇeya,—.. .. ... when Bîrarasa raided . ......, attacking him, slew many and gained the world of gods. Jakka-gauḍa's son-in-law Mâḷa-gauḍa obtained ....

## 404

*Date* 1211 *A.D.*

Be it well. In the time of, with all titles, the Yâdava-Nârâyaṇa vîra-Ballâḷa-Dêva, (on the date specified), Sikkada Masava-Seṭṭi's son Sôvaṇa, when the cows were harried, attacking, stabbing with the dagger, distinguished himself and gained the world of gods. śrî-Sômanâtha.

At the time when Simhaḷa-Dêva came.

## 408

*Date* ? 951 *A.D.*

Be it well. (On the date specified), when Kannara-Dêva was ruling the kingdom of the earth :—Galvendara was ruling a divisiom of Banavâsi-nâḍ ; and Eṛa-Chaṭṭa was holding the office of nâḷ-gâvuṇḍa of the Nâgarakhaṇḍa Seventy ;—some one died in fight and gained the world of gods. By the victor is gained spoil &c. His wife Mukkabbe made this.

## 409

*Date* 1744 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), when the Dêśâhi Guttalala-*maṇiyara* Bahadar-Hanumanta-Gauḍa was ruling the kingdom in peace :—In the Huruḷimêsida-

sîme[1], the village of Nelikopa,—Sôdi.. .. having obtained *mukti* in the Virakta-maṭha of Hire-Mâgaḍi in this country, and become a linga,—for that maṭha, in addition to the *ummaḷi utâr* it possessed from of old in the Nelikoppa village, we have given an equal quantity of land. And in accordance with the order issued in the name of the Chauṭe-Mahal S'ubhedâr Tukapa, boundary stones have been erected.

## 410

*Date* 1744 *A.D.*

Corresponds with the above, but stops at Virakta-maṭha.

## 411

*Date about* 700 *A.D.*

Be it well. When Vijayâditya-bhaṭâra was ruling the kingdom of the world —On the king Mariâr dying, this was the respect (shown),—for the Phallêśvara temple of Muḍi-nâḍ were given rice-fields, level ground, tank, flower garden, the gift of a virgin, an alms shed, ...., a plough of black soil,—such was the *dharmma* given according to his order. S'iri-Pâ .. vaham made this.

## 412

*Date* ? 1177 *A.D.*

Be it well. In, entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, ......... year, (on the date specified),—when Malla-Dêva's queen Padumala-Dêvi having become hostile to Sôyi-Dêva, plundered ...... in Kuppaṭûr, and raiding the folds, was carrying off the cows,—the Hiriya-Mâguḍi heggaḍe-Kuppayya's younger brother Sankayya attacked, slew many, recovered the cows, drove back the enemy, distinguished himself and gained the world of gods. His sons Kuppayya and Kallayya set up this stone.

## 413

*Date* 986 *A.D.*

Be it well. (On the date specified), when Teyilaha was ruling the kingdom of the world :—And Chaṭṭu was ruling as king of the Banavâsi Twelve Thousand ;—and Bôḍayya, (with various epithets), Ayyaṇa's son, was ruling the Nâgarakhaṇḍa Seventy ;—and Polega was ûr-ggâmuṇḍa of Piriya-Mâguṇḍi ;—Ponnaḷaṛu gave to Karuchaga Gujayya one forest ; and with the knowledge of the Thirty-two Thousand, his ...

## 414

*Date* 1139 *A.D.*

When, (with usual Châḷukya titles), Sômêśvara-Dêva was ruling the kingdom :—in his 13th year, (on the date specified),—the mahâ-maṇḍalêśvara Hoysaḷa-Dêva (having captured) Gangavâḍi Noḷambavâḍi Taḷakâḍu Uchchangi and the Banavâsi Twelve Thousand, was laying siege to Hânungal[2];—Sômarasa was nâḷ-gâuṇḍa of the Nâgarakhaṇḍa Seventy ;—and Bomma-gauṇḍa Doḍḍa-gauṇḍa was ûr-ggauṇḍa of Hiriya-Mâguḍi ;—when, by order of the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from the god Jayanti Madhukêśvara,—Madhukarasa,—Jakki-Seṭṭi was raiding Hiriya-Mâguṇḍi, and Bobbi-Seṭṭi's younger brother .... Seṭṭi was carrying off the cows and loosing the waists of the women,—.. .........stabbed with the dagger, distinguished himself, and gained the world of gods. By the victor is gained spoil &c. Obeisance to Sarasvati.

[1] Literally the gram grazing country.
[2] Owing to gaps the statement is not very clear.

**415**

*Date* 1139 *A.D.*

A duplicate of No. 414 above.

**416**

*Date* 1159 *A.D.*

Be it well. In, (with usual Châḷukya titles). [Bijja]ṇa-Dêva's 3rd year, (on the date specified),—Hiriya-Nâyaka's brother-in-law Chikka-Kêta,—(obedient to) the mind's order of (with numerous epithets) Billaya the senior general of the Banavâse-nâḍ, appointed by the Kâḍ[amba] king, the mahâ-maṇḍalêśvara Kumâra-Kirtti-Dêva,—when the whole of Bijjaṇa-Dêva's officers, the Chauti kings, and an army under twelve chieftains, came and laid siege to the Gutti fort, and the town was ruined, .. the archers were following, and the spearmen were beaten,—chopping in pieces and slaying many, Kêtaṇa gained the world of gods. By the victor is gained spoil &c.

**419**

*Date* ? 1183 *A.D.*

In the Châḷukya ornament Sômêśvara-Dêva's 4th year, (on the date specified),—when the mahâ-maṇḍalêśvara Ballâḷa-Dêva's .........was unloosing the waists of the women,—...... son Sôye-Seṭṭi drove back the enemy and gained the world of gods.

**421**

*Date* 1104 *A.D.*

When, (with usual Châḷukya titles), Tribhuvanamalla ...... .

Be it well. When the mahâ-maṇḍalêśvara Kirtti-Dêva was ruling the kingdom of the Banavâse Twelve Thousand in peace and wisdom :—(on the date specified), when Iḍugôḍu Sânta was the gâvuṇḍa,—his brother-in-law, in the ruin of the town, pierced through the enemy and went to the world of gods. Dasikeṟevâḍi Bommôja's work.

**422**

*Date* 1142 *A.D.*

(Most of the first part is effaced).

In Jagadêkamalla's 3rd year, (on the date specified), Padevaḷa Taila gained the world of gods. By the victor is gained spoil &c.

**423**

*Date* 1218 *A.D.*

Be it well. In the time of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Simhaṇa-Dêva, (on the date specified),—.. Nâgi-seṭṭi being attacked by robbers in Guṇṭêśvara, slew many and gained the world of gods. By the victor is gained spoil &c. Kesahaṇṭi Dêvaṇa engraved it. Kallâra-dêva wrote it.

**425**

*Date* 1242 *A.D.*

Be it well. In the time of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Simhaṇa-Dêva :—(on the date specified), when the nâḷ-prabhu Haḍavaḷa Chavuḍayya and Kâlayya were in Tuḍa ..., having collected the fixed rent, but were unwilling to go and see the officer appointed by Simhaṇa, the mahâ-maṇḍalêśvara Lakshmipala-Dêva,—and enraged thereat he came and besieged the town

and was fighting,—that Haḍavala's .... heggaḍe Channaya slew the enemy's force in sections, in accordance with the vow at first given to his master, and gained the world of gods. By the victor is gained spoil &c.

**426**

*Date* 1248 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Kanhara-Dêva's 2nd year, (on the date specified),—when the mahâ-maṇḍalêsvara, Râya-kumara, kapaḍi-Kêdâra, supporter of Gô[va]pura, Padmamaṇa's son Neṇasi was ruling the Nâgari-khaṇḍa Seventy in the Banavase-nâḍ in peace and wisdom; -setting up a linga in his name, and giving to certain gauḍas (named) in full as much as they wanted (for them), granted the lands (specified) for the god Neṇêsvara. And sending for Hêliyahaḷa Mâdhava-jîya, the gauḍas made to him a grant for Chaitra and pavitra illuminations.

Moreover, Neṇasi-Dêva set up the god Lakshmî-Nârâyaṇa, and made for it a grant of land (specified), giving the gauḍas all that they wanted for it,—and sending for sênabôva Bûchayya, made it over to him for the Chaitra and pavitra illuminations of that god. Imprecations.

**427**

*Date* ? 1248 *A.D.*

(The first part is gone). A grant of land (specified). Imprecation.

[1]The king who from continually worshipping the sun was never left by victory, and was always distinguished for devotion to the affairs of the country. Of a glory equal to Yudhishṭira and others born in the Lunar line, was born the king Simhaṇa, who took up his abode in the Banavase country. To describe that country;—(list of trees that grew in it). Tangasrapâla, the enemy who opposed him, he defeated by means of Lakkhanapâla, who had command of an army, was the son of Padma-chamûpa, and was a lion to the deers hostile kings. In the Gelavâṛa village which he had himself acquired, he set up at an auspicious moment (the god) Lakshmî-Nârâyana, and made a grant (specified) for it.

**428**

*Date* 1383 *A.D.*

Be it well. (On the date specified), all the Sâlumûle of Eḍe-nâḍ in Gutti, Koṇḍaraḍe in Nâgarkhaṇḍa, Hânugal, the Chikka Jigalige and Hiriya Jigaḷige Four Hundred, Bâḷa-Chaugale-nâḍ, Hosa-nâḍ, Kabunâḷige, Aydâvaḷige, Hiriya Mahaḷige, Chikka Mahaḷige, Jambeyahaḷi-nâḍ, Heḍa-nâḍ, Kunchi-nâḍ, Hoṛa-nâḍ, and Baḷe-nâḍ,—all of the Gutti Eighteen kampaṇa, Vakhaligeṛe-nâḍ, Honnatti-nâḍ, Eṛad .. ya-nâḍ, Halasige, Honnâle, Ingundi, and other places,—having agreed among themselves, gave to the Sankala basti of Hiligere a sâsana as follows:— When the mahâ-râjâdhirâja paramêsvara Bukka-Râya's son Harihara-mahârâya was ruling the kingdom of the world;—A dweller at his lotus feet, was the mahâ-prauḍha Mude-daṇṇâyaka,—to whom the Sâlamûle of the ...... country gave the office of Seṭṭi of all the .... ,—on which that Mude-daṇṇâyaka and the Sâlamûle of our nâḍ gave an *umbaḷi* of 70 varaha for a palanquin and spears ...... garasa-Voḍeyar ......

[2] The inscription is indistinct, and the meaning of some parts doubtful.

## 429

*Date* 1552 *A.D.*

May it be prosperous. Invocation of the Boar form of Vishṇu.

(On the date specified), when the mahârâjâdhirâja râja-paramêśvara vira-Sadâ[siva-Râya-mahâ-râya] was ruling the empire of the world :—(*stops here*).

## 431

*Date* 1178 *A.D.*

In, with all titles, the Kaḷachuryya-bhujabala-chakravartti Sankama-Dêva's reign, the 3rd year, (on the date specified),—

When, (with usual Kadamba titles), Kîrtti-Dêvarasa was ruling the kingdom in peace and wisdom ;—A dweller at his lotus feet,—(*rest illegible*).

## 439

*Date* ? 1191 *A.D.*

In the time of (with usual titles), the Kadamba-chakravartti Kâva-Dêvarasa, (on the date specified), in the battle of Uddhare, .. rika-Bûvaya, slew the .. .. and gained the world of gods.

## 442

*Date about* 1100 *A.D.*

Be it well. When, (with usual Châḷukya titles), Vikramâditya-Dêva was ruling the kingdom of the world :—And the mahâ-maṇḍalêśvara, obtainer of a boon from the goddess Ajjâ, ... the Kadamba lion, .. .. .. varmma-Dêva, ruling the Banavâsi Twelve Thousand, was in Ba .. .. , ruling the kingdom in peace and wisdom ;—being engaged in a discussion on the rewards of *dharmma*,—at that opportunity, he gave order for the repair of the great ...... ...of Kelligunda, and made grants (specified) for it. Usual final verses.

Mahâdêva (wrote it) : Râjôja engraved it.

## 443

*Date* 1469 *A.D.*

The god Vîrabhadra, the beloved son of Jagadîśvara, was set up, (on the date specified), and .. .. saying I have had enough of this world,. .. ......

## 445

*Date* ? 975 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara .. Tailaha-(Dêva) was in the camp of Sirivûr, ruling the kingdom in peace and wisdom :—(on the date specified), Kevese Kâḷa-gâvuṇḍa's son Kallaṇa, going along the road, was attacked by robbers, on which he fought so as to establish his fame and renown, and going to *svargga*, gained the world of S'iva. Kallaṇa's ... mmaṇa made this.

## 446

*Date* 1483 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), to Ingalâdi-S'âta-dêva of the mahâ-mahattas of heaven and earth,—Hûkêri Mâdarasa-Nâyaka's son Tipparasa-Nâyaka gave a *pura-varga* with boundaries (as specified). Imprecations.

## 447

*Date* 1591 *A.D.*

*Nâgarî characters).*

May it be prosperous. Be it well. (On the date specified), Sôde Immaḍi-Arasappa-Nâyaka,—in order that merit may accrue to our mother Changamma, we have had repaired Kôḍikoppa, otherwise called Tangasamudra, in the Telugaḍḍe-sîme, which was formerly an agrahâra, and granted it, free of all imposts, to 17 Brahmans.

Signatures (in Kannaḍa).

## 448

*Date* 1193 *A.D.*

Ôm. Obeisance to Siva. In Kâva-Dêva's 13th year, (on the date specified), certain gauḍas (named) made a grant (specified) for the god Kali. Imprecation.

Gangâdhara-Nâyaka's son, sênabôva Sômâryya wrote it.

## 449

*Date* 1163 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the glory of the Kalachuryya-kula, bhujabala-malla Bijjaṇa-Dêva's 7th year, (on the date specified), Neleyûr Boppi-Seṭṭi's son Kâḷi-Seṭṭi,—when Uddare Yakkalarasa was carrying off the cows,—attacking and slaying, gained the world of gods.

## 451

*Date* 1630 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified),—for the offerings, perpetual lamp, weekly worship and festivals of the god Madulinga,—the establisher of the pure vaidikâdvaita-siddhânta, Yaḍava-Murâri, Kôṭi-kôlâhaḷa, having faith in S'iva as his chief aim,—Keḷadi Venkaṭappa-Nâyaka's great-grandson, Bhadrappa-Nâyaka's son, Vîrabhadra-Nâyaka, when he came to visit the god Madulinga, made a grant for it of the Bankasâṇa village in the Telugaḍe-sîme, belonging to the Gutti-venthe of the Banavâse Twelve Thousand,—which had formerly been rated in the *râya rêkha* at .. . gadyâṇa ......

## 454

*Date* 973 *A.D.*

Be it well. (In the year specified), when Kakka Dêva was ruling the kingdom of the world :—and Chaṭṭayya-Dêva was ruling the kingdom of the Banavâsi Twelve Thousand ;—in Binâ-Kaḷiyûr .. Kuḷuva's cowherd Horavayya died and went to the world of gods (on the date specified). Three of his relatives (named) set up this stone. Eṛagâri-ôja did the work.

## 455

*Date* 972 *A.D.*

Be it well. (In the year specified), when Kakkala-Dêva was ruling the kingdom of the world ;—and Chaṭṭayya was ruling the kingdom of the Banavâsi Twelve Thousand;—and Aligabe . yya Kuppayya was the ûr-ggâvuṇḍa ;—Kannayya, son-in-law of Chaṭṭayya the son of Biyalayya of the Kachchhavas of Kalladi, (on the date specified), died and went to the world of gods. ...... set up this stone....

### 457

*Date* 972 *A.D.*

Beginning, as in No. 455 above,—and.. garu Kuḷuva was ûr-ggâmuṇḍa of Binâ-Kalliyaûr;—Kone-gauḍa Bidiyaṇṇa ... died with .... daughter Jakkabbe and went to the world of gods. Jakkabbe's younger sister Jâbe set up this stone. Eṟegâri-ôja did the work.

### 461

*Date* 1423 *A.D.*

Be it well. (In the year specified), when the râjâdhirâja râja-paramêśvara vîra-Dêva-Râya Pratâpa-Vijaya-Bukka-Râya, having subdued the four oceans, was ruling,—(on the date specified) Kumbâra Mahabala-dêva's son Bommandira and his daughter-in-law Chandave, these two ascended to *svargga.*

### 462

*Date ? about* 1200 *A.D.*

To bathe in the Kôṭi-tîrtha, deposit dues and pay tribute to the Sarvvêśvara-linga, and visit Bhavâni,—is to be freed from all sin.

### 464

*Date* 1151 *A.D.*

Obeisance to S'ambhu &c Be it well. When, (with usual Châḷukya titles), [Trailokyama]lla-Dêva's victorious kingdom was extending &c:—And, (with usual Kadamba titles), Kîrtti-Dêva was .... —By order of Chamala, born in Nellûr in Kûṭagaṇa of Mangalûr,—Gauḍeya-Nâyaka, the son born to Paḷeya and Mâḷiyabbe, erected the temple in Mangalûr, and (at the date specified) completing the work, set up this śâsana.

### 465

*Date* 968 *A.D.*

Be it well. When, (with usual titles of the Châlukyas), Chaṭṭiga-Dêva was ruling the kingdom of the world:—And, (with usual Kadamba titles), ..... was ruling the Banavâsi Twelve Thousand under the shadow of his sole umbrella;—possessed of the qualities of an appointed great minister, holding the office of perggaḍe under the shadow of his sole umbrella, ...... made in Mangalûr ..... ..; and for the god, (on the date specified), at the time of the sun's eclipse, Chaṭṭayya-Dêva, washing the feet of the Brahmans of ...... ,gave Doṟavale to the god. And the Brahmans of 24 agrahâras, Mudava, Jaragûr, ... bavaḷḷi, Kantarôje, Gôsiri, .........

### 466

*Date ? about* 960 *A.D.*

Be it well. When (with usual Kadamba titles), .... was ruling the kingdom:—And Mangalûr Doḷa-gauḍa was in the .... of Kasaruguppe in peace;...Bîrarasa of Kalise and .... arasi having raised an army and come, in the Kasaraguppe road.... Doḷa-gauḍa died. Verse praising his bravery.

### 467

*Date* 14˙2 *A.D*

Be it well. When the mahârâjâdhirâja paramêśvara, master of the eastern western southern and northern oceans, vîra-Dêva-Râya was ruling the kingdom in peace and wisdom:—(on the date specified), the lord of ships (*nâviyada prabhu*), Mangalûr Nâga-gauḍa's son Seṭṭi-gauḍa went to *svargga.* On which, his wife . yin-gauḍi entered the fire.

**468**

*Date* 1112 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara Kîrtti-Dêva's senior general Kîrtti-yaṇṇa, (on the date specified), had gone to bring the tribute from Hayve, his brother-in-law Binji-mayya's son Vêmaṇṇa, in the battle of the plain, driving back the enemy and fighting in the van, gained the world of gods. His younger sister Kirttiyaṇṇa's wife Chaṭṭikabbe and his daughter Uddhare Mârasingaya's wife Hellabbe built the Oḍada tank, performed his funeral rites, and setting up a *bîra-gôl*, put up this stone. By the victor is gained spoil &c. Verses praising his valour.

Sênabôva .. . wrote it. Masanôja's younger brother Amâli did the work.

**469**

*Date about* 1112 *A.D.*

Be it well. (On the date specified), when Banavâse Kîrtti-Dêva's general Kîrttiyaṇṇa was in the .... of Sekunavaḷḷi,—on his giving an order to......, thinking on the sentence,—By the victor is gained spoil &c.—Bandaṇike Goravaṇṇa, slaying the leaders and horses, gained the world of gods. Verses in his praise.

**470**

*Date about* 1112 *A.D.*

Be it well. When the mahâ-maṇḍalêśvara Kîrtti-Dêva was ruling the Banavâse Twelve Thousand in peace and wisdom :—His senior general's wife Kîrttiyabbe ...... Hayve Kêta (*rest illegible*).

**471**

*Date* 1012 *A.D.*

Be it well. (On the date specified), when the favourite of the earth, Vikramâditya was ruling the kingdom :—and, entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara Chaṭṭ-ayya-Dêva was ruling the Banavâse Twelve Thousand in peace and wisdom ;—Nellûr Maleya-Keṟe-yama's son Ammaṇa-gâvuṇḍa and his wife Piṭṭabbe-gâvuṇḍi, set up a linga, had a temple made and set up this śâsana.

Ammaṇa-gâvuṇḍa and his brother-in-law Muddayya had a well dug.

**472**

*Date* 1188 *A.D.*

Be it well. (On the date specified), when, (with usual Kadamba titles), Kâva-Dêvarasa was in Hânungal, ruling the kingdom in peace and wisdom :—When the giver of food, Muṭṭahaḷḷi Jakka-gavuṇḍa's son Maucha-gavuṇḍa's lawful wife Santiyabbe-gauḍi went to *svargga* ;—at that time Akalaganna-Sômeya having received a share in the Nellûr land,—in the presence of the five ministers and other persons (named), he granted 6 poles of the lower rice land in the share, for the god, washing the feet of the Jîya. Usual final verses.

**473**

*Date* 1448 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), when the mahârâjâdhirâja râja-paramêś-vara vîra-pratâpa Dêva-Râya-mahârâya's son Mallikârjuna-Râya was on the throne of Vijayanagari, protecting all the kingdom in peace and wisdom :—Triyambaka-Dêva-Uḍeyar's son Bayichaṇṇa-Uḍe-yar having come, saying the Chandragutti kingdom .. ,—and a dispute having arisen between the

treasurer Mâṇikerâya-Voḍeyar's son Lingapa-Voḍeyar and ourselves,—Bayichaṇṇa-Voḍeyar raided Andavaḷi in Uḷige-nâḍ, on which Moraûr Dêva-gauḍa .... at his boundary and ascended to *svargga*.

### 474

*Date* 954 *A.D.*

Be it well. (In the year specified), when Akâḷavarsha-Dêva, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, Kannara-Dêva was ruling the kingdom :—And, entitled to the band of five chief instruments, mahâ-sâmantâdhipati, boon lord of Trikunda-pura, born in the Brahma-Kshatriya Mâṭûr-vamśa, a blameless gallant, having a pleasure grove as his umbrella, distinguished by the horse crest and the mirror flag, (with other epithets),—Mâchiyarasa, being in Eḍe-nâḍ, was acting as king of the Twelve Thousand ;—the Kakkarase *maṇṇiga*, the heroic Vôjiga, being invested with full power, and holding the office of perggaḍe, (on the date specified), he gave Muṭṭaguppe to the Brahmans, and granted for the god land (specified) under the tank of the Mâkaḷaṅa temple his grandfather Magusi had built when the Thirty-two Thousand was under one king.

(With numerous epithets), sênabôva Mârayya wrote it.

### 475

*Date* 1577 *A.D.*

May it be prosperous. Obeisance to S'ambhu &c.

Be it well. (On the date specified),—for the *dharma-satra* of the god Nilakaṇṭha of Heddase,—the Yaḍava-Murâri, Kôṭi-kôlâhala, holding faith in Siva as his chief aim, Keḷadi Sadâsiva-Râya-Nâyaka's grandson Râma-Râja-Nâyaka,—the family of Hebâruva Lakhaṇṇa of Sangamâpura, the sarvamânya agrahâra of Heddase in Eḍe-nâḍ of the Gutti-venthe belonging to the Banavase Twelve Thousand in our hereditary kingdom, having gone to ruin, and various people who have no right to it being in the enjoyment of their estate,—taking it from them, we have granted the land (specified) in the said year, at the time of the moon's eclipse, for a *satra* for daily feeding 10 Brahmans,—in order that our Sâdâsiva-Râya-Nâyaka may obtain an abode in the world of S'iva,—and have had a stone sâsana written. (Boundaries of the land, and details of the expenditure to be incurred),—altogether 144 kha of paddy. The remaining 11 kha we grant for any additional Brahmans who may come.

Witnesses—Sun and moon, &c. Usual final verses.

### 476

*Date* 939 *A.D.*

Be it well. (In the year specified),—when, the favourite of earth and fortune, mahârâjâdhirâja, .... bhaṭṭâraka, Kannara-Dêva was ruling the kingdom :—And, (with titles as in No. 474 above), Mâchiga was in Po.... , acting as king in peace and wisdom;—from desire to perform a work of merit through faith in the lotus feet of S'rîkaṇṭha-paramêśvara, washing the feet of Brahmabhojenga-paramasvâmi, he made a grant (specified) for the temple which was his *vairâgya-sthâna* (or place of penance). And for the decorations and illuminations of the god S'rîkaṇṭhêśvara of Kûḷuga in the Eḍe-nâḍ Seventy, for the Chaitra, pavitra, gifts of food to the ascetics, and temple repairs,—Banavâse Chaṭṭeya-Dêva, and, born in the Mâṭûr-vamśa, Mâchi-Dêva, (on the date specified),—washing the feet of, (with the usual ascetic virtues), Rudraśakti-paṇḍita-dêva,—made the grant. Usual final verses.

### 477

*Date* 991 *A.D.*

Be it well. (In the year specified), when (with usual Châḷukya titles), Âhavamalla-Dêva's kingdom was extending on all sides :—And, a dweller at his lotus feet, (with same titles as

Mâchiyarasa in No. 474 above), Sântivarmmâ was ruling the kingdom of the Beleguhe Seventy, Edenâḍ Seventy, Tandavûr Twelve, Gede Twelve, Mûgunda Twelve, Pulivatti Twelve, Kalavatti Seven, and Sântalige Thousand, in peace;—when he was encamped in Balluga in the fifty nâḍs which had risen against Bîra-Sântara of Sântaḷige,—he had favour on Jôgayya,—son of Naugamma, the eldest son of Sîbaḷḷi-Erehayya, nâḷ-gâvuṇḍa of the Gede Twelve,—and made him a grant as follows :—an equal share of the râgi porridge money raised in the Gede Twelve. No waste to be in the râgi porridge, or the nâḷ-gâvuṇḍas throughout the Gede government will be subject to fines and punishments. No one born in the Mâṭûr-vamśa to fail in this. ? Signature. Imprecations.

He who runs away in battle loses the respect he had before: and if by chance he sees him, Vikrama-Singa (*i. e.* Sântivarmma) utters a spell, does he not?

Written by the minister for peace and war, Siyimma.

The golden mountain would be ruined, the fire of the last day would spread, Vishṇu would faint, the seven oceans would dry up, and all the (twelve) suns miraculously appear at once,—were Sântiga even in a dream to fail in the word he had uttered, or fear after having attacked.

## 478

*Date* 1198 *A.D.*

Be it well. (On the date specified), when the Kâdamba-chakri Kâma-Dêva was ruling the kingdom of the world :—when the *śrâvaka* Nêmayya, junior to the Ede-nâḍ official Mallayya, expired while in Heddase,—the land (specified) was bought and granted for his monument. Imprecation.

## 479

*Date about* 991 *A.D.*

Be it well. When the favourite of all the earth, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, Kakkala-Dêva was ruling the kingdom of the world :—And, (with titles as in No. 477 above), Sântivarmmâ was in Herḍase, acting as king in peace and wisdom :—at the opportune time, Kaṭega, in order that the king might have a son, vowed his head to (the goddess) Gundadabbe of Hayve; and having obtained a son to the king, gave his head to the soldiers, and went to *svargga.* For that Kaṭega, on account of his meritorious act, the king granted 24 *hera drammas,* washing the feet of the Brahmans there.

## 483

*Date* 1388 *A.D.*

When, the subduer of hostile kings, the champion over kings who break their word, vîra-Harihara-Râya was ruling the kingdom of the world :—(on the date specified), when the matchlock-man Dêveya-Nâyaka, son of the silent Chikka-goṇḍa of Muṭṭaguppe, was bitten by a snake,—his wife Muddana-Kêti became a great *sati* and went to Vaikuṇṭha.

## 484

*Date* 1410 *A.D.*

Be it well. In the time of the mahârâjâdhirâja vîra-Dêva-Râya-mahârâya :—(on the date specified), Nârappa-Nâyaka, son of (with numerous epithets) Bommeya-Nâyaka of the Durgga boundary, did his duty, fighting till his quiver was empty, and went to Vaikuṇṭha. His wife Bommakka became a great *sati.*

## 488

*Date* 1460 *A.D.*

Be it well. (On the date specified), when the great minister Dêvarasa was ruling Gutti :—the Maḷalagade mahâ-prabhu Mâcha-gauḍa's ......Mâda-Nâyaka's son Bayire-Nâyaka gave his life in his master's service.

## 489

*Date* 1442 *A.D.*

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-Dêva-Râya-mahârâya was in Hastinâvati, ruling a peaceful kingdom :—And his minister Irugappa-Voḍeyar, along with Chandragutti, was ruling Gôve ;—when from Eḍe-nâḍ, especially Kuppeyahalli, Malalagade Bomma-gauḍa, in the service of his guru Nâgi-dêva, besieged Banavâsi, ...... thinking that if they gave ......they would be beaten, .. . Bayichana of the school ...... and gained the world of gods. For his children, the forty-two, being pleased, granted land (specified) as a *nettaru-gôdana.*

## 490

*Date* 1436 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in Hampe Hastinâvati, ruling the kingdom in peace and wisdom :—the servant of Bomma-gavuḍa of ... .... of Eḍe-nâḍ .. ...Chandragutti of the Banavasi Twelve Thousand .. .. Hiṟiya-Tammaya-Nâyaka, besieging Kaṇagoṭa in the service of his master, fell. For his children was granted an *umbaḷi* .. .......

## 492

*Date* 1239 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the favourite of earth, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, sun in the sky of the Yâdava-kula, crest-jewel of omniscience, Sômêśvara-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars :—And, a dweller at his lotus feet, the mahâ-maṇḍalêśvara (with various epithets), Bîrarasa was ruling the kingdom ;—(on the date specified), when Birarasa went to Kuppageḍe within the guard-house, and put down Lakhamapâla's riot,—Chôleya-Nâyaka's spearman Chavuḍeya, son of Bâgaji and Bomma, attacked the enemy's force in front, pierced the horse, destroyed the king, and gained the world of gods. Verse in his praise.

## 494

*Date* 1334 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), when by order of the...... . chakravartti, ...... the gaṇḍa-bhêruṇḍa, Hoysaṇa-[Ballâḷa]-Dêvarasa,—the great minister Kâmeya-dâṇṇâyaka, with the whole of his army, marched upon Kuppe, and laying siege to it, was fighting,—and in the great place Sâgavade in Jiḍuvaḷige-nâḍ, the two armies from the Kuppa boundary and the Kaṇalaga boundary came and died in front of the ruler of Durgga,—the foremost gâvuṇḍa, the mahâ-prabhu S'ambhu-Nâyaka's son Hâruva-Gauḍa, on the horse on which he had mounted charged among the foot-soldiers who had crossed the boundary, and distinguishing himself, gained the world of gods.. Hoysaṇa-chakravartti having given the order, (seems to be praise of the exploit).

## 495

*Date* 1445 *A.D.*

Be it well. (On the date specified), when (no king named) was in Hastinâvati, ruling the kingdom in peace and wisdom :—And his minister Mallarasa-Oḍeyar was ruling the kingdom of Gutti ;—Bommarasa-gauḍa,—the son of Maleyamma-gauḍa, master of the twelve villages belonging to Kuppe, the most beautiful place in the south of Eḍe-nâḍ,—went to the feet of the gods. And his wife, a head-jewel of the young women in all the circle of the world, with great desire performed *sahagamana,* and they were united to the feet of S'iva.

## 496

*Date* 1458 *A.D.*

(On the date specified), Siriya-gauḍa of Kuppe was united to the feet of the gods. And his wife Tangaṇṇa-gauḍi fell into the tomb along with him.

## 497

*Date* 1432 *A.D.*

(On the date specified), when the râjâdhirâja paramêsvara vîra-pratâpa Immaḍi-Dêva-Râya was ruling a peaceful kingdom :—Kumbati Râṇaya-Nâyaka ended his life. On which his wife Chauḍa-Nâyaki performed *sahagamana*, and they gained the world of gods.

## 498

*Date* 1177 *A.D.*

Names of those who set up the stone.

Be it well. In the Kaḷachuryya-chakravartti Râya-Murâri Sôvi-Dêva's 10th year, (on the date specified), when Sôvi-Dêvarasa of Bandalike, having stationed Kumbati Kalavasu-Gangaṇa's son Manchayya in the woods of Heddese, and his force came to Gutti saying 'I will take it', and his general Basavaya-Nâyaka and himself were fighting in . . . . . . in Eḍe-nâḍ,—piercing the horse, and capturing the followers and camp of Gadde-Mâvinakûṭa, he gained the world of gods. Verses in his praise.

## 500

*Date* 1057 *A.D.*

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending &c. :—

Entitled to the band of five chief instruments, the mahâ-manḍalêsvara, (with titles as in No. 474 above), Satyâsraya-Dêva, (on the date specified), having favour upon Bamma-gâvuṇḍa, granted to him the ... . . . . . . of the three villages—Kilana, Gutti and Sunavâḍi, belonging to the Eḍe-nâḍ Seventy.

Witnesses—(here follow the names). Of them, written by Piṭṭapayya's skill (*tantra*).

Satyâsraya-Dêva also granted to Barmma-gâvuṇḍa certain royal insignia.

## 501

*Date* 958 *A.D.*

When the favourite of the earth, the mahârâjâdhirâja paramêsvara bhaṭṭâraka, Kannara-Dêva was ruling the kingdom of the world :—(on the date specified), Kiṟu-Vaṇise Biyalamma's son Pade-

vaḷla-Ariga and Ereyabbe gave Elase; and the old attendants of Mâdêva—Jokkaṇṇa and Mâlaṇṇa—received a thousand cows.

## 502

*Date* 1294 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the time of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti Râmachandra, (on the date specified),—when the râya-kavâḷa Meyi-Dêva-Râṇe was ruling Ede-nâḍ, the district which the king had given him,—on that Meyi-Dêva-Râṇe and the two agrahâras, especially Sâta-gavuḍa of Sorab and Mâdi-gavuḍa of Tavanidhi, seizing the greater part of the crops, loading them on carts, and going off,—the worshipper of the lotus feet of the mahâ-maṇḍalêsvara, hunter of the hostile Konkaṇika, establisher of the Tuḷu-Râya, (with other epithets), Bîrarasa Bommarasa,—the son of Kira-Vuṇise Gôyinda-gauḍa (three ancestors named), Malale Bomma-Nâyaka displayed his bravery as follows:—Verses describing his exploits and triumphant death. The king granted for him as *nettaru-godege* the land (specified).

## 503

*Date* 1289 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêsvara Kâva-Dêva was ruling the kingdom of the world:—And the great minister Bîreyya-daṇḍanâyaka was the officer in charge of the Ede-nâḍ Seventy;—(on the date specified), when Chiṭṭaûr Kâḷa-gauḍa and Haḍevaḷa Mâcheya raided Hâlugaṭṭa and carried off the cows,—Bamma-gauḍa and Muda-gauḍa attacked them, fought and gained the world of gods. Their brother-in-law Gadduge Bammeya was appointed to be the guardian of their families. Verses in praise of their valour. Bamma-gâuṇḍa received for them 16 gadyâṇa from the treasury.

## 506

*Date* 1462 *A.D.*

Be it well. (On the date specified), in the riot at Heddase, Kesalûr Tippa-gauḍa having laid about him and died,—for his wife and children a grant of land (specified) was made.

## 507

*Date* 1216 *A.D.*

Be it well. In the time of the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Simhaḷa-Dêva,—(on the date specified), when, springing up out of the watercourse, Bâḷeyamma-verggaḍe was plundering with his band, and raiding . . . was carrying off the live stock,—seeing it, Pâṇḍuva-gauḍa's confidential servant Kaḷuva Sôveya-nâyaka's (son) Boppeya, unable to endure the calamity, attacked and drove back the enemy and destroyed them, distinguishing himself so that the celestial nymphs sang his praises and bore him away to Indra's world in a flowery car.

## 510

*Date* 1154 *A.D.*

Obeisance to S'ambhu &c. Be it well. When Trailôkyamalla-Dêva's victorious kingdom was extending &c:—And the great minister, the Kaḷikshuraya *paṭṭa-sâhaṇi*, sênâdhipati, herggaḍe-daṇḍanâyaka of Banavase Huligere-nâḍ, Mahâdêvarasa was carrying on the kingdom in peace;—the great minister Mârayya, Chaṭṭayya and other chief *karaṇams*, Mâyi-Dêva of the customs being present, (on the date specified), made for the stone work of the Mûlasthâna god of Chittevûr, the following grant,—from the three families of oilmen of the town, the oil-mill tax; the original customs

on 5 bullocks; the toll on betel leaves, a *hâga* per *hon* for the load; the rice-field in front of the temple, 10 poles. Imprecation. Sênabôva Singaṇa's writing.

Moreover, the rice-land which formerly the maṇḍalika Mallikârjjuna-Dêva had granted for the Mûlasthâna god free of all taxes, they restored. Imprecation.

## 512

*Date* 1387 *A.D.*

Be it well. (On the date specified), when vîra-[Harihara]-Râya was in Vijayanagari, ruling the kingdom in peace and wisdom:—some one fell in fight at Chandragutti, and went to the *svargga* of heroes. An *umbaḷi* was granted to his son.

## 513

*Date* 1419 *A.D.*

Be it well. (On the date specified), in the reign of the mahâ-maṇḍlêśvara vîra-pratâpa-Dêva-Râya;—the mahâ-prabhu of Chikka O . . . . nâd in the Gutti-venthe, . . gauda's son Jaka-gauḍa . . . .

## 514

*Date* 1197 *A.D.*

Be it well. In the time of the favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, the Yâdava-Nârâyaṇa, vira-Ballâḷa-Dêva, (on the date specified),—when the great minister, worshipper of the holy feet of the god Kêdâra, Arasiyakeṟe Mahadêva-daṇṇâyaka was ruling the kingdom; his praises. His heggaḍe of the customs, Mâdirâja, granted for the god Râmanâtha of Chiṭṭûr certain dues (specified).

## 515

*Date* 1197 *A.D.*

Be it well. In the time of vîra-Ballâḷa-Dêva, (on the date specified), various customs officials (named) made grants (specified) for the god Râmanâtha of Chiṭṭûru, to the god's priest Madhukêś-vara-paṇḍita. Imprecations.

And they granted the oil-mill tax in the town for the stone work of the temple and the mortar work in the roof.

## 516

*Date* 1212 *A.D.*

Be it well. In the time of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêva, (on the date specified),—the inscription is too much defaced to make out more than, with numerous epithets, Boppa-gauḍa made a grant to a guru Baramaraṇṇa. Also his son seems to have made a grant.

## 517

*Date* 1258 *A.D.*

Be it well. In the time of the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, (with other epithets), vîra-Râma-Dêvarasa, (on the date specified),—when the bhujabala-chakravartti vîra . . . . . 's minister Kûtâḷva-daṇṇâyaka's force . . . . . . and loosed the waists of the women,—(with various epithets), Râma-gâvuṇḍa attacked them, recovered the cows and gained the world of gods. Verses describing his valour. By the victor is gained spoil &c.

## 518

*Date* 1171 *A.D.*

Be it well. In the reign of (with usual titles) Bijjaṇa-Dêva's son Sôvi-Dêva, (on the date specified), Sântôja's son Bîmôja attacked and killed Malahara, and gained the world of gods. By the victor is gained spoil &c.

## 519

*Date* 1138 *A.D.*

By the victor is gained spoil &c.

Be it well. In the time of (with usual Châḷukya titles), [Bhûlôkamalla-Dêva], (on the date specified),—when Javapa of Kuppe carried off the cows of Sântaḷige-nâḍ, .... Bôvi-seṭṭi came fighting, pierced with the spear, recovered the cows, established his heroism, and gained the world of gods ...... set up this stone carved with his triumph and his ascent with the celestial nymphs.

Engraved by Hallôia.

## 523

*Date ? about* 400 *A.D.*

...... and Mṛigêśa's son, who .. hamalla,—the queen herself, along with Ravivarmma .. her own, obtained *mukti*, being like the glory to Ravi (or the sun), .. united with her own.

Imprecation.

## 524

*Date* 1465 *A.D.*

Obeisance to Gaṇâdhipati. (On the date specified), Kavaḍi Bela-gauḍa's wife Lâkhayi-herggaḍi entered into the linga.

## 525

*Date* 1152 *A.D.*

Be it well. In the Châḷukya-Vikrama Nûrmmaḍi-Tailapa-Dêva's 4th year, (on the date specified),— by order of Ekkala-Dêva, Kannaḍi Kâveya-Nâyaka,—when some bold soldiers came along by way of plunder, and throwing away the scabbard, impressed ploughs, carried off many cows, and seizing three or four horses of Haḷḷavur, sent the cows to their ruler,—hiding himself in front of them, killed the horses, and Kannaḍi Kâveya-Nâyaka gained the world of gods. By the victor is gained spoil &c. His younger brother Kannaḍi Kêteya-Nâyaka erected a *bîra-gôḷ* and set up this stone. The nâḷ-prabhu Chiṭavur Kâla-gâvuṇḍa, may he live for ever.

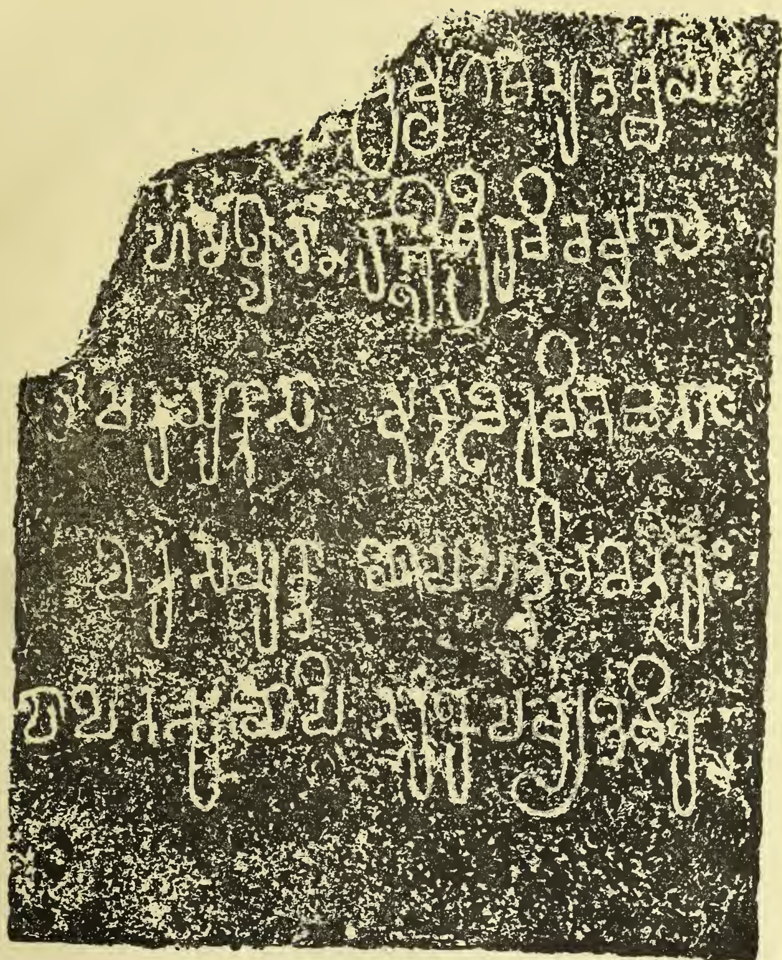
The stone-mason Siggôja made the sculpture.

## 526

*Date* 1518 *A.D.*

Obeisance to Gaṇâdhipati. May it be unobstructed. Invocation of the Boar form of Vishnu. Obeisance to S'ambhu &c.

Be it well. In the year Vibhava (1508 A.D.), for the god Kêśava of Kasuruguppe, Kesanûr Malla-gauḍa granted land (specified). And in the year Bhâva (1514 A.D.), for the same god, the temple manager Basavarasayya made grants (specified). And in the year Dhâtu (1516 A.D.), Kalasapura Basavarasayya, in order that merit may accrue to Adhiyappa-Nâyaka, gave land (specified) in the Hiraḷe village. And in the year Bahudhânya (1518 A.D.), Gulladahaḷḷi Lingarasayya gave land (specified). Usual final verses.



STONE AT KAVAḌI (Sb 523)

## 527

*Date* 1475 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when Virûpâksha-Râya was in Vijayanagara, ruling the kingdom :—for the god Kêśava of Kâsaruguppe in Ede-nâḍ in the Chandragutti-nâḍ,—certain gauḍas (named) bought from Kanchi S'ambhu-dêva's son Govinda-dêva, land (as specified) for 45 gadyâṇas, the proper price at that time.

Usual final verses. Signatures. Witnesses,—The eight guardians of the world.

## 528

*Date* 1515 *A.D.*

Name of composer and engraver (Lingôja).

Obeisance to S'ambhu &c, (On the date specified), Basavappaya granted for the god Kêśava of Kâsaruguppe, a garden yielding one varaha as wages for the food of a respectable *dâsari*. Its boundaries.

## 529

*Date* 985 *A.D.*

Be it well. (On the date specified), when Piyaṇa, who seeing the murderers of Maleya Râjakka and his father-in-law, fought and killed them both, stabbing with his dagger, was ruling :—When Tailapa-Dêva was ruling the kingdom, and was king of Banavâsi,—Banûrayya had this pillar made..

## 530

*Date* 979 *A.D.*

Be it well. When, (with Châḷukya titles), Nûrmmaḍi-Tailapa-Dêva's kingdom was extending on all sides :—and Biṭṭiga was nâṛ-ggâvuṇḍa of the Jiḍurâḷge Seventy ;—(on the date specified), when Mâdeyûr Sântivarmmâ raided Bariyûr,—the bangle-seller Kôkara being in Punuvaḷḷi, attacked ..., drove back the enemy and went to the abode of *svargya*. By the victor is gained spoil &c.

His mother and other relatives (named) set up this stone. Verse in praise of a good son.

Mâdhavayya wrote it ; Nâga did the work.

## 531

*Date* 967 *A.D.*

Ôm. Be it well. When, the favourite of the earth, the mahârâjâdhirâja paramêśvara paramabhaṭṭâraka, Koṭṭiga-Dêva was ruling the kingdom of the world :—Gabbindra was ruling a division of the Banavâsi Twelve Thousand ; and Biṭṭiga was nâḷ-gâvuṇḍa of the Biḍurâḷge Seventy ;—(on the date specified), the Punuvâlavaḷḷi cowherd, Mâdaga Arivarmmâ, died among the cows.

Dâsayya's son Bhîmayya wrote it for Biṭṭiga-perggaḍe. Kannayya set up the stone.

## 532

*Date* 964 *A.D.*

Be it well. (On the date specified), when Biṭṭiga was nâḷ-gâvuṇḍa ; and Mâduga Kammayya's son Arivanma was gâvuṇḍa of Hanuvalvaḷḷi ; his younger brother Nâṇme having informed them of his desire, the Brahmans of Tâṇagundûr blessed him, and he built the ...... tank.

### 533

*Date* 1437 *A.D.*

Be it well. (On the date specified), Hunavaḷḷi Vidarakari Bomma-Nâyaka went to *svargga*, on which Kâmeya-Nâyakiti became a *mahâ-sati.*

### 535

*Date* 1444 *A.D.*

A similar memorial.

### 536

*Date* 1438 *A.D.*

A similar memorial.

### 540

*Date* ? 1230 *A.D.*

Be it well. After the great minister, (with various epithets), worshipper of the lotus feet of the god Billêśvara,—Kumâra Haḷeya-veggaḍe had gone to the world of gods,—and the great minister, (with numerous epithets), his father-in-law's rutting elephant,—vîra-Bîrarasa was ruling the kingdom in peace and wisdom :—(on the date specified), when ..... and was carrying off the cows and ...... ,—Gâḍa-gauḍa of Hunivaḷḷi, seeing the procession of men and cattle, said I will yet show my gratitude here and gain distinction, mounted up to Buyyala, and seeing the shining swords of the horsemen and foot-soldiers in front of Manevane,—drawing forth the sword which Biladaṇḍi-gauṇḍa had fastened on to him, ...... recovered the cows and prisoners, and gained the world of gods. Names of relatives who (set up the stone). Imprecation.

### 542

*Date about* 800 *A.D.*

His lamenting son Pogilli set up this stone.

Be it well. When the favourite of earth, the mahârâjâdhirâja paramêśvara, Gôvindara-Vallaha was ruling the kingdom of the world :—Deḍa-Nâganda was ruling .... nâḍ ;—Biṭṭiga and Erega, the nâḷ-gauḍigas of Goḷḷi-nâḍ, being in Vasavûr with the nâḷ-gâvigas of that nâḍ, Kali[ṛa] put them to flight, with their friends, flatterers, and many others who came with swords,—and this Indubaḷḷi hero, (with various epithets), captured the fort of Vasavûr, put to flight Kali-dôra, stabbed and slew many, gained the victory, and Kaḷiṛa himself too gained the abode of the gods.

### 543

*Date* 1172 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), the Kaḷachuryya bhujabala-chakravartti Bijjaṇa-Dêva's son Sômêśvara-Dêva was in Kalyâṇa, ruling the kingdom in peace and wisdom :—(on the date specified), Induballi Mârasinga-gauṇḍa's son Ereyama-gauṇḍa set up the god Vighnêśvara, and made a grant of land (specified) for it. His sons (named) will maintain it. Imprecation.

### 546

*Date about* 898 *A.D.*

Be it well. When, Akâlavarisha, favourite of the earth, mahârâjâdhirâja paramêśvara....... was ruling the kingdom :—(on the date specified), some gâmuṇḍa died. (The inscription is very much effaced).

## 548

*Date* 1686 *A.D.*

Keḷadi Chennamâji.

A dependant of Chennavîrayoḍer, Vîra, a gauḍa employed in this Uḍugaṇe fort, having come into the presence and requested orders that the *umbaḷi* of 6 varaha formerly granted to him in the Taḍagaṇi village of the Uḍugaṇe-śîme might be granted in the Hire-Kasave village of the Chiṭṭûr-śîme, and made payable to the god Vîrabhadra of that village,—we have accordingly resumed to the palace accounts the umbaḷi of 6 varaha granted in Taḍagaṇi village, and in lieu thereof granted land rated at 6 varaha in the Hîre-Kasave village of the Chiṭṭûr-śîme for the expenses of the god Vîrabhadra of that village. And in order to mark out the land with stones stamped with the linga, we have sent from the presence our servant S'ânta, who will assemble those of the four (boundary) villages, and in their presence marking out, so that there may be no dispute, ground of the rental of 6 varaha, he will set up the stones, and having this paper (*kâgada*) entered in the sênabôva's *kaḍita,* will return it to him, dating the order (as specified).

## 549

*Date* 1091 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c.,—and he was in the residence of Jayantî-pura, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet,—(on the date specified), for the god Châvêśvara,—Châva-gavuṇḍa, washing the feet of Siṅgeya-jîya and Îśvara-jîya, made a grant of land (specified). Usual final verses.

## 554

*Date* 1495 *A.D.*

Be it well. (On the date specified), at the time of the eclipse of the moon,—Iṇḍumûra Kasavaṇa-Nâyaka's son Vîra-Nâyaka granted to .... Vîraṇṇa-voḍeyar, as a gift to S'iva, the land and garden (specified) in the Hasare village of the Chiṭṭûr-śîme, favoured to him for the office of Nâyaka by Sômaṇa-oḍeyar. Imprecations.

## 557

*Date* 1040 *A.D.*[1]

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's kingdom was extending &c ;—and .... was ruling the Banavâsi Twelve Thousand ;—and .... was holding the office of ....; (on the date specified), ... jayya made a grant. Imprecation.

Nâgarâsi-jîya ......

## 559

*Date* 1448 *A.D.*

Be it well. (On the date specified), when marauders drove off the cows of Koṇḍagaṇale,—Mâdi-gauḍa and Sûrappa-gauḍa, father and son, both fought with the army, stabbed the men, seized the horse, and distinguished themselves with the highest devotion. Mâdi-gauḍa's wife and mother both went to *svargga.*

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[1] Two lines at the beginning seem to be a later addition, not connected with the original inscription, made perhaps in 1049 A.D.

## 561

*Date* 1256 *A.D.*

Siddha-Râmanâtha is the refuge.

The first part seems to be in praise of some astrologer and his religious instruction, and the warnings of Siddha-Râmanâtha against taking away land given to the linga.

Be it well. When the mahâ-maṇḍalêśvara, (with numerous epithets), a bee at the lotus feet of the god Billêśvara,—Bîrarasa's victorious kingdom was extending on all sides,—(on the date specified), for the god Kapila Siddha Mallikârjjuna of Sonnalige, which is a southern Vâraṇâsi and a new S'rîśaila, he gave land (specified) in Kâligesâle in his Jiḍuvaḷige-nâḍ, with all usual rights, free of all trouble.

## 562

*Date* 1461 *A.D.*

Obeisance to S'ambhu &c. When the mahârâjâdhirâja paramêśvara vîra-pratâpa ...... Mallikârjuna-Râya was ruling :—(on the date specified), when Bôgaya-Nâyaka besieged Kôḷigasâle,—Machala-gauḍa speared the men, seized the horse, and ....

## 563

*Date* 1103 *A.D.*

Be it well. In, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's reign ; (on the date specified),—when Anantapâḷa-daṇḍanâyaka was ruling the Banavâsi Twelve Thousand ;—and Baḷḷigâve Kariyagondarasa was officer of the *mêlâḷke* ;—when the agent of Rêchi-Dêva, son of (with usual titles) Kâdamba Tailapa-Dêva, drove away the cows of Kânapaḷḷi,—Karava-gâvuṇḍa's son Hêmaṇa coming in front to stop the cows, died and went to the world of gods.

## 564

*Date* 1103 *A.D.*

Corresponds with No. 563 above, except that the name of Tailapa-Dêva's son is here given as Kîrti-Dêva, and the man who died was Chava-gâvuṇḍa's son Machaṇṇa.

This stone was made by Hôja.

## 565

*Date* 1424 *A.D.*

(On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Immaḍi-Dêva-Râya-mahârâya was ruling the kingdom in peace and wisdom :—And the glory of his arm, Triyambaka-Dêva was ruling the Gôve Gutti kingdom ;—Bayirava-gauḍa (son of Bîra-gauḍa, the mahâ-prabhu of Heggôḍe belonging to the Kuppe Twelve of the Ede-nâḍ Seventy), together with his wife, gained Vaikuṇṭha.

## 566

*Date* 1451 *A.D.*

Be it well. When the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Mallikârjjuna-Râya's agent .... sa-Voḍeyar was protecting Chandragutti ;—(on the date specified), Heggôḍe Tamma-seṭṭi together with his wife Bomma-gauḍi, gained the world of gods.

## 567

*Date* ? 1165 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the bhujabala-Châḷukya-chakravartti Tribhuvana-malla-Dêva's 11th year, (on the date specified),—when the great minister Bijjaṇa-Dêva having placed in the hands of .... layya-daṇṇâyaka the office of under minister, and he marching to .... ge, was looking after S'rîvallabha's son Singi-Dêva's nâḍ ;—

When, (with usual Kadamba titles), Kumâra-Kîrtti-Dêva's minister Kumâra-maṇḍalika Bomm-ayya, the mahâ-maṇḍalêśvara Ekkalarasa, and all the *manneyas* with all their stores, pitched their camp in Andâsura, and laying siege, were fighting,—and Bîrarasa was besieging Himmâḍi,—Kuppe Kallaya-Nâyaka's son Dasôya-Nâyaka speared the horse, took off the head of the leader, slew many, and gained the world of gods. By the victor is gained spoil &c.

The writing of Mallayya, sênabôva of Hâlgaṭṭa.

## 568

*Date* 1162 *A.D.*

Obeisance to S'ambhu &c. In the Kalachuriya-bhujabala-chakravartti [Bijja]ṇa-Dêva's 7th year, (on the date specified),—when the mahâ-maṇḍalêśvara Kîrtti-Dêva's great minister Kumâra-maṇḍalika Bammarasa was ruling the kingdom in peace and wisdom ;—Bijjaṇa-Dêva's minister Sôyavamarasa.. ............... was fighting, saying ' I will besiege Gutti, '—Pulleya-Nâyaka ...... slew many and gained the world of gods. By the victor is gained spoil &c. The stone-masen Sômôja made it.

## 570

*Date* 951 *A.D.*

Be it well. (On the date specified), when Kannara-Dêva was ruling the kingdom of the world :—And Karuvara's son Chikka-S'ambhu was ruling the Eḍa-nâḍ Seventy ; and Aychenna was holding the office of perggaḍe :—the Kaysôge lord Beḷḷanga's cowherd Dasavarmmâ, gave gold and cattle to the Brahmans of Tâgarati, and ...... went to *svargga*.

The son born to the cowherd Daṇḍi and to Karavabbe,—the cowherd Dasavarmmâ (*rest much effaced*).

Gangarâsî bhaṭâra wrote it.

## 571

*Date* 692 *A.D.*

Be it well. Victorious is the manifested Boar form of Vishṇu, which agitated the ocean and bore up the peaceful earth on his strong right tusk.

Of the Mânavya-gôtra praised in all the world, sons of Hâritî, nourished by the Seven Mothers the seven mothers of the world, of continuous good fortune gained from the protection of Kârtti-kêya, having all kings brought into subjection in a moment at the sight of the Boar ensign obtained from the favour of the adorable Nârâyaṇa, were the Chaḷukyas,—adorning whose family, his body purified by the final ablutions of the horse-sacrifice, was Pulakêśi-vallabha-mahârâjah.

Whose son, his pure fame established in Vanavâsi and other territories of foreign kings over-come by his valour, was Kîrttivarmmâ prithivî-vallabha-mahârâjah.

His son, who, by defeating Harshavarddhana the lord of all the North, bent on war, gained another name of Paramêśvara, was[1] Vikramâditya-paramêśvara-bhaṭṭâraka, who by his own effort alone, aided by his intelligence, acquired the proper royal glory of his line ; who illumined the points of the compass with the banner of his fame, gained by victory over hostile kings that made war upon him with shouts of various kinds (or languages) ; who after defeating the Pallava king (or king of the Pallavas) that by contempt of a family as pure as the rays of the moon was a cause of destruction, seized Kânchî-pura ; who with the thunderbolt of his prowess split the peaks of the pride of the ? triple mountains Chôla Pâṇḍya and Kêraḷa ; whose lotus feet were bathed in the waters the rays from the jewelled crown of the Kânchî king who had bowed to no other ; supreme lord over the circle of the earth situated in the midst of the three oceans.

His son, by command of his father, even as the general of Bâlênduśêkhara (put a stop to) the power of the Daityas, so put a stop to the overgrown power of Trairâjya Pallava (or Pallava who ruled over three kingdoms) ; having pleased his mind by bringing all the countries into peace ; in his unbounded affection, like Yudhishṭhira ; in being loved by S'rî, like Vâsudêva ; in being an elephant-goad to kings, like Paraśu-Râma ; in being a refuge for kings, like Bharata ;—Vinayâditya-Satyâśraya śrî-pṛithivî-vallabha mahârâjâdhirâja paramêśvara, thus commands all people :—

Be it known to you.—Six hundred and fourteen S'aka years having passed, and the eleventh year of our victorious reign being current, our victorious camp being situated at the village of Chitrasêdu in the Toramarâ-vishaya,—when the blessed sun was turning to the south, under the Rôhiṇî-nakshatra, on Saturday,—on the application of the Âlupa king Guṇasâgara's son Chitravâha-mahârâja,—to Divâkaraśarmmâ,—son of S'ankaraśarmmâ and grandson of Nâgaśarmmâ, of the Dêvarâta-Kauśika-gôtra, proficient in the Rig-vêda,—is given the village named Sâlivoge in the Eḍevoḷal-vishaya, to the north-east of Vaijayantî-pura, with pouring of water and presentation of a coin,—not to be entered by soldiers ; free from all molestation.

May the kings to come, whether of my family or of another, reflecting that life and wealth are transient as lightning, but that fame will last as long as sun moon and seas exist, maintain this as fully as if granted by themselves.

Moreover, it has been said by the blessed Vyâsa, arranger of the vedas ;—(here follow usual final verses).

By the great minister for peace and war, Râmapuṇya-vallabha, was this śâsana written.

*Later addition, in rough characters.*

Banavâsi Âne-Seṭṭi's son-in-law Basantakumara received the śâsana which granted Salevuge in Eḍevoḷal-nâḍ. To S'ântapa's son Dêvereya, Nashṭappa bought and gave it On Marana and Vokuli quitting the *koḍange,* the claim to Salevuge (belongs to) the blacksmith Vasantakumara.[2] Witnesses :—(here follow the names and their places).

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[1] A comparison with Dâvangere No. 66 shows that Satyâs'raya has been left out here. Vikramâditya was his son. There are also minor errors in letters &c.

[2] Some parts of this are doubtful.

Ib

IIa

SORAB COPPER PLATES (SORAB 571)

IIb

IIIa

SORAB COPPER PLATES (SORAB 571)

# SÂGAR TALUQ

:o:

## 1

*Date* 1241 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the mahâ-maṇḍalêsvara, (with other epithets), worshipper of the lotus feet of the god Billêsvara,—Bîra-Dêvarasa was ruling the kingdom of the Sântalige Thousand in peace and wisdom :—(on the date specified), Mâsûr Seṭuma-gâvuṇḍa's son Heḷavaja,—when the force of Lakhanapâla of Moḷeûr .. hegiḍala in Jiḍuḷige-nâḍ came and laid siege to Ikkela,—speared the horse, slew many, and gained the world of gods. By the victor is gained spoil &c.

Heḷavaja's junior, Haḷeya ......

## 2

*Date* ? 1460 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), when Vijayanagari Mallikârjuna-Râya's great minister Ganga .. Nâyaka and .. sa-Voḍeyar came to Chandragutti,—when .... gauḍa's grandson Malli-gauḍa was gauḍa of .... in Khaṇḍa-nâḍ, .. (the rest in much effaced).

Sântara will protect this.

## 4

*Date* 1193 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the mahâ-maṇḍalêsvara, *aḍiyarâditya*, (with other epithets),—Kumâra Vîra- .... was ruling the kingdom of Kunda-nâḍ and Koḍa-nâḍ in peace and wisdom :—(with usual titles), Sanivâra-siddhi, Giridurggamalla, the nissanka-pratâpa-chakravartti vîra-Hoysaṇa .... (on the date specified),—when .. mêya-Nâyaka's son-in-law Tavanidhi Chaṭṭeya-Nâyaka's son Nâra.. Nâyaka,—Belagavatti Îsvara-Dêva being in the Chiṭṭûr fort, and Bâleyama-veggaḍe raiding with a force,—attacking among the brave soldiers, charged through the army of horse, killed the Nâyakas in .... , and slaying many, gained the world of gods. Verses praising his exploits.

## 7

*Date* 1025 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's kingdom was extending on all sides :—And, a dweller at his lotus feet, Kundamarasa was ruling the kingdom of the Banavasi Twelve Thousand ;—and his junior, Mûkarasa, was ruling the Sântalige Thousand ;—(on the date specified), an agreement was made as to the boundary of Morala-Mârahûr in the Kunda-nâḍ Thirty and Sitavâdi in the Eḍe-nâḍ Seventy, as follows ;—(here come the names of various men who took part in the settlement, but too much effaced to make out clearly).

## 8

*Date* 1410 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), when Dêva-Râya was ruling the kingdom :— Bîrûr Bomma-gauḍa's son Mâdappa went to *svargga*, and his wife Masanakka performed *sahagamana*.

**11**

*Date about* 1245 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the mahâ-mandlêśvara Vîra-Dêvarasa was in the residence of Kalase, ruling the kingdom in peace and wisdom :—(on the date specified), Vîra-Dêvarasa .... Gutti ... gâvuṇda Malla ...... (and some one fell in the fight).

**14**

*Date* 1248 *A.D.*

Be it well. When the mahâ-maṇḍalêśvara, (with various epithets), sun in the sky of the Yâdava-kula,—Bîra-Dêvarasa was ruling the kingdom of the world :—(on the date specified), Sakhaṇarasa and especially Bibi-Seṭṭi marched upon Bîrama, and in the battle of the Îsûr river, Kâya speared the horse, slew ...., distinguished himself and gained the world of gods.

**15**

*Date* 1218 *A.D.*

Ôm. Obeisance to S'iva. Obeisance to S'ambhu &c.

Be it well. When, (with usual titles), the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêvarasa's kingdom was extending on all sides, to continue as long as sun moon and stars :—

May the wealth of pleasure-groves, the glory of beauty gold and jewels, never be wanting to the Kunda-nâḍ and Kôḍa-nâḍ kings. To Bommarasa, born among those rulers of Kunda- nâḍ and Kôḍa-nâḍ, and to Lachchiyabarasi were born Kâḷarasa, Bâleyamma-vêggaḍe and Keleyabarasi. To Keleyabarasi's daughter Biyabarasi and to the general Gongaṇa was born Bâ leyamma-verggaḍe.

When Balla-verggaḍe's son-in-law, that Bâḷeyamma-verggaḍe was ruling the kingdom with a peaceful face (*sukha mukha*) ;—(on the date specified), he had a temple of the god Sômanâtha made in Kalise.

To describe his glory :—(here follow a number of verses praising his valour, &c.)

**16**

*Date* 1672 *A.D.*

Barur Bôtapa-Nâyaka, (on the date specified), caused to be written and sent to Keḷadi Chennamâji's guru Basavapa the following matter :—We have granted to the Haḷêpayika ...... Jambâni Hanumanta an *umbaḷi* (as specified) in Jambâṇi village in the Dêvasthâna-hôbali of the Keḷadi-śîme, which will be transferred to him and report made to the presence. This paper (*kâgada*) will be entered in the sênabôva's *kaḍatta*, and returned to the possession of the donee.

Here follow the names of a number of officials.

**17**

*Date* 1672 *A.D.*

A similar grant by Keḷadi Chennamâji to the Haḷêpayika Jambâni Hucha.

**18**

*Date* 1672 *A.D.*

A similar grant by the same to Jambâni Timma.

## 19

*Date about* 1269 *A.D.*

Obeisance to S'ambhu &c. When Komâra Bommarasa's kingdom was extending on all sides :—a dweller at his lotus feet,—(on the date specified), .........

(Most of the inscription is effaced).

## 20

*Date* 1671 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), [Keḷadi Sô]maśêkhara-Nâyaka made a grant (specified) to ... voḍêr, in the Jambâni village.

## 21

*Date* 1571 *A.D.*

(On the date specified), Keḷadi Râmarâja-Nâyaka-ayya granted to Hiriya-Kaliyur Timma's (son) Malarasa a *nettara-goḍage umbaḷi* (as specified) in the Hennagêri village. Imprecation.

## 26

*Date* ? 1598 *A.D.*

(On the date specified), Keḷadi Malle-gauḍa gave to the Yalagaṇale torch-bearer Bommayya's son Kâma a *nettaru-goḍage* as follows :—your Bommi having died in our service, we have given for him land (as specified) in Beḷala-matti.

## 27

*Date* ? 1241 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêsvara, nissanka-malla, .... lord of Pombuchcha-pura, subduer of foreign armies,—Kumâra Bîra-Dêvarasa was ruling in peace :—when at Bayalahaḷḷi in ... talige, Sôvi-Dêva and the nâḍ-sâmanta [fought with] Bôkôra Madaga-Nâyaka and Kariya-Nâyaka, (on the date specified), Râma attacked the enemy, slew many, and gained the world of gods. Pleased with Râmaya-Nâyaka's comradeship (*jôḷavâḷa*), Kumâra Bîra-Dêvarasa, filled with compassion, made a grant for him.

## 28

*Date* 1160 *A.D.*

Be it well. When, (with usual Châḷukya titles), Bhûlôkamalla-Dêva's kingdom was continuing as long as sun moon and stars :—

And,—Be it well. With all titles, mahâ-maṇḍaḷêsvara, chief lord of the northern Madhurâ, chief lord of Paṭṭi-Pombuchcha-pura, obtainer of a boon from the goddess Padmâvatî, delighting in musk,—the mahâ-maṇḍalêśvara Jagadêvarasa was ruling the kingdom of the Sântaḷige Thousand and the Banavâse Twelve Thousand in peace and wisdom ;—(on the date specified), when, among the progeny of Kappa-gauḍa, born as chief of Elare,—the son of the haḍavaḷa-Huliyama's younger brother haḍavaḷa-Jakkaṇṇa and his wife Boppakka, the haḍavaḷa-Boppaṇa came and was boasting of himself,—Jagadêvarasa being in Avaraguppe ;—Tailaha-Dêva of Baṭṭakaḷa and Sahive Malli-Dêva

of Kolasakara attacked one another in Avaraguppe in the Balukaṇi,—whereupon Boppaṇa's charioteer, who had learned wonderful stratagems from his elders, being with a strong force, said I will place myself among the gods, and in less than half a minute slew many, and gained the world of gods. On which Jagadêvarasa granted as a *nettaru-goḍage* 2 gadyâṇa. Imprecation.

### 29

*Date* 1269 *A.D.*

The inscription is too much effaced to make out more than that it refers to some fight in the reign of the mahâ-maṇḍaḷêśvara, (with numerous mutilated epithets), Bommarasa.

### 30

*Date ? about* 1000 *A.D.*

Be it well. Entitled to the band of five chief instruments, mahâ-Mahêśvara, a cattle-rope to the champions hostile kings, the Kâdamba-chakravartti Chandâvur Tailapa-Dêva's son Kâva-Dêva's glory was as follows :—verse in his praise, saying he was called the Kâdamba-Rudra. Along with him, the Kâdamba-chakravartti (with various epithets), Tribhuvanamalla-Dêva's son Chaṭṭeya-Deva's generalissimo, of the Solar race, . . . . . . . . . Dêva, having come with the four divisions of the army ;—The mahâ-maṇḍalêśvara, shears to the champions hostile chiefs, Bîrarasa's son Bommarasa's glory was as follows :—(the rest is nearly all effaced : there is a date at the end, but the number and name of the year are gone).

### 31

*Date* 1290 *A.D.*

Obeisance to Gaṇâdhipati. Be it well. When, with all titles, mahâ-maṇḍalêśvara, ornament of the great Ugra-vaṁśa, chief lord of Paṭṭi-Pombuchcha-pura, worshipper of the lotus feet of the god Billêśvara, subduer of foreign armies, hunter of the houses of enemies, cage of adamant to refugees, Kôṭe-Nâyaka Sôme-Nâyaka was ruling the kingdom of the Eighteen kampaṇa :—Mâhaḷi-Nâyaka and Jakare-Nâyaka's son-in-law Bitti Oba-Nâyaka . . . . . . . . (on the date specified),—Eḍagai Obaya-Nâyaka's son Bommeya-Nâyaka . . . . . . . . . . . . . the robbers who had mounted up on a pillar of the hall of assembly and were stretching out their necks . . . . . . . . . . knocked them down, speared them, and distinguishing himself, gained the world of gods.



*Date* 1307 *A.D.*

Obeisance to Gaṇâdhipati, Sarasvati and S'ambhu.

Be it well. By order of,—with all titles, the Kâdamba-chakravartti, an elephant-goad to the brave, Nigalanka-malla, (with other epithets), vîra-Kâva-Dêvarasa ;—(and) by order of the mahâ-maṇḍalika, a Kâla-Bhairava to opponents, vîra-Javaniya-Nâyaka,—Jokkur Mêdima-Nâyaka's son Kambhasingha Bôḷeya-Nâyaka marched over Halaniga-nâḍ Mangare Mâsi-Dêva's kingdom and performed exploits as follows, (on the date specified). By the victor is gained spoil &c. Verses describing his valour.

On setting up his *vîra-gal*, Nâkiti and Nâgaya made gifts, gave cows, and presented land to the god Râmanâtha.

### 34

*Date* 1575 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), at the feet of the god Lakshmî-Nârâyaṇa, Îśvara-Dêva, making humble petition, presented for the offerings and holy ceremonies of the god the

following property :—(here come long details of paddy due to him from various places, and how it is to be expended). Signatures of the parties to the grant of this property.

Witnesses—Sun and moon &c. Usual final verses.

**35**

*Date* 1419 *A.D.*

(On the date specified), when Dêva-Râya-Oḍeyar was ruling a firm kingdom :—Keḷadi Kariya-Timme-gauḍa went to *svarga*,—on which his wife Râmakka became a *mahâ-sati.*

**36**

*Date* 1189 *A.D.*

Be it well. When, entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, chief lord of Pombuchcha-pura, ornament of the great Ugra-vamsa, (*a large space here effaced*),—the mahâ-maṇḍalêśvara Tribhuvanamalla bhujabala-pratâpa Sântiya-Dêvarasa was ruling the kingdom of the two Sântaḷige Thousands in peace and wisdom :—(on the date specified), ......(*rest effaced*).

**38**

*Date* 1681 *A.D.*

Obeisance to Sambhu &c. When .... Sivappa-Nâyaka was protecting the kingdom in righteousness :—(on the date specified), through the agency of Siddha-Basappayya of the treasury, this *dhvaja-stambha* (or flag-staff) was set up.

**39**

*Date* 1671 *A.D.*

Obeisance to Sambhu &c. Be it well. (On the date specified), the Edava-Murâri, Kôṭe-kôḷâ-haḷa, establisher of the pure Vaidikâdvaita-siddhânta, devoted to faith in S'iva and the guru,—born in the family of Keḷadi Sadâśiva-Râya-Nâyaka, Saukaṇṇa-Nâyaka's great-grandson, Siddapa-Nâya-ka's grandson, S'ivappa-Nâyaka's son, Sômaśêkhara-Nâyaka gave to the *pûjâri* of the god Vîrêśvara, Bhadra's son Basava, and to Mâda's son Bhadra, this copper śâsana granting an *umbaḷi* as follows :—(here come the details), altogether land yielding 12 varaha 3 haṇa, with usual conditions.

(*signed*)—śrî-Sadâśiva.

**41**

*Date* 1631 *A.D.*

Obeisance to Sambhu &c. Be it well. (On the date specified),—with titles as in No. 39 above) Keḷadi Venkaṭappa-Nâyaka's grandson, Bhairava-Nâyaka's son, Vîrabhadra-Nâyaka gave to Keḷadi Marugunda Tirumala-bhaṭṭa's son S'ambhulinga-bhaṭṭa a śâsana of a gift of land as follows :—(here come the details), altogether land yielding 12 varaha, with usual conditions.

Sun and moon, &c. Usual final verses.

(*signed*)—śrî-Venkaṭâdri.

**44**

*Date* 1660 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified),—to the possessor of the pure S'ivâchâra of good people, included in the mahâ-mahattas of heaven and earth, Basavalinga-dêva, disciple of Akkipêṭe Gurusidha-dêva of the Tâḷaguppe maṭha,—(with titles as in No. 39 above), Keḷadi Sadâśiva-Râya-Nâyaka's great-grandson, Sankaṇṇa-Nâyaka's grandson, Siddappa-Nâyaka's son,

Venkaṭappa-Nâyaka gave a copper śâsana of a sale of land as follows :—Having received from your hands for the palace 700 varaha, we grant to you the Mêlaṇamâgi village, a hamlet of Tâḷagupe in the Tâḷagupe-sîme, together with the tank of the gurus, and the *jadu,*—the formerly settled rent of which is (here follow the details). This land do we grant as a gift to S'iva, with all the usual rights.

Sun and moon &c. Usual final verses.

(*signed*)—śrî-Venkaṭâdri.

**45**

*Date* 1300 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

When the Trailôkya-chakravartti, gaṇḍa-bhêruṇḍa, the tiger champion, setter up of Pâṇḍya-Râja, worshipper of the lotus feet of the god Hoysaṇêśvara,—Nârasinga-Dêva's son Ballâḷa-Dêva, having taken Hosagunda, captured Kôṭi-Nâyaka and carried off his elephant,—the next year marched upon Gangeya-sâhaṇi, and demanding tribute, encamped in Sirisi, and was plundering Kaḍabaḷalu ;—

Uniting all the Kadamba-chakravarttis and Châḷukya chakravarttis, glory of the Satyâśraya-kula, Nigalanka-malla, cattle-rope to champions, worshipper of the lotus feet of the god Madhukêśvara Jayantî,—Kâva-Dêvarasa's great minister Jagadâḷa Gangeya-sâhaṇi, when fighting,—sent for the lion to foreign armies, Madi-gauḍa, and took from him a promise,—which he accepted as a great favour, gave the roar of a lion, and (on the date specified), Baradavaḷḷi Mâla-gauḍa's son Râma-gauḍa's son Madi-gauḍa went over and, on his piercing the horse and destroying them, broke Ballâḷa-Dêva's army, and running, on reaching the Kalugâra haḷḷa, stabbing the men and horses, throwing them down and cutting them up, slew, distinguished himself, and saying,—' Let Gangeya-sâhaṇi live ; (the god) Râmanâda of Baradavaḷḷi is my refuge',—gained the world of gods.

Names of those who set up the stone. The engraver of the stone was Kalise Râmôja's son Madhukôja. The writing was by Baradavaḷḷi Beḷa-jîya's son Mêchi-jîya.

**46**

*Date* ? 1646 *A.D.*[1]

Be it well. (On the date specified),—(with titles as in No. 39 above), Keḷadi Vîrabhadrappa-Nâyaka's son Vîrabhadra-Nâyaka gave to Bomma-gauṇḍa of Baradavaḷi-nâḍ in S'iravanti a śâsana as follows :—Whereas formerly the Mâlave village belonged to the Umbaḷi-maṭha as an *uttâr* ;—when that svâmi said I am going to Kalyâṇa, he directed Mitlakoppa Channavîra-gauḍa and Keḷadi Vîra-gauḍa to cultivate the land and pay to us the rent (specified) ; and after he had gone, Keḷadi Vîra-gauḍa made over the land entirely to Channavîra-gauṇḍa ;—And whereas in the year Pramâthi (1640 A.D.) the svâmi who went to Kalyâṇa came back and said,—Give me the money of my village according to the accounts,—on which Keḷadi Vîra-gauṇḍa said that Mitlukoppa Channavîra-gauṇḍa had the stopped money,—whereupon the svâmi brought Vîra-gauṇḍa before the king and informed him of the matter,—and an order was given to seize Channavîra-gauṇḍa's sons and recover the money ;—and Channavîra-gauṇḍa's two sons having absconded, after some days they (named) came to Baradavaḷḷi and informed Chanda-gauḍa there, saying, We have no place ; we are destitute,—and he said, I am alone in the place, I will make over to each of you two, land rented at 6 ga, which you and your posterity can cultivate and pay the rent to Government ; and when inquiry was being made to

[1] The copy, being one made locally by the people, is altogether wrong in the date, which should probably be S'aka 1568, the year Vyaya.

ascertain if these two sons were in Baradavaḷḷi, he threatened the messengers with the sword, saying he would make them corpses. Hearing this report, the king sent for him and making inquiry, ordered Chavuḍa-gauṇḍa to produce the sons of Channavîra-gauṇḍa, on which he said, I will not give them up; whereupon the king ordered him to pay up the money due to the svâmi from the time the land was made over to him (amount specified), on which he said, Even if fined, I am unable to give so much money to the svâmi,—on which the svâmi taking pity on him, directed that he should pay a certain proportion of the money, and maintain the two sons as his own, and the king gave a śâsana accordingly. Such is the *sanad* granted by Vîrabhadrappa-Nâyaka.

**48**

*Date* 1454 *A.D.*

Be it well. Obeisance to S'ambhu &c. (On the date specified), the Siriûr gauḍa's son Râma-gauḍa, when ...... laid siege, fought and fell,—on which, together with his wife Chiya-gauḍi, they made *sahagamana*,—and they both gained union with the guru.

**49**

*Date* ? 1415 *A.D.*

When the mahâ-maṇḍalêśvara, (with various epithets), worshipper of the lotus feet of the god Madhukêśvara of Banavase,—Bhanki-Nâyaka arose and became great;—and Kaṭaka-Dêva's favourite house minister Achhava Satyadarasa's son-in-law Bhaleyabhaleya Bidire-Kanchayya marched upon Bhanki-Nâyaka, and coming, encamped at Banavase-paṭṭaṇa,—Bhanki-Nâyaka, mounting over ...... came and encamped at ........ (a fight took place, in which Bhammaya slew many horsemen and gained the world of gods).

**50**

*Date* 1455 *A.D.*

Be it well. (On the date specified, Mâravatûr Gaṇapa-gauḍa's son Bomma-gauḍa went to *svargga*,—on which his wife Bommi-gauḍi performed *sahagamana.*

**51**

*Date* 1431 *A.D.*

A similar record in the time of Dêva-Râya-mahârâya of Vijayanagari.

**53**

*Date* 1674 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified),—(with titles as in No. 39 above), born in the family of Keḷadi Sadâśiva-Râya-Nâyaka, Sankaṇṇa-Nâyaka's great-grandson, Siddapa Nâyaka's grandson, S'ivappa-Nâyaka's son, Sômaśêkhara-Nâyaka's lawful wife Chennamâji, caused to be written and given to Mallikârjuna-dêva, disciple of Navilugunda Daśamukha Basavalinga-dêva of the maṭha erected in Sâtagere in the Andige-śîme, a śâsana as follows:—Here come details of lands given in Tâvaregopa in the Andige-śîme, having a rental of 60½ varaha, with all the usual rights.

Sun and moon, &c. Usual final verses.

**54**

*Date* 1621 *A.D.*

May it be prosperous. Obeisance to S'ambhu &c. (On the date specified), when Keḷadi Venkaṭappa-Nâyaka-ayya was ruling the kingdom in righteousness;—the sênabhova who was in Gôvardhana-

giri, Hattimattûr Kâmadêva-bhaṭṭa's grandson Jambûr-śîme Niṭillige Timmarasa's lawful wife Kônamma's son Kônappa, on the road going to Gêrasoppe below Govardhanagiri, for the love of Krishṇa, had this square tank excavated. Usual final verse.

**55**

*Date about* 1560 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina śâsana.

Obeisance to Nêminâtha, bestower of the happiness of the world, on the middle of the woman whose wisdom the three worlds appear as three lines. That Nêminâtha do I ever reverence,—whose conch shining like the fragrant blossom, and his couch of folded serpent form like the bow in its sheath, of the five-arrowed (the god of love), he is a sugarcane-bowed (or god of love), who has fixed his desire on the woman *mukti* (or salvation). May that mighty Nêmi-bhaṭṭâraka protect us, whose glory swallows up that of the three worlds so that all the people become Krishṇa (or black), on account of which the saying—All the world is like Vishṇu—arose in the world; whose lotus feet are adorned with the heads of Achyuta (Vishṇu) and Îśvara (S'iva), whose divine voice purifies the three worlds. Husband of the goddess of *mukti* (or salvation), promoter of all happiness, remover of all sins, served by the unwinking (the gods) and the air-walkers (the siddhas), the supreme god whose feet are placed on the head of Îśa, like the moon to the ocean, his form a joy to the woman (salvation),—was Nêminâtha.

His mercy like shining armour to all the world of Bhavyas (or Jains), his holy feet two beautiful lotuses like the jewel of the gods (the wishing stone), the strings of his words forming a bridge for crossing over the ocean of family cares,—may he protect us, the protector of all people, Gummaṭâdhîśvara.

If considered, Yôjaṇa-śrêshṭhipa's all-pervading fame was as brilliant as rock-crystal, he had a great lion seat, his glory was like that of the moon, the brightness of his body like that of Lakshmî; to the popular Ambvaṇa-śrêshṭhi may Nêmichandra Jinêndra daily grant continual pleasure.

On the southern petal of the great lotus Jambû-dvipa is the Bhârata country, in which, on the eastern shore of the western ocean, is the great Taulava country. In it, on the south bank of the Ambu river, shining like the *s'rî-puṇḍra* (or central sectarian mark on the foreheads of Vaishṇavas), is Kshêmapura, like Purandara (Indra's city), with glittering *gôpuras* (or temple towers). With fine Jina chaityas, king's palaces, abodes of yôgis, lines of merchants' houses, with crowds of people devoted to acts of merit and liberality, groups of gurus and yatis, bands of poets and learned men, multitudes of excellent Bhavyas (or Jains),—what city in the world was so celebrated as Gêrasoppe?

The lord of Kshêmapura, a crest-jewel of all the kings in the world, Dêva-mahipati shines as a master of all royal wisdom. By whom was performed in the Kali-yuga, what had been done by the great Indra, the world-astounding head-anointing of Gummaṭâdhîśa, in the same manner as if it were his birth-anointing. To describe that great king's descent:—Holding in their hands the lotus the earth—the waves of the ocean its petals, the woods its pistils, their fame its fragrant perfume, the glorious Jina-dharmma the sun which caused it to unfold,—many kings ruled this town with pleasure. After whom, in this Kshêmapura was a king, a pearl-ornament of his family, of great glory, of character free from anxiety, pure and faultless, possessed of all good qualities, an ornament to the world, Bhairava-bhûpati, a moon to the ocean the Jina creed. His younger brothers were Bhairava, Amba-kshitîśa, and Sâḷva-malla, who though the last was the greatest. His praises, saying he was of the Sôma-vamśa and Kâśyapa-gôtra. After him, there was his sister's

son, skilled in the seven kinds of stratagem, Dêva-Râya, a bee at the lotus feet of the râja-guru Paṇḍita-Râya, equal protector of the city and the kingdom. His sister's son was Sâḷva-malla, whose younger brother was Bhairavêndra. In the ocean the battle-field the eddies are the circlings of your horse, while your two feet like crocodiles swallow up the rutting elephants and horses on which the enemy are riding as if they were ships (or boats),—king Sâḷva-malla. Praise of king Bhairava, comparing him to mount Mêru &c.

When, thus possessing the devotion of these two Yuvarâjas, his sister's sons, with the other royal princes and many subservient chieftains forming his assembly,—Dêva-Râya was, like a terrestrial Indra, ruling the Tuḷu, Konkaṇa, Haive and other countries :—

In that city, protected by the king Dêva, of great reputation, was the royal śrêshṭhi, Ambvaṇa-śrêshṭhi. His wife (with praises) was Dêvarasi. To describe their descent ;—The râjâdhirâja, chief lord of Banavasi-pura, chief lord of the Konkaṇa and Haive kingdom, was the glory of the Chandâur Kadamba-kula, Kâmi-Dêva-mahârâja. To his daṇḍâdhinâtha Kâmeya-daṇṇâyaka's son Râmaṇa-beggaḍe and to Râmaka were born eight sons, among whom the most celebrated was Yôjaṇa-śrêshṭhi, who had two wives, Tangaṇa and Râmakka. The former bore Râmaṇa-śrêshṭhi and the latter Kalpa-seṭṭi. With his two dear wives, as the face brightened by two eyes, or as the state-elephant distinguished by two tusks, so did Yôjaṇṇa prosper. This Yôjaṇa-śrêshṭhi, having the Anantanâtha chaityâlaya built in Kshêmapura, and acquiring besides immeasurable merit, at length made over his rank of râja-śrêshṭhi to his sons, and gained the world of gods. On the other hand, Râmaṇa-seṭṭi's son was Tammana, whose son was Nâgapa. He had two wives, Sâtama and Nâgama. To Sâtama, who was of Tôḷahaḷa, born in Kudura-pura in the Nagari kingdom, and to Nâgappa-seṭṭi was born in Haṭṭiga a son Tôṭiyaṇṇa-seṭṭi. And Nâgama's descent was as follows :—First among the *daṇḍuvaḷis* born in Mâgôḍu, reckoned the mother-home of fortune in the Nagarî-śîme, was Narasaṇa-Nâyaka, who had a chaityâlaya built in his birth-place Mâgôḍu, set up the god Pârśva-tîrtthêśvara, and endowing it with fourfold gifts and land, had gained great merit. His grand-daughter Mârakka he gave to Nêmaṇa-seṭṭi of Haṭṭiga, born in Antaravaḷḷi, who had come to the Hariyaṭṭe-śîme, the principal country in the Haive kingdom,—and to them was born Nâgama, whom Nêmaṇa-seṭṭi gave to his sister's son Nâgappa-seṭṭi. They had two sons, Ambvaṇa and Malli-seṭṭi, and that Nâgappa-seṭṭi, surrounded with his sons, wife, and friends, was at peace. And Ambvaṇa-śrêshṭhi had two wives, Mallama and Dêvarasi. To describe that Dêvarasi's descent ;—The senior Yôjaṇa-śrêshthi's son Râmaṇa-seṭṭi's step-mother Râmakka bore Kallappa-śrêshṭhi, whose son was Yôjaṇa-śrêshṭhi. That râja-śrêshṭhi obtained as wife the virgin Vîrakka, younger sister of Mâbu-gauḍa, who had built a chaityâlaya in Bankanabaḷilu and was the chief man of Bidaru-nâḍ, being the brother of Dêvi-sâvanta, the śrêshṭhi of Holeyabaḷi, born in Tagarasi. By direction of his father Kallappa-śrêshṭhi, he built in Kshêmapura a chaityâlaya in two storeys, setting up the image of Nêmîśvara in the lower one, and that of Gummaṭa-nâtha in the upper one. Description of it. When, having built this splendid chaityâlaya, Yôjana-śrêshṭhi was at peace, among the children born to him and to Vîrakka, younger than Sangarasa, older than Kallapa, was a virgin-jewel named Nataka. She was given in marriage to Kanchaṇa-seṭṭi, born to Gummaṭa-dêvi, younger sister of Parisaṇadhikâri, born to Mâḷadhikâriti, wife of the celebrated Kanchadhikâri, the chief of the seṭṭis of Baṭṭakaḷa, who had built a chaityâlaya in .. hoḷe, and endowed it. And to those two was born Dêvarasi, whose younger sister was Malli-dêvi. Dêvarasi was given in marriage to his elder brother Nâgapa-śrêshṭhi's son Ambuvana-śrêshṭhi.

When these two were living in perfect happiness, one day they came to the Nêmi-Jina chaityâlaya, and repeating the praises (quoted) of Nemi-Tîrthêśvara, did reverence to the company of munis.

After that, hearing the *dharmma* from Abhinava-Samantabhadra-muni, and taking it to mind, that couple, in order that they might both acquire merit, informed the guru that they would erect a *mâna-stambha* in front of the Nêmîsvara chaityâlaya which their grandfather Yôjana-śrêshṭhi had built. Then, going home, with the approval of their brothers Kôṭana-seṭṭi and Malli-seṭṭi and their other relations, they made known their intention as to this work of merit to their ruler Dêva-bhûpâla. And with the approval of the mahârâja, and the approval of the four sanghas, on a propitious day they carried out their promise and had a pillar of bell-metal made. Meanwhile, to Dêvarasi were born twin daughters, Padmarasi and Dêvarasi, and taking that as an auspicious omen, they had the bell-metal pillar which had been made, set up in front of the chaityâlaya. And upon the pillar they fixed a golden kalaśa of the same height as that of the twins Padmarasi and Dêvarasi.

To describe that *mâna-stambha* ;—In dimension like a mast to the great ship of *dharmma* for those who cross over the ocean of birth (or existence), was this pillar engraved with the fame of Amba, and in the midst of that group (of temples) the mâna-stambha (towered up) as if gathering the constellations in the sky like flowers with which to worship the feet of the four Jaina images. In front of Nêmiśvara Jina's temple, a *mâna-stambha* of polished bell-metal, with a golden *kalas'a*, on the instruction of Abhinava-Samantabhadra,—Nâgappa-śrêshṭhi's son Ambvaṇa-śrêshṭhi caused to be made, a rod for the umbrella pure *dharmma*.[1] Thus did they have the *mâna-stambha* made.

## 56

*Date* ? 1562 *A.D.*

The *âchâri* who made the temple of Gôvarddhanagiri was Venkaṭayya of Pombucha.

## 57

*Date* 1562 *A.D.*

Be it well. Having the sign of the Nârâyaṇa legends, the giver of desires, may it prevail, the śâsana of Râghava's devotee, the Hari śâsana.[2]

When the mahâ-maṇḍalêśvara Chenna-Bhairâdêviyamma was protecting the Nagari kingdom, with Haive, Tulu, Konkaṇa and other kingdoms :—(on the date specified),—S'irase Bommarasêndra's and Allâmbika's son was the Hari devotee, of great liberality, Giriyaṇa. This grandson of Râmaṇa-Seṭṭi born in Haḷigêri, Giriyaṇa-Nâyaka, had this śâsana written of the grants he made for the god Hanumantêśvara of Gôvarddhanagiri. The following were the lands ;—here come details of the Kaṇilabeṇa vritti, yielding 193½ varaha : and of the Melanûr vṛitti which he had obtained from the chief *âchâryya* of the *parama-hamsa sannyâsis*, completely versed in grammar logic and philosophy, possessed of the eight yôga virtues, established by men acquainted with the mode of increasing happiness, Kanthe-Râmachandra-Sarasvatî-śrîpâda, (its boundaries). The extra payment (specified) made to the Mêlaṇamane Hebbâr from the Kanigalabeṇa vṛitti I give for the offerings to the god ; and the extra *haṇa* payable from Magaṇûr vritti to the śrîpâda, I give for the god's *chhatra*. If the 193½ varaha given for the Kaṇigalabeṇa vritti is repaid, the god Hanumantêśvara himself has authority to purchase another vritti to provide for the offerings. Such was the grant made for the god Hanumantêśvara by Giriya-Nâyaka. Usual final verses.

## 58

*Date* 1143 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla's victorious kingdom was extending &c :—And, entitled to the band of five chief instruments, the mahâ-maṇḍaleśvara, (with usual

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[1] This verse is in Sanskrit.

[2] Seems intended for a parody on the Jaina opening verse—*S'rîmat paramagambhîra-syâdvâdâmôgha-lânchhanam &c.*

Kadamba titles), Tribhuvanamalla Malli-Dêvarasa was ruling the kingdom of the Haive Five Hundred, Mâhaḷige, Koṇḍarade, Kabbunâlige, the Four bâḍa and Mogala-nâḍ, in peace and wisdom ;—Hoysaḷa having raised a great army against Mâhaḷige,—the great hero Hâkara, born to the mahâ-prabhu Beḍukaṇi Chûra-gâvuṇḍa's eldest daughter Bâgiyabbarasi and to Bidirûr Bikarasa, (on the date specified), overthrowing the army of elephants horses chariots and foot-soldiers, putting the force to flight, gained the world of gods. A grant of land was made for his wife and children.

Imprecations. Verses praising his exploits in the battle.

## 60

*Date* 1472 *A.D.*

Obeisance to Pârisva-Tîrthêsvara. May it be unobstructed. Praise of the Jina sâsana. Obeisance to the *pancha-paramêshṭis*. Obeisance to S'ambhu &c.

Be it well. When, having acquired[1], refuge of the world, favourite of the minds of earth and fortune, the mahârâjâdhirâja râja-paramêśvara, glory of the Îsvara-kula, the great Virûpâksha-mahârâya was ruling the kingdom in peace and wisdom :—And, the mahâ-prabhu, son of Maleyahuli, champion over the *manneyas* of the eight *daṇḍige* of Iḍiga,—Ayisûr Munduvaṇṇa-Nâyaka's son Bhairaṇṇa-Nâyaka was protecting Horuguppe Hebbayal-nâḍ ;—Iduvaṇi Baliya-gauḍa's son, the foremost man in Ânevaḷige in Nagira-ṭhâvu, having the insignia of the umbrella, betel bag, lamp-stand pillar, ornamental coin and others, Haivaṇṇa-Nâyaka, and Bukaṇṇa-Nâyaka's son-in-law, Mâlakka-Nâyikiti's son, devoted to gifts of food shelter medicine and learning, Pârisa-gauḍa,—in order that merit and fame might be increased to their ruler Bhayiraṇṇa-Nâyaka and to themselves,—had the Pârśvanâtha-tîrthankara's chaityâlaya made in Iduvaṇe in their Dânamûla-śîme. May that be an auspicious moment. And (on the date specified) the god was set up (repeating previous particulars).

Be it well. For (with various epithets) the Pârśva-tîrthêśvara of Idugaṇi,—the sun to hill tigers, champion over the *manneyas* of the Iḍiga eight *daṇḍige*, the mother-home to both (sects of) Nânâ-Dêśis, chief lord of Aiśvaryya-pura, the mahâ-prabhu Bhairaṇṇa-Nâyaka,—in order that merit and fame might be increased to his mother Siru-mâdêvi and to himself, and to the servant of his bounty, Pâriśa-gauḍa,—granted a śâsana as follows ;—here come details of lands given for the daily worship, great festivals, offerings, bathing the chief god at the two seasons with milk, the Mrityunjaya-chakra-pûje, anointing with panchâmṛita, Siddha-chakra-pûje, bathing the siddhas with milk, and for areca-nut, betel-leaves, sandal, incense, oil, drums and all other expenses,—have we given, at the time of the sun's eclipse, the lands (specified), with all usual details, with sun and moon &c. as witnesses. Usual final verse.

Pârisa-gauḍa and other gauḍas (named) also granted lands (specified).

*Date* 1473 *A.D.*

Be it well. (On the date specified), by the instruction of Vâdîndra Viśâlakîrtti-bhaṭṭâraka-svâmi,—the mahâ-prabhu Maṇḍuvaṇṇa-Nâyaka's son Bhairaṇṇa-Nâyaka, in order that he might obtain prosperity and supreme happiness, made for the god Maḷeyakhêḍa Nêminâtha a grant of lands as follows ;—here come the details. Great good fortune to the stone śâsana written by Bhairaṇṇa-Nâyaka's son Immaḍi-Bhairasêndra.

Usual final verses, and the dialogue between Indra and the Chaṇḍâḷi woman[2].

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[1] The phrase is not concluded, and there are several irregularities in the titles &c.

[2] See Vol. III, T. N. 63.

## 62

*Date* 1307 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, Ballâḷa-Dêva's minister Erupeya-daṇḍanâyaka was ruling the Sântaḷige kingdom under his sole umbrella :—(on the date specified) Atavaḍi Hemmaḍiga set up the god Siddhanâtha and granted land (specified) for the offerings. Imprecation.

## 63

*Date* 1283 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the reign of the ....... pratâpa-chakravartti vîra-Râmachandra-Dêvarasa, (on the date specified), in the discussion which arose between ....... (the inscription is very much defaced),—women making garlands of flowers, came blessing his courage, and coming to fill up the grain, ...... praised the Râya, on which his servants entered upon the battle, (some one performed exploits and gained the world of gods). Pleased at his heroism, his king granted land as a *nettaru-godige* to Muduve-Nâyakitti.

## 66

*Date* 1175 *A.D.*

Obeisance to S'ambhu &c. When the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, sun to the lotus the Kaḷachuryya-kula, a champion as good as his word, Râya-Murâri Sôvi-Dêva's victorious kingdom was extending &c :—(on the date specified), the dweller at his lotus feet,—the mahâ-maṇḍalêśvara, lord of Paṭṭi-Pombuchcha-pura, obtainer of a boon from the goddess Padmâvati, S'ântarâditya, praised by all people, ........... Jagadêvarasa was ruling the kingdom under his sole umbrella ;—And, the dweller at his lotus feet, ........ was ruling the Sântaḷige Thousand in peace and wisdom ;—obtaining the consent of Jagadêvarasa, he surrounded that town, .......

## 67

*Date* 1102 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the reign of the mahâ-maṇḍalêśvara, .... worshipper of the lotus feet of the god Billêśvara, Bommarasa,—(on the date specified), when the mahâ-maṇḍalêśvara Aliya Birarasa, uniting with Mallaya-Nâyaka, came in a crowd to Hosagunda,—...... his king sent for the braves, and looking at them, said—Without counting, surround and slay this day, however many enemies there may be. (The inscription is very much effaced from here). For his having slain many and fallen, our king Bomma-Dêva, his minister Kôṭe-Nâyaka and many others granted lands (specified),

## 68

*Date* ? 1441 *A.D.*

Obeisance to S'ambhu &c. When Immaḍi-Dêva-Râya-mahârâya was in Vidyânagara, protecting it in righteousness :—on Eḷiva-Maḷaga driving along an elephant for the city elephant of the Male-râjya,—the mahâ-prabhu Bayicha-gauḍa, who was supplying gunpowder to the Naḍangiri-nâḍ Râja, (on the date specified), .... slew some powerful enemies and went to *svarga*.

## 69—70

*Date* 1276 *A.D.*

Obeisance to S'ambhu &c. Be it well. By order of Râmachandra Dêva,—Timma of Sâtuvali, with the betel-bearers, opposing the force of the mahâ-maṇḍlêśvara, (with various epithets),

Kumâra Bommarasa, stirred up the enemy, stopped that great army, captured and slew them ...... (on the date specified), and (with various exploits) Nâga-Nâyaka fell, and gained the world of gods. Some grants (specified) were made for him.

**71**

*Date* ? 1173 *A.D.*

Obeisance to S'ambhu &c. When the mahâ-mandalêsvara, (with usual Kadamba titles), Kîrtti-Dêva's general Gorava Kittiga's warrior sâmanta-Kuppa, fighting with the S'eṇuvage-born Dêva's general Bhilla-Bhamma's son Dâsappa, obtained from the Kadambas the estate of a sâmanta (or feudatory), with five hundred men, he took the *manneya* of the Banavase Twelve Thousand and as far as the Perddore, and was protecting it ;—On his own account, the general Kittiga, without his master's pleasure, having erected his camp in Aṇḍabaligaṭṭa-durgga, was ruling in peace and wisdom,—and various gauḍas (named) speaking in confidence and doing him service, joining hands and placing his palanquin on their shoulders, gave him the umbrella,—on which the servants came and having an audience, he said, Whatever happens, I shall always have need of you,—whereupon, saying, Very good, the men gained his confidence and slew him. On which, (on the date specified), Kâḷabbe-Nâyakitti set up a stone for her husband, and distributed food. And saying—I am thankful he died by the hand of those he trusted,—sâmanta-Kuppa trampled on the general's shoulder, and gained the world of gods.

Sâmanta-Kuppa's younger brother and others (named)......

**74**

*Date* 1420 *A.D.*

Be it well. When, with all titles, the mahârâjâdhirâja râja-paramêsvara vîra-Dêva-Râya was ruling a peaceful kingdom :—(on the date specified), Sabuliga Châma-gauḍa, when the councillors seized and put the cows in pound, recovered the cows ; and Hadase Bîra-gauḍa having charged and hewed in pieces, fell,—on which his wife Gaurâyi performed *sahagamana*, and they gained the world of heroes.

This śâsana was written by Karaûr Vîrajya : the stone was made by Hariyakopa Dugôja.

**77**

*Date* 1107 *A.D.*

Be it well. With all titles, the mahâ-maṇḍalêsvara, a saw in war with kings, an elephant-goad to the titled, in form Nârâyaṇa, worshipper of the feet of the god Billêsvara,—Tamasi Sôma-Nâyaka and Kôṭe-Nâyaka, sending for Matiga-Billeya's (son) Bammeya-Nâyaka, gave him ........ and he going to Kânahaḷe, (on the date specified), entered into some fight and went to the world of gods. Praise of his exploits.

Siyôja's (son) Bîma made the stone.

**78**

*Date* 1265 *A.D.*

Obeisance to the guru, to Sarasvatî, and to Gaṇâdhipati. Nîlakanṭha, Nârâyaṇa and the Kshêtrapâlas are the refuge. Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahâ-maṇḍalêsvara, shears to the champions over chieftains, Kumâra Bommarasa, making an attack on Maḷali in Bidirur, burnt and plundered it,—

hearing this, and being joiued by two .. in the forest, attacking him in Lingadamakki, and destroying him head and tail, Sênige Bommeya-Nâyaka distinguished himself, again threw down the horse and fell. (On the date specified), he gained the world of gods; and Bâse Bommakka entered the fire with Bommaya-Nâyaka. And Bîrarasa granted for him an *umbaḷi*, and for the woman a gift of a *kambaḷi*. That *umbaḷi* and *kambaḷi* are gifts for the women.

*Date* 1269 *A.D.*

Be it well. In, with all titles, the mahâ-maṇḍalêśvara vîra-Bommarasa's 12th year, (on the date specified), that Bommeya-Nâyaka's younger sister, and her husband Bayichana's wife Siriyabbe set up this stone.

**79**

*Date ? about* 680 *A.D.*

Be it well. Vikramâditya-bhaṭâraka gave to Chendugôḷi certain land (specified). Imprecation.

**80**

*Date* 1096 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c:—

And, entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, chief lord of the northern Madhurâ, boon lord of Paṭṭi-Pomburchcha-pura, obtainer of a boon from the goddess Padmâvati, (with other epithets, including) Sântarâditya,—adorned with all royal titles, Râya-Sântara-Dêva, and (with repetition of the same titles, but including), skilful in (carrying out) the commands of Permmaḍi-Dêva,[1] distinguished by the monkey flag (*vânara-dhvaja*), rejoicing the mind of Tribhuvanamalla-Dêva, having performed the *tulâ-purusha* and the *aśvamêdha-kratu* (or horse sacrifice) with great gifts,—Tribhuvanamalla-S'ântara-Dêva and Râya-Sântara-Dêva[2] were in Sântarabîḍu, ruling the kingdom of the Sântalige Thousand, settled with enjoyment for three generations, in peace and wisdom:—

A dweller at their lotus feet, a wishing-jewel among their servants, (with various praises) was Singa-gavuḍa, whose son (with praises) was Arjjuna-gavuṇḍa of Badagi-nâd. To him and to Tekkabbe-gâiti was born Paḍavaḷa Eṟega; his praises.

Be it well. (With various epithets, including) Râya-Sântara's rutting elephant, his head at the feet of S'iva, worshipper of the feet of the king Tailapa-Dêva,—Arjjuna-gauṇḍa's son Paḍavaḷa Eṟeyamma, having fought perggaḍe Baiyaḷayya and Jityâgâra, and gained the victory, the king Tailapa-Dêva bound on him a crown, gave him 200 gadyâṇa from the royal store, with ? bracelets (*kayseṟe*) for his children, and the title *Râjya-samuddharaṇam* (supporter of the kingdom) inscribed on gold,—and obtaining the control of the petty taxes of the 4 S'ivane in Beḷguḷi and the *kuṟukuḷa* dues, he was in peace;—when along with the mahâ-maṇḍalêśvara Kumâra-Bîra-Dêva, (on the date specified), he was going to the other world, he gave to his son Singaṇa the control of the 3 S'ivane in Baḍagagôḍ which Râya-Sântara-Dêva had granted, and gained the world of S'iva.

His father being Eṟeyamma, his mother Jakkaṇabbe, his elder brother Ballaya, his wife the Paḍavaḷti Bâgiyabbe,—how fortunate was Paḍavaḷa Singa; his praises.

Be it well. Adorning the rank of great minister charged with the burden of the whole kingdom, having acquired the three powers of government, (with other epithets), the great Paḍavaḷa Singaṇa built a tank in Bâvinahanahaḷḷi in Badagi-nâḍ of the Sântaḷige Thousand kampaṇa, erected a temple with a kalaśa, and made over to it as a *kalnâḍu* the 4 S'ivane of Beḷgaḷi which he formerly received

[1] Permmaḍi-Dêv-âdêsa-pêsaṇa.

[2] The two names appear as given, S ântara and Sântara.

and the 3 S'ivane of Badagagôḍ granted at the time when (his father) gave up his life, together with the various taxes (specified).

Imprecations and benedictions.

The sculptor, a bhêruṇḍa to titled rivals, Châuḍôja's grandson Sâtôja's work.

Whoso says that sênabhôva Dharmmaya's daughter Alabbe's grandson Masaṇayya-jiya is not the *oḍeya* of the Eṟeyammêśvara temple is a great sinner.

## 83

*Date* ? 1164 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, Kumâra-Billa-veggaḍe's son Hosagunda Bommarasa was ruling the kingdom of the .. ...Thousand in peace and wisdom :—one day Nâḍuhaḷḷi being raided, (on the date specified), Billa-veggaḍe's minister Avinahaḷḷi Singa-veggaḍe's grand-daughter Nâgabe-Nâykiti's son Kaliyama attacked the enemy, slew many, and gained the world of gods.

Be it well. Born in Pombuchcha, the sculptor Adityâchari's son Pâṇḍyâchâri's work.

## 84, 85

*Date* 1282 *A.D.*

Be it well. In, the mahâ-maṇḍalêśvara, (with other epithets), Bommarasa's son Tammarasa's victorious reign ;—(on the date specified), when the mahâ-maṇḍalêśvara Bîrarasa laid siege to Hosagunda and was fighting, sending for..... son-in-law Bomma-buva, he gave him betel leaf, and said, Go to the battle,—on which, entering into the enemy's force, cutting down the soldiers, and throwing down the horse, he gained the world of gods. For him a grant (specified) was made.

## 86

*Date* 1282 *A.D.*

Be it well. In the 11th year of the Yâdava-Nârâyaṇa, the bhujabaḷa-prauḍha-pratâpa-chakravartti vîra-Râmachandra-Râya's victorious reign, (on the date specified),—(with various epithets) Bommarasa's son Tammiyarasa .... uniting with .. . marched and came, and laying siege to .. .. was fighting,—when Tammiyarasa, sending for Kôḷi-Nâyaka's.. So.. Nâyaka, honoured him with betel leaf, and gave him an order, saying, Fight and help in the battle. On which, that able-bodied Soḍḍiga, taking the betel-leaf from the hand of his ruler, entered into the fight, pierced the horse and men, distinguished himself, and gained the world of gods. The grant of a Sivane rice-field was made for him in Avinahaḷḷi.

This was written by sênabhôva Râmaṇṇa.

## 87

*Date* ? 1095 *A.D.*

Be it well. At the time when, entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara Tribhuvanamalla-Jagadêvarasa, marching to Melahurige in Kunda-nâḍ, fought and gained the victory,—Hebbase Teṟeyama-veggaḍe's son Beḷa-veggaḍe's bond-servant (*besa-makkaḷu*) Eḍehaḷḷi Sâligaheppaṇa-Mallave's son Geleya, (on the date specified), fought and gained the world of gods. A grant was made for him.

## 88

*Date* ? 1095 *A.D.*

A similar record on the same occasion.

## 89

*Date* 1292 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahâ-maṇḍalêśvara, (with other epithets), Bhîma-Dêva and (with various epithets) Kôṭi-Nâyaka were ruling the .. Thousand in peace and wisdom :—(on the date specified), the master of the ocean, Râya-Halagaḍe-gavuṇḍa Nâga-Dêvarasa marching with an army upon the mahâ-maṇḍalêśvara, (with other epithets) Vandûr Tuliya-sâmanta,—by order of Kôṭi-Nâyaka, hurrying to Eṛemale, attacking the enemy, slaying the foot-soldiers and horsemen, Abbaja-gauḍa's son Bommaya-Nâyaka gained the world of gods. ...... ......

This stone was written by Hebase Jakkeya sênabôva's .... This stone was carved by the stone-mason Singôja's son Bîrôja.

## 91, 92

*Date* 1160 *A.D.*

The two being blended like a word and its meaning, in order that I may have understanding of words and their meanings, do I reverence the two—Pârvvatî and Paramêśvara.[1]

(On the date specified), when Heḍatari Maiyyabâli-arasa's son Nâgarasa's son Baḷarasa's younger brother Bâliarasa, in the battle of Avaraguppe, in front of Jagadêvarasa, attacked the enemy, slew many and gained the world of gods,—Hadava Eṛahaṛa, younger brother of Boppaṇa who dropped his torch under the feet of Bâli-arasa, ...... in front of Bâli-arasa, .... attacked and fell. For his bravery Beḷarasa made a grant.

## 93

*Date* 1160 *A.D.*

Obeisance to S'ambhu &c. Be it well. When (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending &c :—

Be it well. Entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, Sântarâditya (with other epithets), Jagadêvarasa's courage and valour were as follows :—verses describing his bravery. A dweller at his lotus feet,—whose father was Nâgarasa, his mother S'igâli Râjayve, his ruler Jagadêva,—in one battle, challenging with great courage, he drove off the enemy, and Bâliparasa ascended to *sargga*. Being with king Jagadêva, he by himself drove back the numberless forces of the hostile king and gained the city of *sargga*. (On the date specified), in the battle of Avaraguppe, doing his duty to his lord, .. ..... he fell in the battle. On which grants (specified) were made for him by Jagadêva. Imprecation.

Born in Sirivaḷige, S'ântôja's son-in-law Jakkôja's son Kaṭkôja's son-in-law Sômôja made this.

## 95

*Date* 1189 *A.D.*

Obeisance to S'ambhu &c. By the victor is gained spoil &c. Obeisance to S'iva. Lord of three worlds, obeisance to thee.

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[1] This is the opening verse of Kâlidâsa's *Raghuvams'a*.

Be it well. Entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, chief lord of Paṭṭi-Pombuchcha-pura, ornament of the great Ugra-vams'a, obtainer of a boon from the goddess Padmâvatî, Sântarâditya (with other epithets), was Kâva-Dêva, to whose wife were born Jagadêva and Singaṇa ; their praises. To their younger sister Alliyâ-Dêvî was born S'ânteya-Dêva.

When the mahâ-maṇḍalêśvara Tribhuvanamalla bhujabala-pratâpa Sântara-Dêva was ruling the kingdom in peace :—(on the date specified), S'ântavâsa Singa-Dêva having come on a raid and plundered Teruvaḍi in Hade.. nâḍ,—Sântara-Dêva sent for his .... Subba, who did his duty as follows ; description of his exploits and descent. And he gained the world of gods, and Sântara-Dêva made the grant of a Sivane (specified) for him.

## 96

*Date* 1299 *A.D.*

Obeisance to S'ambhu &c. Be it well. In (with usual titles), the pratâpa-chakravartti Hoysaṇa bhujabala vîra-Ballâḷa-Dêvarasa's reign :—when the mahâ-maṇḍalêśvara, (with various epithets), Bommarasa, Kôṭi-Nâyaka, and Kaṟatala Kâlatamma, with their feudatories, came saying 'We want that Ballâḷa-Deva's elephant'—and with the five ministers and the Nâyakas marched to Hosagunda, and laid siege to it,—(on the date specified), Kôṭi-Nâyaka sent for Maḍavi Majjeya's son ...... and gave him orders, on which he mounted a horse and ...... gained the world of gods. For Kâmeya a grant (specified) was made.

His younger brother Beleya Bîramma prepared the stone, and Madhukôja engraved it.

## 97

*Date* 1292 *A.D.*

Be it well. When,—for, with all titles, the mahâ-maṇḍalêśvara, (with other epithets), Bommarasa,—(with various epithets), vîra-Kôṭi-Nâyaka was in Hosagunda, ruling the Sântaḷige Thousand in peace and wisdom :—And the mahâ-maṇḍalêśvara Tamma-sâvanta was in Bidirûr-paṭṭaṇa, ruling Hiriya Suḷase, with Gâvana-nâḍ ;—(on the date specified), when Kôṭi-Nâyaka marched against Iruvandûr Mâḷeya-sâvanta,—in the battle of Eḍamale, Bîreya-Nâyaka's son Ma ...... fought, slew and gained the world of gods. A grant (specified) was made for him by Bommeya.

The writing on this stone was by Gâvaṇa ... ..ya sênabôva. This *vîragal* was made by Singôja's son Bîrôja. It was set up by Majuva's son Kâmachila. By the victor is gained spoil &c.

## 98

*Date* 1299 *A.D.*

Corresponds generally with No. 96 above, but is much effaced.

## 99

*Date* 1298 *A.D.*

Obeisance to the âchârya guru. Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara Kôṭi-Nâyaka, and (with the same titles) Tammeya-sâvanta, united, were ruling the kingdom in peace and wisdom :—(on the date specified), the god Viṭhalêśvara of Târe village having of his mercy come and appeared (*udaisalu*), they set him up, together with his attendant gods,—and with the consent of all the people of that village grants were made for him as follows ;—Born to Hâruvigoppa Vâmana-hebbâr and Sâtakka, the râya-râja-guru Bhaṭṭâchârya's spiritual son (*dîkshâ-putra*), Viṭṭhayya-sênabôva granted the following endowment for religious purposes ;—(here come the details). Usual final verses. Sadâśiva is the only refuge, says Viṭṭhayya-sênabôva.

## 100

*Date* ? 986 *A.D.*

Be it well. (On the date specified), when Dâḷi-Sântara's son Sânta-Râya was ruling the kingdom :—and Kambaya was the perggaḍe ;—Koḷeyamma's son-in-law Chappayya's son Punni-Gôsâsi had a tank made,—and for the Brahmans of Konalli,—Gôsâsi being present,—Gurapa-Nâyaka made grants (specified), and set up this stone. Imprecation.

Be it well. Sântara-Murayya, round the tank [Gôsâ]si built, (the inscription is very much effaced after this).

## 101

*Date* 1303 *A.D.*

Obeisance to S'ambhu &c. Be it well. When,—against, with all titles, entitled to the band of five chief instruments, champion over eleven chieftains, a threefold Râhuta-râya, an elephant-goad to the brave, the world-renowned Gangeya-sâhaṇi,—the Hoysaṇa gaṇḍa-bhêruṇḍa, worshipper of the feet of the god Gumma[ṭa]nâtha, Ballâḷa-Râya, together with the whole of his army, marched and encamped in Banavase,— in the battle of Siriśe in Kadambaḷalige-nâḍ, (on the date specified), Râvaṇa Hadapa-Sâtaya's son, Mâravaḷḷi Jakkiyabbe's son Raṇavagga-Bîra slew as follows ;—verses describing his exploits. Thus distinguishing himself, the wrestler with Hoysaṇa's army, Bîra, gained the world of gods.

This stone was set up by his elder brother Hadapa Baramayya-Râya : Abbalûr Sankôja (engraved it) : the Chikka Keravûr mirror to poets, Bommaya-Râya wrote it.

## 102

*Date* 1293 *A.D.*

Obeisance to Sarasvatî. Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, a saw to kings, an elephant-goad to the titled, in form Nârâyaṇa, favourite of the goddess of fame, worshipper of the lotus feet of the god Billêśvara, kaṭhâri-karabatti-malla, vîra-Kôṭi-Nâyaka was in Hosaguṇḍa, having . . . . . . . the Sântaḷige Nâyakas, and ruling the kingdom in peace :—(on the date specified),—sending for Bîre-Nâyaka, ordered him, saying, 'Recover the cows which the daḷavâyi of the Yâdava family, Parasurâma-Dêva, by his servant Mojoru has impounded, and come,'—and giving him betel leaf, said 'March, with all your army.' He, saying it was a favour, fell down (before him), and hasting away, came, and having slain Mojoru and released the impounded cows, was returning,—when Parasurâma with his whole army opposed him, on which Bîre-Nâyaka showed his bravery as follows :—verses describing his exploits. Thus Sita .. Nâkiti's Bame-Nâyaka and their son Bayicha, slaughtering the enemy, gained the world of gods.

This stone was set up by his son-in-law Buchchayya : it was engraved by Singôja's son, the stone-mason Bîrôja : and was written by Hubasi Jakkaṇa.

## 103

*Date* 1089 *A.D.*

Likeness (*rûvu*) of Dêvarâsi-jîya, son of Alkeyya-jîya, born in Besavur,—made by Maralôja. Obeisance to S'ambhu &c . . . . . . . . . .

When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's kingdom was extending &c ;—

And, entitled to the band of five chief instruments, mahâ-mandalêśvara, obtainer of a boon from the goddess Padmâvati, (with other epithets),—...... S'ântara-Dêva, and (with the same titles, adding) giver first of the *tulâ-purusha*, distinguished by the lion crest and the monkey flag,—Râya-Sântara Tailapa-Dêva were in Sântarapura, ruling the Sântaḷige.. .. kingdom in peace and wisdom :—

A dweller at their lotus feet, (with praises), was Sirivarmma-gauḍa, (? whose son) was Kaliyamma-gauṇḍa, whose son was Bîravarmma, who (among other praises) gave away gold, heaps of goods and vehicles. To him, who was a worshipper of the feet of the kings of the S'ântara-kula, and to Bhagiyabbe, was born perggaḍe-Nâgavarmma, whose younger brother was (with praises) the minister Kanna ; his praises, styling him Tailapa-Dêva's warrior and king Taila's lion. What need to say more ?—at the bidding of king Tailapa, he extirpated the mighty hostile army, established his own fame, and received the name *bill-ankakâṛa* (warrior with the bow), and Bhâratî herself inscribed his name *Billanka-Râma* on pillars all round the world, on the frontal globes of the regent elephants, and on the highest point of the sky. His wife (with praises) was Kanakabbe.

Be it well. Adorned with the rank of great minister charged with the burden of the whole kingdom, possessed of the three powers (named) of government, (with numerous epithets, including) a skilful Garuḍa in carrying out the orders of Tailapa-Dêva, Âñjaneya in devotion to his master,—the perggaḍe Kannaya set up the god Kannêśvara in Besavur in the Baḍagi-nâḍ Thirty, and (on the date specified), washing the feet of (with the usual ascetic virtues) Dêvarâsi-jîya, made grants (specified) for the decorations of the god, for dancing, singing and drums, for gifts of food to the ascetics, and for temple repairs.

And the mahâ-mandalêśvaras Râya-S'ântara and Tailapa-Dêva, Tailapa-Dêva's wife Khâ-Dêvi and their son Kâma-Dêva, uniting, gave to perggaḍeti Kanakabbe's son Medamayya and the others, altogether four, Kôḷûr, the hamlet of Besavur, with enjoyment for three generations.

Usual final verses.

## 104

*Date* ? 1329 *A.D.*

Obeisance to S'ambhu &c. When the king over royal tigers, gaṇḍa-bhêruṇḍa, vîra-Ballâḷa-Râya, marching with one of his armies, sent for the mahâ-maṇḍalêśvara, (with other epithets), Tammaya .. and despatched him against Parabala-Singa,—in the battle Sâlakôṭi-Nâyaka's son Bayichaya, (on the date specified), fell. His son-in-law Challaya had this *vîragal* made.[1]

## 105

*Date* ? 1083 *A.D.*

Be it well. To the god Âdi-Madhukanâtha of Jayanti, Vijayanti, Kanakâpura and Banavase in the four yugas, (on the date specified), the mahâ-maṇḍalêśvara (with various epithets), .. .. granted Kôlur,—And all the prabhus of Baḍagi-nâḍ and the sarbbâdhikâri Gôpaṇṇa made it over to the god Madhuka with pouring of water.

## 107

*Date* 1507 *A.D.*

Usual final verses. After examining again and again all the śâstras, the only good conclusion is that Nârâyaṇa should always be meditated upon.

(On the date specified), ...... beyakopa Kallapa-Nâyaka's son Chikkaṇṇa-Nâyaka, for the offerings on a tray to his family god, boon lord of Jayantî-pura, (with various epithets), the god

[1] Some parts of this inscription are doubtful.

Tiruvengaḷanâtha of this town, granted .. .. attached to Kôṭiseṭṭikoppa in the Hosagunda-sîme belonging to our office of Nâyaka.

108

*Date* 1631 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), the Eḍava-Murâri, Kôṭe-kôlâhaḷa, establisher of the pure Vaidikâdvaita-siddhânta, devoted to faith in S'iva and the guru,—Keḷadi Venkaṭappa-Nâyaka's grandson, Bhadrappa-Nâyaka's son, Vîrabhadra-Nâyaka, for the religious service of the mosque (*masûti*[1] ) built at the Tâvaregere pond of Malahagopa in the Ananda-pura-sîme, granted a copper śâsana as follows:—here come details of land given in Eḍehaḷḷi in Anandapura-sîme.

109

*Date* 1079 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), Tribhuvana-malla-Dêva's victorious kingdom was extending &c, and he was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom ;—

And, his younger brother,—Be it well. Praised in all lands, of the world renowned Pallavân-vaya, favourite of earth and fortune, Yuva-râja, râja-paramêśvara, vîra-Mahêśvara, an ornament of valour, lover of the goddess of victory, crest-jewel of the Châḷukyas, (with other epithets), his elder brother's warrior,—Trailôkyamalla Vîra-Noḷamba-Pallava-Permmânaḍi Jayasingha-Dêva was ruling the Banavâse Twelve Thousand, the Sântaḷige Thousand, the two Six Hundreds, and the Kandur Thousand, in peace and wisdom ;—

A dweller at his lotus feet,—entitled to the band of five chief instruments, mahâ-sâmantâdhi-pati, mahâ-prachaṇḍa-daṇḍanâyaka, (with other epithets), a joy to both kings, worshipper of the feet of Trailôkyamalla Vîra-Noḷamba-Pallava-Permmânaḍi Jayasinga-Dêva,—with these and all titles, the great minister, senior daṇḍanâyaka for peace and war, Tambarasa was ruling the Sântaḷige Thousand and the agrahâras ;—and he of his favour gave the duty of royal inspector (*râjâdhyaksha*) of that nâḍ to Mâchi-Râja.

Having obtained greatness in all the world was Sindhavâḍi,—and in that glory of the world, a glory of agrahâras, shone Kanchagâṛa-Beḷgaḷi. In it, an ornament of the twice-born, of the Atri-gôtra, of wide-extended fame, glory of the Vâji-[kula], was the lord Mâchi, like the moon. When that great man, born to Sôvanâthayya and Abbakabe, having acquired all good qualities, purifier of his gôtra, friend of the learned, Mâchi-Râja was carrying on the duty of royal inspector,—to the north-east of the north-eastern tîrttha of the royal city (*râjadhâni*) Andhâsura, he set up the gods Mâchê-śvara, Aditya, and Vishnu,—and (on the date specified), washing the feet of (with the usual ascetic virtues) Anantaśiva-paṇḍita, made grants of land (specified) for them.

Usual final verses.

The stone-mason Kshêmôja's son Êvôja engraved it. The temple was made by Kâmôja.

108 (*bis*).

*Date* 1042 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's victorious kingdom was extending &c :—

A dweller at his lotus feet, Bijjarasa's descent was as follows ;—A crest-jewel of the Châḷukya-vams'a was Kêsivarmma-Dêva : to his son, mighty as Bhîma, Chôḷarasa, [was born] Bijjarasa.

[1] The common form is *masîdi*, that is *masjid*.

Be it well. Entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, chief lord of the goddess of fame, to the army Gôpâḷa, to Pattaraḷi the final deluge, displacer of Bhillama, to .. a grindstone,........ Baṇṭuga, joy to the mind of......,a lion to the rutting elephant Chaṭṭuga, (with other epithets), Torahara-Mâri, his elder brother's ...—with all titles, was the mahâ-maṇḍalêśvara Bijjarasa. Verses in his praise, saying that he was a manifest king Bhûriśrama in the world, a sun to the frost Pattaraḷi, a grindstone to the powerful Paṭahakôṭa, the warrior who in half a moment captured Toragale, attacked and seized Bhaṭṭa, without fear plucked up the Beydars by the root, and gained the name that he alone was Torahara-Mâri. Thus celebrated, Bijja-bhûpa [was protecting] the Sântalige-nâḍ in full enjoyment, without trouble or anxiety.

His younger brother,—Be it well. Entitled to the band of five chief instruments, mahâ-sâmanta, (with various epithets, some the same as above), armour to the southern quarter, the sun in valour (*s'auryya-mârttâṇḍa*), his elder brother's rutting elephant,—with these and all titles, was the mahâ-sâmanta Gôna-bhûpa. Verses in praise of his valour. His senior wife was Jâkabbarasi. His renown in Sântaḷige-nâḍ was unbounded, and he had a splendid temple made there.

Thus celebrated, Gôṇarasa, when ruling in peace and wisdom the Sântaḷige Thousand kingdom,—on making Andhâsura in the Thousand an agrahâra and giving it to the most worthy Kumârasvâmi-bhaṭṭa Sômayâji,—he set up the gods Gôṇêśvara and S'auryyamârttâṇḍa, and making grants for them, (on the date specified),—Be it well. Possessed of the usual ascetic virtues (named), fully proficient in logic and many sciences, his fame an unspotted banner, of unblemished character, head of the Parvvatâvaḷi Kâlâmukha ascetics, was Vâdirudra-paṇḍita: in the Kâṇâda, Kaṇabhuk; in the Brihaspati creed, Vâchaspati; in the Kâpila doctrine, Kapila himself; in the Sugata śâstra itself, the guru of the Saugatas; in knowledge of Mîmâmsa, Jaimini-muni; in Nyâya, Akshapâda; in the brilliant groups of grammar, a manifest Iśvara; in S'aiva śâstra, a present S'iva: a sun to the lotus the minds of all his own relatives, his friends, able teachers of *tatva*, the good and the beloved; adorned with fame white as the stream of the Ganges, Indra's elephant, moonlight, snow, Kailâsa, Gauri's husband, or a smile; stamper on the faces of revilers and the proud; an ocean of the wealth of soft sweet and profound sayings. Washing the feet of the thus celebrated Vâdirudra-paṇḍita's disciple, (possessed of the usual ascetic virtues), Kriyâśakti-paṇḍita, and making over the god Gôṇêśvara's maṭha and the god S'auryyamârttaṇḍa's temple,—as a gift for learning to the ascetics there, he made Maṇbâḷa in the Andhâsura Twelve a Gorava-vâḍa (or village for S'aiva mendicants), and gave it with all ceremonies. And south-west from the base of the S'auryyamârttaṇḍa temple, (with the other boundaries specified), he granted a street for the *pura*, and certain gardens (specified). The tolls and fines in that street and in Maṇbâḷa belong to the god. Usual final verses.

Sântôja engraved this.

To the blacksmith Chikka, for doing the brick and stone work of the two temples, Gônarasa granted land (specified) in Maṇbâḷa.

**109** (*bis*)

*Date* 1042 *A.D.*[1]

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's kingdom was extending &c.:—

A dweller at his lotus feet was Bijjarasa, whose descent was as follows:—A crest-jewel of the Châḷukya-vamśa was [Kêsivarmma-Dêva],[2] to whose son, powerful as Bhîma, Chôḷarasa, was born

[1] In Chaitra, and therefore a month earlier than 108(*bis*), which is dated in Vais'âkha.

[2] This name is effaced here, but supplied from the preceding inscription.

Bijjarasa. Be it well. Entitled to the band of five chief instruments, mahâ-mandalêśvara, chief lord of the goddess of victory, to Pattarali the final deluge, displacer of Bhillama, to Paṭahakôṭa a grindstone, breaker of the pride of Baṇtuga, a joy to the mind of the goddess of victory, a lion to the rutting elephant Chaṭṭuga, Torahara-Mâri, (with other epithets), his elder brother's thunderbolt,—with these names and titles, was the mahâ-maṇḍalêśvara Bijjarasa. Verses in his praise, saying he was a manifest king Bhûriśrama in the world, a sun to the frost Pattaraḷi, Torahara Javana, a grindstone to the powerful Paṭahakôṭa, Toragaḷe he captured in half a moment, attacked and seized ...., without fear plucked up the Bêḍars by the root, and obtained the name Torahara-Mâri. Thus celebrated, when Bijja-bhûpa with full enjoyment was ruling the Sântalige-nâḍ without trouble;—his brother,—

Be it well. Entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, (with other epithets, including), Bijja's warrior, armour to the southern rigion, the sun in valour (*śauryya-mârttaṇḍa*), his elder brother's rutting elephant,—with these and all titles, a bee at the lotus feet of Trailôkyamalla-Dêva, was the mahâ-maṇḍalêśvara Gônarasa. (A great number of verses praising his exploits in war). He is apparently said to have slain two kings named Arasanka and Gondapa. He also drove in all directions the Maleyavar of the Seven Male. His wife was Jâkaṇabbe, who became his senior queen. He obtained the Sântaḷige Thousand, full of orange, plantain and citron fruits. Verses describing the plants and trees that grew there, and such was its fertility that hunger was not known there. Grass, firewood and water being plentiful, many Brahmans whose ornaments were the Praṇava, vêdas and śâstras, lived there, worshipped by the world. This Sântaḷige-nâd had been ruled by many, but among them none was more famous than Gôna-Râja.

He had a tank built in Môriṭṭige, and now in Tarddavâḍi-nâḍ built a tank, a well, a temple, and planted a grove. If you inquire about the grove, I will tell you; he gave it to the many Brahmans in Kâlûr, and by those Brahmans making it an agrahâra, it was the most wonderful in the world. And in Sântaḷige-nâḍ he had a rare temple made, a basadi, and an agrahâra.

When thus celebrated, Gônarasa, ruling the Sântaḷige Thousand kingdom in peace and wisdom, was in Andhâsura;—(on the date specified), he made the Andhâsura Twelve, adorned by the thousand three hundred, an agrahâra, and gave it to, (possessed of the usual ascetic virtues), the most worthy Kumârasvâmi-bhaṭṭa Sômayâji, with washing of feet and pouring of water;—and at the same time made grants of land (specified). Usual final verses.

In order that whoever came it might not be said there was no food (or rice), Gônarasa ...... Kûlasamudra, and remitted the money payment for boys and marriages, and gained the name Dânavinôdi (delighting in gifts).

This śâsana was engraved by Bûvôja's son Barmmôja.

## 110

*Date* 1292 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, mahâ-maṇḍalêśvara, (with numerous epithets, including) champion over eleven chieftains, champion over those who say they are such (and such)[1], hunter of Konkaṇiga, subduer of Kadamba-Râya, ? a drum to heroes, setter up of five ? hundred heroes, lurking in the hills and escaping, opposer of the armies of the three worlds, Karahaṭṭa-malla, worshipper of the lotus feet of the god Kalinâtha, subduer of foreign armies,—vîra-Kôṭi-Nâyaka was ruling the kingdom in peace and wisdom;—(on the date specified), Kôṭi-

[1] *Antembara-gaṇḍa*,—this is a title of the Mysore Râjas, who also use *birud-ant-embara-gaṇḍa*.

Nâyaka having marched to the *ukhaḍi* (frontier guard-house), in the war with Mêcha-Nâyaka and Dêsu-Nâyaka, Alûr Jakke-Nâyaka, in the battle of Kamadur, broke through the braves, and concealing himself, speared the horse in the throat, distinguished himself and gained the world of gods. For his wife and children Kôṭi-Nâyaka made a grant of land (specified). Verses praising his valour. His son-in-law set up this vîra-śâsana as a memorial of his father-in-law's bravery.

## 111

*Date* 1712 *A.D.*

May it be prosperous. (On the date specified), having acquired the good character of good people, the mahâ-mahattu of heaven and earth, .... mahanta-dêva of the *dharma-simhâsana* (or religious throne) of Champakânarasi-mahattu of Ânandapura (founded) by the devotion of Venkaṭappa-Nâyaka,—in his devotion, doing obeisance to the dharma of this Champakânarasi-mahattu's maṭha of Ânandapura,—gave in ? paper money (*patrada-haṇavinalli*) to the hands of the Brahmans of the Viśvanâtha agrahâra and bought the .... village in Haratâla-śîme, otherwise called Basavarâjapura, for 266¾ ga, according to the order written by Keḷadi Basavappa-Nâyaka. May it be unobstructed.

## 112

*Date about* 1165 *A.D.*

Be it well. When, entitled to the band of five chief instrumants, the mahâ-maṇḍalêśvara, .... moon to the waterlily the Sântara-kula, champion over the Toṇḍa-maṇḍalika, the fierce Sântara sun, Singgi-Dêva was ruling the kingdom of the Sântaḷige-nâḍ and the agrahâras :—

A dweller at his lotus feet, (on the date specified),—to Âlûr Eṛega's son-in-law Bîra-Kemmâri and his wife Saṇṇabe was born Saggarakke-Bîra. When Bîrarasa of Posagunda being angry, carried off the cows of agrahâra ......, Chiga .... by himself opposed Bîrarasa, and slaying.... gained the world of gods. By the victor is gained spoil &c.

Sântôja's son Kakkôja, born in ..... ravaḷige, made this.

## 113

*Date about* 1165 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, chief lord of the northern Madhurâ, boon lord of Paṭṭi-Pomburchcha-pura, obtainer of a boon from the goddess Padmâvatî, delighting in musk, ...., the Sântara sun, praised by all people, acquainted with the nîti-śâstra, champion over the Toṇḍa-maṇḍalika, Kumâra to fierce titled ones, a bhêruṇḍa to enemies, in truthfulness Râdhêya, in purity Gângêya, a brother to the wives of others,—with these names and titles, the mahâ-maṇḍalêśvara Vîra-Sântara Singgi-Dêva was ruling the Sântaḷige. .....

## 114

*Date* 1166 *A.D.*

Obeisance to S'ambhu &c. When, (with titles as in No. 113 above, to Padmâvatî), the mahâ-maṇḍalêśvara, the pratâpa-bhujabala Sântara Singi-Dêva was ruling the kingdom of the Sântaḷige Thousand in peace and wisdom :—And, with all titles, .. .. was ruling the kingdom of the .... halli-nâḍ Thirty and the agrahâras in peace ;—And, with all titles, born in Alûr, sâmanta-Taileya's son Lokka .... arasa was in peace ;—(on the date specified),—

Be it well. With all titles, the mahâ-maṇḍalêśvara Bijjala-Dêva having ordered to .. ... Sântaḷige,—.. .. ya-daṇḍanâyaka, .... Nâyaka and Jagadêvarasa, uniting, came and pitched their camp in Andhâsura:—on which Sattavôdili Vikramâditya-Dêva, Bandaṇike Soyi-Dêva, Udare Ekkalarasa and the Gutti maṇḍalika, uniting in one, joining with Bîrarasa who had come to Hosagunda, marched and gave battle to the encamped army;—when the son born to Hosagunda Beḷa-gâvuṇḍa's daughter Bîmayabe-Nâyakitti and to Doṇama-Nâyaka,—Kali-Mâraya, slew all the force of horsemen who opposed him, carried off the heads of the chiefs, and trampled down all the foot-soldiers in the field of battle. In the midst of all the chiefs of the enemy's army, singing the praises of Kali-Mâraya-Nâyaka,...... ..

## 116

*Date* 1170 *A.D.*

When, (with titles as in No. 114 above), the mahâ-maṇḍalêśvara, the pratâpa-bhujabala [Sânta] ra-Dêva was ruling the kingdom of the world:—(on the date specified), when Kumâra-Bîrarasa's elder brother sâmanta-Muda-Gauḍa ...... and his younger brother Hemmaḍiyarasa were fighting in the Alavaḷḷi plain;—The eldest son of Cheṭṭi-Seṭṭi, born in Harika, was Bammi-Seṭṭi, whose beloved wife was the Haṇṇivur-maṇḍalika Kâḷi-Seṭṭi's daughter Chauḍabbe. To this couple was born [Biṭṭe]. When his comrade's money was stolen, he went into the fight .... ... and the celestial nymphs bore him away in a car and entered into Siva's city. His mother and other relatives (named) set up this stone and established him in *svargga.* The sculptor Mârôja's son Bammaya wrote on the stone. Be it well. Muda-Gauṇḍa granted for him land (specified) as a *nettar-ggoḍagi.* Imprecation.

## 118

*Date* 1063 *A.D.*

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva was ruling the kingdom:—(on the date specified), for the Brahmans of (with the usual ascetic virtues), agrahâra Maleyandûr,—Aṇṇamayya, son of Kuppayya of the Kasyapa-Vatsa-Nai-Dhruva gôtra and pravara, worshipping their feet, granted land (specified) to provide a *satra* for daily feeding four Brahmans. Imprecations.

There being an eclipse of the sun, he gave .. for a perpetual lamp for the god .. mêśvara.

Bammôja engraved this.

## 119

*Date ? about* 1250 *A.D.*

Obeisance to Sambhu &c. Be it well. When, (with usual Châḷukya titles) obtainer of a boon from the goddess Padmâvatî, a sun to chieftains, praised by .., acquainted with the nîti-śâstra, Bhîma in war with the titled, energetic wrestler, male shears in war with kings, champion over the Toṇḍa chieftains, champion over chiefs who give money and tie up horses, hunter of Konkaṇiga, Tribhuvana-maṇḍaḷika, Bîra-Dêva was ruling the kingdom of the world, and was ruling the kingdom in peace and wisdom;—Kandâra-Dêva being angry at the high titles of Bîra-Dêva, looking at the great minister Bôvi-Seṭṭi, said "Seize Bîrarasa." Thinking he laughs at our army, leaving Kalasayala, he and the nâḍ chiefs made an attack upon Kandâra-Dêva, and saying, We must bring over to ourselves Malaya-Nâyaka and take away his royal umbrella, in a moment all the force went forth, gently laughing. (The meaning of what follows is not clear). Haleya-gûḷi (the old bull) Kâḷeya-Nâyaka fought in the battle. On their calling out, Here comes Haleyugûli Kâleya-Nâyaka, champion over those who say what business has he with these titles (specified), the enemy all turned their backs and fled. Thus (on the date specified) having along with Bîrarasa given his head, for him Kumâra-Bommarasa granted a *nettaru-goḍage* (specified). Imprecation.

## 123

*Date* 1606 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), holding as chief (the gods) Nandinâtha, Bringinâtha and Vîrabhadra, whose forms the supreme S'iva, his lotus feet illumined with the blaze of the jewelled crowns on the heads of Madhusûdana, the thirty three chief and many other gods, assumed ; having acquired the pure S'ivâchâra of good people; are the mahâ-mahattus of heaven and earth :—Among whom, for the dharma of the matha of Champakâ-sadasi-mahattu of Ânandapura,—having obtained the order of the Yedava-Murâri, Kôte-kôlâhala, establisher of the pure Vaidikâdvaita-siddhânta, devoted to faith in S'iva and the guru, Keladi Sadâsiva-Nâyaka's grandson Venkatappa-Nâyaka,—all the mahâ-nâd-settis who load goods .. .. by both roads to places east and north and to the interior,—in order that we may all obtain dharma,—have given a śâsana granting for the S'iva services of the matha one vîsa on the stock, as follows :—

Throughout the kingdom ruled by Venkatappa-Nâyaka above the Ghats, on all local roads, for all animals, at the rate of one vîsa for each animal, we agree to give as dharma, vîsa by vîsa, in all the thânas. Specification of thânas,—Ikkêri and the others, Sadâsiva, Sâgara, Sirivante, Kesanûr, Tavanidhi, Gutti, Jedeya, Kupatûr, Soraba, Togarasi, Kabûr, Udugani, Jambûr, Mahadêvapura, Kumbasi, Hâranahalli, Ânandapura, Mosarûr, Pombucha, Dânivâsa, Âraga, Durga, Agumbe, Kôvi, Bagunji, Belare, Kalasa, Mêgunda, Kiga, Nemmâru, Muttûru, Mude, Kâru, Bidirûr, Hulikallu, Hannara, Karaûru, Saulanâdu, Sâvantanakatte, Bhârangi, Âvinahalli.—That in these and all other thânas we will give (that rate) have we written this firm śâsana and done obeisance. Names of principal Settis.

## 124

*Date* 1215 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), when, with all titles, the great minister, (with various epithets), Kumâra-Bâdeyama-verggade raided Jiduvalige-nâd and carried off the cows,—Bâleya, slaying, fell and gained the world of gods.

## 125

*Date* 1216 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, entitled to the band of five chief instruments, ............ the mahâ-mandalêśvara Jagadêva-Pândya-Dêvarasa was ruling the kingdom in peace and wisdom :—the great minister, sarvvâdhikâri, master over seventy-two officials, (with many other epithets), the Adiyara sun, glory of the Adiyara-kula, worshipper of the lotus feet of the god Billêśvara of Hombuchcha,—Kumâra-mahârâya Bâleya-veggade raiding Jiduvalige-nâd,—Turumba-Nâyakiti's son Kavadaya with his comrades distinguished himself, opposed him, turned back the enemy's force, and (on the date specified) gained the world of gods. Among his son, friends, and favourite brothers, the only famous .. .. ..

## 126

*Date* 1226 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual titles), vîra-Nârasimha-Dêva was ruling the kingdom :—(on the date specified),—with all titles, the great minister, .. .. ..

## 127

*Date* 1248 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, (with various epithets), Bîra-Dêvarasa was in Kalise, ruling the kingdom of the earth in peace:—(on the date specified), when Bîra-Dêvarasa rising against Bommarasa, marched to Hombuchcha, plundered it and was returning, having captured goods and vehicles,—Bommarasa's servant Dureya coming and attacking Haḍapa Jakkeya-Nâyaka, son of Masaṇa born in Mandasâle and grandson of Jakka-gavuḍa born in Vullûr, capturing many men and horses, spoiling and slaying, he distinguished himself and gained the world of gods.

## 128

*Date* 1269 *A.D.*

Obeisance to the gurus. Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, (with various epithets), Bammarasa-Dêva was in the residence of Hânugunda, ruling the kingdom of the earth in peace:—(on the date specified), when Bammarasa-Dêva went against Aṇṇama-veggaḍe and fought in the Hâlâṭa stream,—Biṭiga's (son) Bîra, weary with striking off heads, mounted Aṇṇama-veggaḍe's horse and again slaying, gained the world of gods. His younger sister .. ... set up this stone.

## 129

*Date* 1248 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahâ-maṇḍalêśvara, (with various epithets), Bîra-Dêvarasa was in the residence of Kallise, ruling the kingdom of the earth in peace:—(on the date specified), when Bîra-Dêvarasa went to Sêtu, and captured Mâlisâle,—Mudiga, the son of Mandasâle Biroja's son Binakôja and Bâgiyabbe, broke down both Sêtu and Kaṭâra, and attacking their braves, slew many horses and men, distinguished himself and gained the world of gods. Pleased with Mudiga's bravery, Bîra-Dêvarasa made a grant of land (specified) for him in Iyyavaḍi as a *goḍage*.

## 130

*Date ? about* 1060 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending &c :—

A dweller at his lotus feet, in Mandasâle in Kunda-nâḍ, which was like the original lotus face clustre of the Kuntaḷa country, was born Bina Mâchi in response to a vow. (A great deal of the inscription is effaced). Verses describing the deeds of valour of Mâcha, at which the whole of Sântaḷige, Hoysaḷa (? and) S'ântara looked on with approval. He departed to Amarâvati-pura, the celestial nymphs bearing him away in a flowery car, and thus Sôviga Mâcha gained the world of gods.

## 131

*Date* ? 1180 *A.D.*

Obeisance to Sambhu &c. Be it well. When, (with usual Châlukya titles), [?Trailôkyamalla-Dêva] was ruling the kingdom :—

And, a dweller at his lotus feet,—entitled to the band of five chief instruments, the mahâ-maṇḍa-lêśvara, (with other epithets), the Sântara sun,—Jagadêva Sânti-Dêva was ruling the kingdom in

peace and wisdom;—(on the date specified), in the plain of Nettigâla, (some battle took place). Billa, ? son of Kali-gauḍa of Mandasâle, distinguished himself and fell.

## 133

*Date* 1218 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, entitled to the band of five chief instruments, mahâ-prachaṇḍa-kumâra, (with various other epithets), his father-in-law's warrior, . . . . . . . . rasa was ruling the kingdom of . . . . and the agrahâras in peace and wisdom :—(on the date specified), he directed Biṭṭavûr Pân . . . . , who besieged Îśvara-Dêva and was fighting,—when the *tôṭiga* . . Masaneya-Nâyaka's son Bhikeya, slaying braves in the woods of the town, gained the world of gods.

## 134

*Date* 1275 *A.D.*

Obeisance to the gurus. Obeisance to Sambhu &c.

Be it well. When, the mahâ-maṇḍalêśvara, (with numerous epithets, including) uprooter of the Sindha-kula, ... of Lâḷa-Râya, displacer of [? Kadam]ba-Râya, . . . . . . . . establisher of Tulu-Râya, worshipper of the god Billêśvara and the god Sômanâtha, boon lord of Paṭṭi-Pombuchcha-pura, master of the western ocean,—Bommarasa-Dêva was in the royal city (*râjadhâni*) Hosagunda, ruling the kingdom in peace and wisdom ;—(much of the rest is effaced). Description of some battle. (On the date specified), the brave Sâhaṇi-Mayya fought with the fourfold forces of Nârasinga-Dêva, and distinguishing himself, gained the world of gods.

## 135

*Date* 1320 *A.D.*

A hundred years to Bhalêśa. Obeisance to S'ambhu &c.

Be it well. (On the date specified), by order of the pratâpa-chakravaratti Hoysaṇa vîra-Ballâḷa-Dêvarasa,—the great minister Toya Singeya-daṇṇâyaka's son Dêvappa-daṇṇâyaka granted for the goddess Kanchikâ of Hosagunda a śâsana as follows ;—That Guḍḍeyabîḍu in Haḷḷi-nâḍ is granted for the decorations and illuminations of the goddess Kanchikâ, that Dêvappa-daṇṇâyaka summoned before him and announced to all the chiefs and subjects of Hosagunda and Haḷḷi-nâḍ, together with all the usual rights.

In token of which that Dêvappa-daṇṇâyaka's own signature,—srî-Harihara-dêva.

And he made grants for vessels for the goddess Kanchikâ and for the livelihood of Bhalânanda-dêva. And Bhalânanda-dêva appointed Sômeya-Nâyaka as manager of the place and treasurer for the goddess. From whatever income is realized he will deduct 90 ga for his livelihood, and the balance he will apply to building the *garbha-griha* and enclosure of the goddess's temple.

## 136

*Date* 1225 *A.D.*

Ôm. Obeisance to S'ambhu &c. Be it well. When, with all titles, Kumâra-Bamma-veggaḍe gained the world of gods,—Îśvara-Dêva rising up, came,—on which, a dweller at the lotus feet of . . . . . . veggaḍe, (on the date specified), Muddage Jayabîreya-Nâyaka's wife Kanchiyabbe's son Kêta-bimma's younger brother Tammuma, closed with the enemy's force, slew the braves and gained the world of gods. By the victor is gained spoil &c.

## 137

*Date* 1270 *A.D.*

Obeisance to the gurus, to Sarasvatî, and to Gaṇâdhipati.

Be it well. In, with all titles, the mahâ-maṇḍalêsvara, Bommarasa's reign, (on the date specified), when Bommarasa marched against Aṇṇama-veggaḍe,—the Sêvuṇa officer Jaita-râvuta fighting in the battle, attacked the horse and fell, and conquering the worlds of the moon, sun, Indra and dêvas, gained the world of gods.

## 138

*Date* 1269 *A.D.*

Be it well. When the mahâ-maṇḍalêsvara, (with other epithets), like a pearl from the oyster the womb of Ponnala-Dêvi,—Bommarasa marched against the mahâ-maṇḍalêsvara Aṇṇama-veggaḍe and destroyed Kodûra-durgga (or hill-fort), laying it in the dust,—(on the date specified), Bommarasa's servant, Sâta-gauḍa's son Kariya-Mudda displayed his bravery as follows;—verses describing his deeds of valour, and how the celestial nymphs bore him away in a golden car.

## 139

*Date* 1264 *A.D.*

The guru is the refuge. The mahâ-maṇḍalêsvara, Kalise Bîrarasa's servant (*lenka*) Ambiya Haḍavala's elder brother Ambiya-Bommeya, sent him to the fight, when the mahâ-maṇḍalêsvara Bîrarasa's son Bommarasa, (on the date specified), marched upon Kala-veggaḍe. (After description of the battle) Ambiya-Haḍavaḷa showing his courage, slaying and distinguishing himself, worshipping the feet of the sun, gained the world of gods. This *vîragal* was set up by Haḍavaḷiti Hayavakka.

## 140

*Date* 1265 *A.D.*

(On the date specified), with all titles, the mahâ-maṇḍalêsvara, (with numerous epithets), vîra-Bommarasa,—son of the lord of the Sântaḷige Thousand, Bîra-Dêva,—was king in Hosagunda. Praise of Dêsu-Nâyaka, son of Hiriya Haṇaje. Together with his attendants he daily came to the Kêsari cave to Sanga, greatly elated, and swaggering so as to excite anger. Siḍila's son Sanga's master was the Hoysaṇa king Narasimha. In order to destroy Kaḍuvar, he placed there the force that was in Kûḍali. Seizing Hanaje's cows, he was that instant driving them off, when like a roaring fire the brave Dêsu stopped and attacked him. Verses describing the fierce battle which ensued. Thus slaying, distinguishing himself, recovering the cows, the garments on his body pierced with a multitude of spears, his breath stopped, and Dêsuva fell from his wounds. The rain of flowers descended, and the apsaras bore him away to the city of the gods. This stone was set up by Dêsu-Nâyaka's younger brother Bommeya-Nâyaka.

Bommarasa-Dêva granted land as a *nettara-godege*. Imprecation.

## 141

*Date* 1229 *A.D.*

(The beginning is gone). When . . . was ruling the kingdom;—(on the date specified), in the force raised by Billa-veggaḍe, the son of the wife of Cheṭṭi-Seṭṭi of the Savaṇas (or Jains), Haratâli

Masedi-Seṭṭi's younger sister's younger brother Beleya,—when S'rîdhara-daṇḍanâyaka marched against Bîrarasa,—piercing the horse, and distinguishing himself, gained the world of gods. Praises of his exploits. By the victor is gained spoil &c.

Biḷalôja's son Nâgôja set up this stone.

### 146

*Date* 1229 *A.D.*

Be it well. After, with all titles, the great minister, sun of the Yadiyas, (with other epithets), Kumâra-Bammarasa had passed away,—when his surviving son, entitled to the band of five chief instruments, (with various epithets), Kumâra-Bîrarasa was ruling the kingdom of the Sântaḷige Thousand in peace and wisdom :—(on the date specified), Beḷava-kuḷa Mârarasa's daughter Madeya-bâyiti's .......... gained the world of gods.

### 147

*Date ? about* 1250 *A.D.*

(The first part is gone). Description of some fight ...... not caring for his body, saying "S'iva," feeling a desire for .... [described] in the Vîra-siddhânta book on the book-stand,[1] the brave Bîra went to the world of gods. By the victor is gained spoil &c.

### 150

*Date* 1255 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahâ-maṇḍalêsvara, (with other epithets, including) male shears to the Toṇḍa maṇḍalikas, hunter of Konkaṇiga, promoter of the Tulu kingdom,—Kumâra-Bîra-Dêvarasa was ruling the Sântaḷige Thousand under the shadow of his single umbrella, in peace and wisdom :—(on the date specified), the 47th year ? of his reign, Bîra-Dêvarasa sending a force from Badirûr to plunder .. ttinagiri,—what can be said ?—at king Bîra's bidding, uprooting the enemy's force, maintaining the fame of his own master, he gained the happiness of the world of gods. His wife Chikkabbe and his neighbour Doṇeya Bommaiya had this *vîragal* made and set it up.

### 152

*Date* 977 *A.D.*

Be it well. (On the date specified), when ? Kataḷi Selaṇi of the Sântaḷige Thousand was ruling the kingdom ;—in that year, in the month &c. (named), he obtained the western *pannya*, yielding 300 gadyâṇa. At this rate, Kuḷava Sântara ...... for having destroyed Karachûra in battle, granted 300 gadyâṇa. And that it should not fail, recorded the *kalnâḍu* on stone.[2]

### 153

*Date* ? 1159 *A.D*

(The first part is gone). When .......... kingdom was extending on all sides :—

A dweller at his lotus feet, to .... perggaḍe was born Bomma-veggaḍe, who drove off some hostile force and gained great fame in the world. (On the date specified), when Jagadêva and Singi-

[1] *Thavaṇa-kôḷ*,—a small folding table, like a camp stool.

[2] The meaning in parts is not clear.

Dêvarasa came fighting, heggaḍe Bamma devoted himself for his master's service,—and Herage Singi-Dêva and Jagadêvarasa being present, a grant of land (specified) was made to his son Dugga-veggaḍe as a *Sivane*, free from all imposts. Usual final verses.

### 156

*Date* 1305 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, the tiger king, (with ordinary titles), worshipper of the feet of the god Gummanâtha,—vîra-Ballâla-Dêva marched upon the Yâdava chakravartti .... ya,—(*much here effaced*)—On his issuing an order for the battle, saying—You must take the king of the Karṇṇâṭakas, and seize and give me that tiger's cub,—making no hesitation, ...... performed various exploits (described) and (on the date specified) gained the world of gods. By the victor is gained spoil &c.

This stone was cut by the skilful Mârôja's son Yadôja.

### 157

*Date* 1630 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), the Eḍava-Murâri, Kôṭe-kôḷâhaḷa, establisher of the pure Vaidikâdvaita-siddhânta, devoted to faith in S'iva and the guru,—Keḷadi Venkaṭapa-Nâyaka's grandson, Bhadrapa-Nâyaka's son, Vîrabhadra-Nâyaka granted to Gola-sampekaṭṭe Timmaṇa's son Lingaṇa a śâsana of a deed of sale as follows :—For the offerings and perpetual lamp of the god Venkaṭêśvara which you have had erected in the pêṭhe of Ratnâpura in the Karuûr-sîme, having received at your hand for the palace 20 ga, we grant the following property (here come the details). This land, assessed at 2 varaha 5 haṇa, is granted to you with all rights according to former custom. And in it you may plant cocoa-nut and areca-nut plants, and increasing the income, apply the funds to the service of the god.

Witnesses,—Sun and moon, &c. (*signed*)—śrî-Venkaṭâdri.

### 158

*Date* 1696 *A.D.*

(On the date specified), in the name of Keḷadi Basavappa-Nâyaka, the Basavarâjapura maṭha was made a gift to the Jâkuvara guru, Basavappa.

### 159

*Date* 1159 *A.D.*

The pure, immaculate, eternal, self-existent, all-blessed Âdi Tîrttha, daily celebrated, of jewel form, the home of the Jinas, the ornament of the three worlds,—do I acknowledge as my refuge

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the three worlds, the Jina doctrine.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c. :—

A dweller at his lotus feet,—Be it well. Entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, boon lord of Patti-Pombuchcha-pura, the sun to the lotus the S'ântara-kula, master of the southern Madhurâ, the S'ântara sun, (with other epithets),—with these and all other

titles, Râya-Tailaha-Dêva was ruling in peace and wisdom the Sântalige Thousand, which was like the lotus face of the ocean-girdled lady earth. Praise of king Taila-S'ântara. His wife, Nanni-S'ântara's younger sister, was Akhkhâ-Dêvi, and they had three sons,—Kâma, Simha, and Ammana. Praise of the eldest, Kâma. His wife was, the moon in raising the tide in the ocean the Pândya-kula, (with other praises), Bijjala-Dêvi. Their sons were Jagadêva and Singi-Dêva. Their praises. Their sister was Aliyâ-Dêvi. She had a splendid Jina temple erected in Sêtu. She was the wife of Honneyarasa, who was a Bhîma in might of arm, of valour equal to Bhîma's, the protector of Konkana, praised by all people, a light of the pure Kadamba-kula, born in the illustrious Ganga-vamśa,—such was the king Honna Ponna. To him and to Aliyâ-Dêvi was born Jayakêsi-Dêva, and in order that he might obtain all good fortune, she had the lofty Jina temple built in Sêtu. And Bijjala-Dêvi's daughter Alayâ-Dêvi, (on the date specified), with Honneyarasa, made a grant of lands (specified) for it, forming two *Sivane*, which they made over for the ceremonies and worship, washing the feet of Bhânukîrtti-siddhânta-dêva, of the Mûla-sangha, Kânûrggana, and Tintrini-gachha, âchâryya of the Bandanike tîrtha. Usual final verse.

## 160

*Date* 1240 *A.D.*

Be it well. When, with all titles, the great minister, the Adiyara sun, (with other epithets), his father-in-law's rutting elephant,—Komâra-[Bîra]rasa was ruling the kingdom in peace and wisdom;—(on the date specified), ............ fighting, gained the world of gods.

Kelasi Sômôja made this work.

## 161

*Date* 1239 *A.D.*

Memorial of the death of Kumâra-pandita's female lay-disciple, Pekkana-Setti's wife, Mallavve, with Jaina rites. Kelase Sômôja made this.

## 162

*Date* 1242 *A.D.*

Similar memorial to S'ubhakîrtti-pandita-dêva's female lay-disciple, Pekkama-Setti's daughter, Kâmauvve. Sôvôja's work.

## 163[1]

*Date* 1488 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

In the middle of the world-renowned Jambu-dvîpa is the lofty hill of the immortals, to the south of which is the Bharatâryya-khanda, to the south-west of which, on the shore of the ocean, a land filled with the various castes, is the Taulava-dêśa, possessing the seven-fold elements of increase. In it, the abode of fortune, having splendid chaityas, a place of descent in the female line, inhabited by happy generous and pleasure-loving people, filled with elephants horses and powerful warriors, resplendent with lofty mansions, is Sangîtapura, worthy of all praise. With bands of clever persons, poets disputers orators and declaimers, a place for the production of elegant literature, renowned for all the fine arts, was Sangîtapura. Its ruler was the king Sâluvêndra, a lion to the rutting elephants his enemies, his fame spread over all lands as brilliant as autumn moonlight, devoted to the pair of feet of Chandraprabha Jina, the god of love in giving joy to the eyes of

[1] The inscription is in three parts, which run on without any special break. But the first is dated S'aka 1409; the second, S'aka 1420; and the third, S'aka 1412. This order is difficult to account for.

women. A sun in valour whose glory exceeded that of Bhîshma, of unlimited splendour which consumes the hearts of the wives of his enemies, his broad forehead at the nails of the feet of the glorious Jina, skilled in putting down the evil and upholding the good, versed in the 64 branches of learning, his mind a casket for the three jewels,[1] —when the mahâ-maṇḍalêśvara Sâḷuvêndra-mahârâja, without any enemies, was ruling the kingdom in peace :—with beautiful lofty chaityâlayas, with groups of maṇḍapas, with *mâna-stambhas* (or pillars) of bell-metal, with pleasure-groves for the town, with many images of metal and stone, with provision for temple ceremonies, daily gifts and worship, and gifts of learning did Sâḷuvêndra promote *dharmma*. While thus he was maintaining the royal dignity and *dharmma*,—devoted to his service so as to give pleasure to the mind of Sâḷuvêndra, filled with devotion, without deception, an abode of good qualities, was Padma. Praising him (as specified), and saying, This minister Padmaṇa is descended from our family,—the king Sâḷuvêndra gave him a village as a *mânya* (or rent-free estate). (On the date specified), in an assembly of the chiefs, townspeople and foreigners, the king Sâḷuvêndra gave to Padmaṇa-mantri (the village of) Ogeyakeṟe, saying *S'ubham astu* (may it be prosperous), together with the rice-lands therein, the dry fields, gardens, storehouses, stacks, threshing-floors, and other rights (specified), to be enjoyed by him as long as sun and moon endure, and gave him the sâsana.

*Date* 1498 *A.D.*

Worshipper of Pârśva Jinêndra, disciple of Paṇḍitâchâryya, son of Nâgâmba and Brahma, husband of Padmâ and beloved of Mallikâ,—was the chief minister Padma, the favourite of Sâḷvêndra. Description of his Jaina devotion. Saying to himself,—through the king's favour I have enough for my family ; the village Sâḷvêndra has given me I must apply so as to obtain *dharmma* that shall endure as long as sun and moon,—he had a Jina chaityâlaya made, together with suitable pavilions, and setting up the image of Pârśva, made provision for daily worship and gifts to munis.—And that it should not fail, had the śâsana of his donation inscribed at the end of the śâsana. (On the date specified), the minister Padmanâbha set up Pârśvanâtha in Padmâkarapura, and assigned shares in it to provide for the various services (specified), and had a śâsana written. Praise of Padma.

*Date* 1489 *A.D.*

Obeisance to S'ambhu &c.

Be it well. When the mahâ-maṇḍalêśvara Sangi-Râya-Voḍeyar's son Indagarasa-Voḍeyar was in the royal city (*râjadhâni*) Sangîtapura, protecting the Hâlavaḷḷi kingdom and all the other kingdoms with discourses on good stories of *dharmma* :—(on the the date specified), by order of the mahâ-maṇḍalêśvara Indagarasa-Voḍeyar,—Bommaṇa-Seṭṭi's son Padumaṇa-Seṭṭi caused to be written a *dharmma-śâsana-patra* of which the language was as follows ;—At the hands of Indagarasa-Voḍeyar, Padumaṇṇa-Seṭṭi having obtained the original possession of Vogeyakeṟe which he was ruling, he had a chaityâlaya erected there, and set up Pâriśva-Tîrthêśvara. And in order to provide for the worship and ceremonies (of which a detailed list is given) he made a grant of lands (specified). All these dharmmas which I have written will I continue to carry on in the house I have built to the north of the chaityâlaya. A thousand years after me, may my sons posterity and descendants occupy the house, look after the revenues and carry on the dharmmas (specified).[2] The expenditure to be incurred on each article is laid down (*the end is illegible*)

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[1] The Jina *ratna-traya* are *samyak-dars'ana*, *samyak-jñâna* and *samyak-châritra*,—purity in sight, thought and conduct.

[2] The measurements of the lands are given in *Bobbeya khanḍugas*.

## 164

*Date* 1491 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

In the Taulava-dêśa, in the celebrated Sangîtapattana, shines the king Sâḷuvêndra, son of Sangi-Râja who was the son of the great king Indra, of the Kâśyapa-gôtra and Sôma-kula, a moon to the waters of the ocean the womb of Sankarâmbâ, and worshipper of Jina. Taking as witnesses the flame of his valour which, lighting up the dust raised by the hoofs of his horses, was like the setting on fire of the Kâṇḍava forest, the lightning flashes of sword striking sword, and the shouts from the throats of his enemies which were as the sound of the drums,—the king Immaḍi-Sâḷuvêndra won the goddess of valour. Though it is proclaimed in the world that the Sun gave birth of old to the Yamunâ, Sâluvêndra miraculously from the sun's daughter his sword caused the birth of the sun his valour. His valour the sun caused the lotus his fame to spread abroad to the eight points of the compass its petals, on which the stars were like the drops of water, and to which the moon resorted like a swan. The dark sword of the famous king Immadi-Sâluvêndra was like the moon-born river (the Narmadâ) whose bed is adorned with lotuses ; and of the daughters to which she gave birth, one, the Sôṇa river, was the stream of blood flowing from the temples of the elephants of his enemies smitten by him ; the other, the Bhâgîrathî, served by the deities on its bank, was the river of his fame which was spread abroad by the learned.[1] Like a garment binding the hips of the lotus-eyed one Pâtâla, or a garland of pearls borne on the goblet breasts of the lady the horizon, or like clustres of *mandâra* flowers among the ringlets of the goddesses,—was the fame, bright as the Kârttika (or autumn) moonlight, of the king Sâḷuvêndra. His two feet tinted with the rays of the gems in the crowns of the immortals like a bed of lotuses newly awakened by the sun, the ruler of Vêṇupura, the blessed Varddhamâna Jina, may he protect the king Immaḍi-Sâḷuvêndra, the crest-jewel of kings.

When, adorned with these and many other titles, Sangi-Râya-Voḍeyar's son, a pure jewel of perfection, the mahâ-mandalêśvara Indagarasa-Voḍeyar was in the royal city (*râjadhâni*) Sangîtapura, protecting Bidiru-nâḍ and all the other kingdoms :—(on the date specified), for the acquisition of merit, he made a grant as follows ;—The endowments formerly given for the services and worship (specified) of Varddhamâna-svâmi of the Bidirûr basti, and which had been forsaken, were the following ;—(*here come long details*). These lands, with all rights and taxes (specified), have we granted for that Varddhamâna-Tîrtthakara, and inscribed in a śâsana plate.

Witnesses,—Sun and moon &c. Usual final verses.

Indagarasa's writing (or signature).

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[1] The Narmadâ (Nerbudda) is said to be Sômôdbhava or moon-born from her being drawn to earth by Purûrava, grandson of the Moon ; or, according to another account, owing to her descent from Rudra or Sôma (*sa-Umâ*). The water of the river is said to be black. She had two daughters, one red and the other white.

# NAGAR TALUQ

———:o:———

## 1

*Date* 1566 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when, born in the family of the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-Râya-mahârâya,—Sadâśiva-Râya-mahârâya was in Vidyânagari, called Hastinâvati, ruling the kingdom, maintaining the customs of all the castes :—And by his order Immaḍi-Sadâśiva-Râya-Nâyaka was ruling the Âraga kingdom as his mâgaṇi ;—And, with his approval, Bankiyarasa and the Honneya-Kambali-voḍeyar Ammidêvi-amma were ruling in righteousness Mungi-nâḍ, Kabbu-nâḍ and other countries above the Ghats ;—By the order of those two, at the lotus feet of the god S'ambulinga of Uḍukunda in the western division of Kabbu-nâḍ in this Nine Kampaṇa belonging to the Âraga-venthe, Kêśappa-adhikâri, son of Gôvinda-adhikâri of Hebbalage belonging to Nelamane, of the Vaśishṭa-gôtra, gave a fund (*poḍavaṭṭu*), the details (*vakhaṇi*) of this dharmma-śâsana being as follows :—Land yielding a fixed return of 80 khanduga of paddy in Bûvanakoppa in Kabbu-nâḍ-sîme, Bankiyarasa and the Honneya-Kambali-voḍeyar Ammidêvi-amma granted to the god, free of all imposts, with all rights, to provide for a *chhatra* for feeding four Brahmans once a day. Boundaries of the land.

Witnesses,—Sun and moon &c.

## 2

*Date* 1566 *A.D.*

In the same reign as above, when the same two were ruling Mungi-nâḍ, Bidirûr and other countries above the Ghats ;—Bidirûr Kêsappa-adhikâri made a grant of land (specified) yielding a fixed return of 225 khandugas of paddy as a *poḍavaṭṭu* for the god S'ambulinga of Uḍukunda.

Witnesses,—Sun and moon.

## 3

*Date* 1566 *A.D.*

Corresponds with No. 1 above, the grant being by the same two for the god S'ambulinga of the temple built by Bidirûr Kêsapa-adhikâri,—to provide for the daily offerings to the god, for feeding two Brahmans, and for a perpetual light.

Witnesses,—Sun and moon &c. Benediction.

## 4

*Date* 1566 *A.D.*

Corresponds with No. 1 above, being another grant for the same god, and for daily feeding eight Brahmans.

## 5

*Date* 1552 *A.D.*

Obeisance to Gaṇêśa, S'âradâ and the chief guru. May it be unobstructed. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when (as above) Sadâśiva-mahârâya was ruling :—And, obedient to his orders, Keḷadi Sadâśiva-Râya-Nâyaka was ruling the Eighteen Kampaṇas of Âraga ;—and with his approval Bankiyarasa and the Honneya-Kambali-voḍeyar Sankaradêvi-amma were protecting Mungi-nâḍ Kabbu-nâḍ Hosa-nâḍ and other countries which formed their *kâṇâchi*[1] in the Âraga-śime ;—they gave to all the learned men in Mungi-nâḍ and Kabbu-nâḍ and all the people of a great number of villages (named) a stone śâsana as follows ;—If any one in your villages dies without children, brothers or other posterity, all their jewels and property, whatever it may be, we will distribute among claimants of the same gôtra as the deceased. If there should be no such claimants, we will give it to the temple of the village. Moreover we will not take as forfeited to the palace the property of those who are childless. On this date we remit this to you all.

Witnesses,—Sun and moon, &c. Signatures.

With the approval of both sides, written by Singaṇa sênabôva.

The painter and stone-mason Gaurayya's writing.

## 6

*Date* ? 1252 *A.D.*

Obeisance to S'ambhu &c. The mahâ-maṇḍalêśvara, an elephant-goad to the titled, worshipper of the feet of the god ........,—(on the date specified), Bîrarasa went to the world of Siva, for which this stone was set up. Imprecation.

## 8

*Date* ? 1221 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. In—with all titles, the mahâ-maṇḍalêśvara, an ocean of truth, a cage of adamant to refugees, a saw in war with kings, an elephant-goad to the titled, in form Nârâyaṇa, delighting in pleasure, male shears to hostile kings, hunter of Konkaṇiga, champion over chiefs who give money and tie up horses, shaker of Tuḷu-Râya, a circumference for the three worlds, ? protector of champions over Mupparaguḍi-Râya,[2] worshipper of the lotus feet of the god Billêśvara, subduer of foreign armies,—Kumâra-Bîrarasa's victorious reign, the 6th year, (on the date specified), when that Bîrarasa, rising up against the mahâ-maṇḍalêśvara Tammarasa, marched and fought in Hosagunda and worsted him ;—Be it well. With all titles, the mahâ-maṇḍalêśvara, an ocean of truth, a cage of adamant to refugees, to the wives of others a brother, a lion to the elephants powerful hostile kings, worshipper of the lotus feet of the god Kôṭiśvara,—brought up as a son by Sôyi-Dêvarasa, Eṟeyama's (son) Sômêya-Nâyaka, being Bîrarasa's officer, slew many men and horses, distinguished himself and gained the world of gods.

This vîragal was set up by his younger brother Boppaya-Nâyaka ; and it was engraved by Kelise Râmôja's son Maduki.

## 9

*Date* 1278 *A.D.*

Obeisance to ........ Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, a lion to the elephant hostile kings, the king bhujabala Vîra-Hemmâli Immaḍi-Ballaha-Dêvarasa was ruling the ? Sêtu kingdom[3] under

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[1] A corruption of the Tamil *kâṇiyâṭchi*, an estate.

[2] The meaning of this epithet is uncertain.

[3] It is difficult to decipher the original, but it might be *Sêtuvina râjya*.

his sole umbrella in peace and wisdom :—(on the date specified) when Ballaha-Dêva went to Dôra-samudra to war with vîra-Nârasimha-Dêvarasa,—and the great minister Tammu-sâmanta, ........, Râṇa came with the army to Hosavûr,—...mma-Sântara, Malleya-Nâyaka and .......... marched and came, and the mahâ-maṇḍalêśvara Vî.. ra-Dêvarasa was at Aḍugôḍu,—devoting his body (on the day specified) ...... Bammayya Nâyaka's son Aggaya pierced through the enemy's force, and entering the plain of Kabbu like a rutting elephant, slew many and gained the world of gods.

## 10

*Date* 1238 *A.D.*

Obeisance to S'ambhu &c. (The first part is very much effaced). Entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, chief lord of ................ pura, boon lord of Paṭṭi-Pombuchcha-pura, ornament of the ...... vamśa, obtainer of a boon from the goddess Padmâvatî, performer of *tulâ-purusha* and many [great sacrifices], distinguished by the lion seal, acquainted with the *nîti-śâstra,* a titled omniscient, ........ in bravery, Kîrtti-Nârâyaṇa, ...... worshipper of the lotus feet of the god Chenna-Kêśava, ......................................................................................
After that, the great minister, born in the Adiyara-kula, a brother to the wives of others, his father-in-law's rutting elephant, worshipper of the god Billêśvara, subduer of foreign armies,—Kumâra .. ...... was ruling the Sântaḷige Thousand under the shadow of his sole umbrella ;—And the Bhâvi sênabôva's son-in-law,........ sênabôva was the adhikâri of Sêtu ;—for the Sivâlaya which the chief man of Mattigôḍûr, Eṛeyamma's son Chanda-veggaḍe, (on the date specified), had caused to be made, he gave the following grant ; (*here come the details*), and made it over to Boppaya-jîya's son .. me-jîya. Imprecation.

## 11

*Date* 1280 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, a lion to the elephant hostile kings, râya-bhujabala vîra-Kumâra-Immaḍi-Balaha-Dêvarasa, with his minister Tammiyarasa, Urchuvâga Tuḷuvaṇṇa, and Sântarasa, was ruling the kingdom in peace and wisdom :—the son born to Haluvasâlya Kâmeya-jîya's daughter Gauravve and to Muḍivaṇa Mâbola-jîya's son Mûḍeya-jîya, (with praises), .... . for Râmanâtha-Dêva's Sivâlaya made a grant of 58 ga. Date.

## 12

*Date* ? 1304 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the mahâ-maṇḍalêśvara, a world-terrifier to hostile kings, in form Nârâyaṇa, fond of pleasure, an ocean of truth, a cage of adamant to refugees, a brother to the wives of others, the Adiya sun, worshipper of the god Billêśvara, subduer of foreign armies,—Dêkarasa was ruling the kingdom of Sêtu-nâḍ in peace and wisdom :—(on the date specified), when marching upon Kêtarasa, he captured Maḷakandhara and was returning, Kêtarasa, with all his army, marched and fought, on which Dêkarasa's guards turned and slew. Seeing them fall by dreadful deaths, Dêkarasa directed Muriva-nâḍ Mâreya's son Bommeya, who was with him, to turn (upon the enemy), on which he, taking leave of his father, eagerly turned, and dropping his shield from both arms, and saying—Look out ; look out ! stopped them, knocked over the horses on which they were mounted, slew the foot-soldiers, and with exultation gained the world of gods. The celestial nymphs, with a band of the five chief instruments, placed him in a flowery car and bore him away to the world of *svargga*. A grant was made for him ....

### 14

*Date ? about* 1300 *A.D.*

Obeisance to Dêva, to Gaṇapati and to Sarasvatî.

Haḍavala Mallaṇa had an image of the god made, caused a S'ivâlaya to be made, had a tank constructed, and left an endowment for it, which in Aṇaje .... Haḍavali Mêleṇabbe made over to Malika-jîya. As long as Haḍavala Meleṇa's children and grand-children were living the Sivâlaya was receiving it.

Payments made to Bommôji and Râmôji for building the temple; and by the crowned king Pâḍiya-Dêvarâya to Malika-jîya's grandson Amita-jîya's son Bammô-jîya for the carpenter's work. Imprecation.

### 17

*Date* ? 1290 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahâ-maṇḍalêśvara, .... .... vîra-Kumâra-Sôyi-Dêvarasa's kingdom of the world was extending on all sides, to continue as long as sun moon and stars:—(on the date specified), Kâva-Dêvarasa ....

### 18

*Date* 1294 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the victorious râya-bhujabala vîra-Kumâra-Immaḍi-Sôyi-Dêvarasa's victorious reign, (on the date specified), ...... Yeḍahaḷḷi Bommarasa made a grant for the god Boppêśvara, which Kêtammiyarasa made permanent. Imprecations.

The stone was engraved by the stone-mason Singôja's son Bîrôja.

### 19

*Date* 1320 *A.D.*

Obeisance to S'ambhu &c. The fruit of gifts of gold like mount Mêru, of a hundred crores of cows, or five crores of horses,—such is the fruit of *Linga darśana.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, male shears for the necks of hostile chiefs, champion over eleven chieftains, champion over chiefs who give money and tie up horses, splitter of the world of hostile kings, kaṭhâri-karahatta-malla,—vîra-Kôṭi-Nâyaka, protecting the Sêtu kingdom, was ruling in peace and wisdom:—in order that he might be a *sthânâpati* near Ballâḷa-Dêva-Râya's feet, he sent and gave to Bittayageḍe Chîlê-Nâyaka's son, Anevaṭṭi Kûruka-Nâyaka the armed force (*sauvarane*).—On which, when that Kûruka-Nâyaka, with uplifted banner, châmaras at his head, and the long hair of a champion, having a wide umbrella of rank held over him, was holding court,—Ballâḷa-Dêva-Râya with all the troops of the armed force marched upon Kapila-Dêva and left him in Balaha,—and then, (on the date specified), marched on to Doravaḍi, and was ruling there,—Kapila-Dêva with all his armed force, marching, came, and both armies were drawn up facing each other,—Kapila-Dêva's chief râvuta, Kakkala-dêva, formed line and mounted. Coming near, on Kakkala mounting, Kûruka pierced him, smote off his horse's head, and cut open the bowels of the râvuta, Amama! in the field of battle. He speared the horses that were mounted, speared the boasting foot-soldiers, and displayed his valour in fighting, the brave Kûruka in the field of battle. The excited people put a garland of entrails round his neck, marked him with a *tilaka* (or wafer-spot on the forehead) of blood, and applauded Kûruka with shouts in their delight on the field of battle. His father Chîla, his mother Nâgale, saying that Kûruka had glorified both families,—with great affection the celestial nymphs lifted him into a flowery car and bore him to the feet of S'iva.

The great minister Chîlarasa's son Kûruka-Nâyaka's wife Chandavve-Nâyakiti set up this śâsana. The stone was engraved by Banavase Chilôja.

20

*Date* 1277 *A.D.*

Obeisance to Gaṇâdhipati and to Sarasvatî. Obeisance to S'ambhu &c.

Be it well. In the victorious reign of the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara, the mahâ-maṇḍalêśvara, (with titles as in No. 8 above), Hosagunda Bommarasa,—the mahâ-maṇḍalêśvara, kingly warrior, Nârâyaṇa among men, Paṭṭuguppe Bokarasa, (on the date specified), raising an army and marching to Hâneya-kôṭe was fighting, he performed various exploits (described) and gained the world of gods.

*Date* 1281 *A.D.*

Be it well. When, (with the same titles repeated as above), Bîra-Dêvarasa's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—And when, (with titles as for Bokarasa above), Bellarasa was in Paṭṭaguppe in peace and wisdom ;—(on the date specified), fifty nâḍs escaping from Bîrarasa, saw the mahâ-maṇḍalêśvara Tammarasa, and arousing him came and laid siege to Paṭṭuguppe,—on which Bellarasa's son Tailarasa, coming without his father's knowledge, joined the rebel army, and was fighting as a single hero, when all the force attacked Tailarasa, and being caught like Abhimanyu in the *chakra-byûha*, he drove back the whole force and slew, and from the weight of all the braves his body being forced to the ground, the celestial nymphs brought down the flowery car, and Tailarasa gained the world of gods. With a face of wrath Bellarasa consumed Bîra with his sons from the city of his enemies, as Kapila-muni with a glance consumed the king (Sagara's) sons, in one day.

By the victor is gained spoil &c. Those who joined him were the sons of the ministers living in Hombuchcha.

21

*Date* ? 1304 *A.D.*

Obeisance to S'ambhu &c. Be it well—When with all titles, the mahâ-maṇḍalêśvara Soḍala-Dêvarasa was ruling the kingdom in peace and wisdom :—

Nâḍa-Siriya having killed the cattle of Maseḍe, with all his forces Soḍala-Dêvarasa marched (and was) in Hulikal, when Siriya coming from Kakappaḍi, was caught in a fight with Maseḍe,—and Manisetṭi Sâreya's son Kâma, while the master was fighting Siriyamma, becoming mad, rushing like a young elephant, speared the horse he was mounted on, knocked down the men on foot, and gained the world of gods, (on the date specified). This stone was made by Kâma's younger brother Pâiya.

22

*Date* ? *about* 900 *A.D.*

Be it well. The glory of the Pombuchcha-kula, the king Baḷara Hariti, the only .... in the world, ....

23

*Date* ? *about* 900 *A.D.*

In the reign of Kannara-Dêva,—when the Sântara, Ammaṇa-Dêva, was ruling Kaṛavûr,—.... ........ to *saṛgga*.

## 25

*Date* 1425 *A.D.*

Be it well. (On the date specified), ...... gained the world of gods. On which Kâmâyi became a *mâsti*, and by *sahagamana* gained *svarga*. Kâmâyi's stone made by Virûpôja.

## 26

*Date about* 1275 *A.D.*

(The inscription is very much effaced).

Obeisance to S'ambhu &c. When ..... kingdom was extending &c; and he was ruling the .. .. kampaṇa in peace and wisdom :—(on the date specified, of which only the day remains), ...... Bellarasa Bommarasa's son Kâḷarasa ............

Hearing that report, the mahâ-maṇḍalêśvara Kêtarasa joined the Tuḷu camp, and running about in the temple of Sêtu, was fighting, when Kâḷarasa, entering with his whole army and attacking the men who were on foot, stopped them, knocked them down, made them corpses and gained the world of gods.

In the 12 villages of .... and ....., altogether 24 villages remained to the surviving line in Paṭṭuguppe. May the surviving line in Paṭṭuguppe increase.

Verses describing Kâlarasa's exploits. By the victor is gained spoil &c.

Be it well. When the mahâ-maṇḍalêśvara, (with the other epithets), Kâlarasa's younger brother Bellarasa was ruling the kingdom in peace, he had this stone put up, made by Yadukôja.

## 27

*Date* 1302 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), when the worshipper of the god Billêśvara, the mahâ-maṇḍalêśvara, splitter of the world of hostile kings, in form Nârâyaṇa, fond of pleasure, an ocean of truth, a cage of adamant to refugees, a brother to the wives of others, sun of the Adiyas, Soḍala-Dêva,—at the bidding of Ballâḷa-Dêva,—was fighting in Sâlûr with the whole of the fourfold army of Abbara-Nâyaka, he sent forth Hanumana Harigeya, who, saying it is Soḍala-Dêva's wish, slew the horse and foot soldiers of Maṇali Kommeya-Kôḍîyaṇa, and gained the world of gods. This stone was set up by Kommeya Kôṭiyaṇa's son Jakkeya. The stone was made by the stone-mason Singôja's son Bîrôja, whose titles were,—a fish-hook to the throats of those who sound (their own praises), a drill for the heads of the envious.

## 28

*Date ? about* 1300 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the mahâ-maṇḍalêśvara (with other epithets) ... Echarasa was ruling the kingdom in peace and wisdom :—........ Bamme-gauḍa fought in Haritâḷa and fell. A grant was made for his children and grandchildren. Imprecation.

Mâḷa-gauḍa had this made for Ammayya.

## 29

*Dae* 1228 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the râjâdhirâja paramêśvara vîra-pratâpa Dêva-Râya-Oḍeyar was in Vijayanagara, ruling the kingdom in peace and wisdom :—

The sun who caused the lotus his council to unfold, who had made the *hêmâdri* and many other kinds of gifts, the son born from Râyapa-Oḍeyar's womb (*sic*), Bommaṇṇa-Oḍeyar's son Vîraṇṇa-Oḍeyar was ruling the kingdom of Kâmbeḷumalege and the other Eighteen kampaṇas of Araga in peace ;—

A leading man there, Boḷeya Mummeya-Nâyaka, having slaughtered all over the country, carried off prisoners, and was causing many and great disturbances and famine in the kingdom,—the king being anxious about the disturbances thus created, gave an order saying, "the Bêḍa must be brought to proper order,"—Vîraṇṇe-Oḍeyar raising the army and coming against that Bêḍa, gave order in Anevari-nâḍ to assemble any number of horse and foot ............ .......................... Angada-Râjamalla-mahâ-prabhu, the Haḷḷinâḍ Kêyûru-nâḍiga, (with various epithets), and the people of Haratâḷu, Modûr, Kallûr, Keḷale, Dânamûla, with Haratâla Mêdi-gauḍa's son Muda-gauḍa, and Bomma-Dêva-gauḍa's younger brother Tiraka-gauḍa, assembling horse and foot, went and presented themselves before Vîraṇṇa-Oḍeyar, who said, "We are not breakers of the word we have given ; vîra-pratâpa Harihara-mahârâyâ's great minister Guṇḍapa-daṇṇâyaka gave us the title of champion over the three kings (*mûvara-râyara-gaṇḍa*)." "So that this title shall be sung (in songs), in such manner will I break and put down the Bêḍa's force"—thus saying, (on the date specified), Tirika-gauḍa, taking sword and shield, broke and put down the hostile force, slew and knocked down the leaders, and himself gained *svargga*. His wife Bommeyakka performing *sahagamana*, the pair gained together the world of Druva. By the victor is gained spoil &c.

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### 30

*Date* 1074 *A.D.*

Be it well. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's kingdom was extending &c. :—

And, a dweller at his lotus feet,—Be it well. Entitled to the band of five chief instruments, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with various other epithets),—with these and all other titles, the great minister, senior minister for peace and war, mane-verggade-daṇḍanâyaka, Udeyâditya-Dêva was ruling in peace, protecting the *sâyar* ........... the *vaḍḍa-râvuḷa*, the *perjjunka* of the Banavâsi Twelve Thousand with the two *bilkoḍe*, and the *perjjunka* of the Sântaḷige Thousand ;—(on the date specified), washing the feet of Garuḍa ........, he made for the offerings of the Garuḍêśvara of the mûlasthâna of Kerehaḷḷi, in ................ of the Sântaḷige Thousand kampaṇa, a grant of .... for the students. Usual final verses.

And by his order (repeating titles and name), the *vaḍḍa-râvuḷa*-perggaḍe Janârddanayya and others (named) will maintain this work of merit as long as sun and moon endure. Usual final verse.

### 31

*Date ? about* 1220 *A.D.*

Obeisance to Gaṇâdhipati. Be it well. When Bîrarasa was ruling the kingdom in Hombucha :—Hosagunda Tammarasa and Kôṭi-Nâyaka, with both their armies in line, having..........,—(on the date specified), Marabaḷḷi Mâcha-dêva fought and gained the world of gods.

The stone-mason Singôja's son Bîrôja made this stone.

32

*Date* 1740 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), Keḷadi Basavappa-Nâyaka, in devotion to Nîlammâji-amma, the lawful wife of our father's eldest brother (*jyêshṭha-pitri*) Sôma-śêkhara-Nâyakarayya, from the *taḷavârike-sist* of Bidarûr, for the Virakta-maṭha he had built in Sômavârapêṭhe for S'ântavîra-svâmi of the Murigi-svâmi's connection, granted as an *uttâra*, the village of Dûna in the Mosarûr-śîme as a gift to S'iva, to continue as long as sun and moon.

Written by the sênabôva of the place, Lakshmaṇṇa.

33

*Date* 1290 *A.D.*

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahâ-maṇḍalêśvara, boon lord of Paṭṭi-Pombuchcha-pura, (with other epithets), Kôṭe-Sômeya-Nâyaka was ruling the kingdom in peace and wisdom :—his praises. When Kôṭe-Sôveya-Nâyaka marched against Banki-Nâyaka and pitched his camp in Kânilichelave,—(on the date specified), Mâsûr Jakkeya's (son) Bammeya-Nâyaka performed heroic exploits as follows ;—Sôyya called Bamma and giving him betel leaf from his tray, and holding him with his lotus hands, directed him in the full character of a hero to conquer the hill-fort. He put on gold-coloured silk cloths, bound woollen cords round his head, and came forth bellowing like a bull to the cows. Then follows an account of the slaughter he made, and of how the apsaras bore him away.

The stone-mason Singôja's (son) Bîrapa-dêva, listening as the poet repeated them, (engraved these lines).

34

*Date* 1367 *A.D.*

Obeisance to S'ambhu &c. Be it well. When the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, master of the four oceans, vîra-Bukka-Râya's son vîra-Virupa-Râya, his minister being Taḷakâḍ Mâvarasa, was ruling in peace the kingdom of the Araga Eighteen kampaṇas, the Gutti Eighteen kampaṇas and Idugundi ; the Konkaṇa and Hoysaṇa kingdoms being the boundaries :—in order that Virupa-Râya might have a firm kingdom, the .... of the Fifty nâḍs, for the decorations and offerings of the god S'ankhara, (on the date specified), made a grant (as specified) in Bandigaṇali village. The god's priest and the sênabôva, to their children's children, will maintain this without fail. Usual final verses.

Madôja of Kallise made the temple.

35

*Date* 1077 *A.D.*

May the Jina śâsana be secure. Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

(On the date specified), when (with usual Châḷukya titles) Tribhuvanamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, chief lord of the northern Madhurâ, boon lord of Paṭṭi-Pombuchcha-pura, ornament of the great

Ugra-vamśa, by the boon obtained from the goddess Padmâvati having completed the *tulâ-purusha*, *mahâdâna* and *hiranya-garbba,* the three highest gifts, having the monkey flag and the lion crest, born in a glorious descent, having acquired many arts, a moon of brilliant rays to the waterlily the Sântara-kula, a bright lamp to the moths hostile chieftains, a thunderbolt to the mountain-chain the Tonda chiefs, a titled *bhêrunda*, Kandukâchâryya, Mandara in firmness, in fame Nârâyana, fully filled with courage, worshipper of the feet of Jina, subduer of foreign armies, the Sântara sun, praised by all people, versed in the *nîti-śâstra,* a titled omniscient,—was the mahâ-mandalêśvara Nanni-Sântara-Dêva. Whoever bows at your feet reverses ill-fate, for the dust from your feet erases the lines of evil-foreboding letters formerly inscribed on his forehead,—who then is equal to you, Dêva, a lion to the young elephants the chieftains, the crest-jewel of kings, Nanni-Sântara. A duplicate of your face may perhaps be seen it is true, but that of your virtues who can see? But do not pride yourself, Gôvindara, that this praise is true: for look, like you, in loftiness there is Hêmâchala; in patience, the earth; in restraint within proper bounds, the ocean; in purity, the river-born (Bhîshma); in truthfulness, the son of the Sun (Karna); in courage, Bhîmasêna.

This Nanni-Sântara-Dêva's descent was as follows:—Lord of the northern Madhurâ, born in the Ugra-vamśa, was the king Râha, who fought in Kurukshêtra in the Bhârata (war), and conquering, Nârâyana was pleased and gave him a single conch and the monkey flag. When many had succeeded him in the kingdom and passed away,—there was Sahakâra, who became a cannibal. To him and to S'rîyâ-Dêvî was born Jinadatta, who, disgusted at his (father's) character, was coming to the South, and having slain an asura named Simharatta, (the goddess) Jakkiyabbe was pleased and gave him the lion seal. Killing an asura named Andhakâsura, he made (a city) called Andhâsura. Coming to Kanakapura, he there slew Kanakâsura; and on his putting to flight Kara and Karadûshana who were in the fort of Kunda, the goddess Padmâvati being pleased, settled in the *lokki* tree at Pomburchcha, which is Kanakapura, and adopting the second name of Lokkiyabbe, made there a city, saying it was to be his capital. After Jinadatta and many others had ruled there, there arose S'rîkêsi and Jayakêsi. To S'rîkêsi and his queen was born a son Ranakêsi. After him many having ruled, there was Hiranyagarbbha, who made the *mahâdâna,* slew or put to flight all the neighbouring kings, and with the Sûla river on the south, Tavanasi on the west, and Bandige on the north as its boundaries, formed the Sântalige Thousand nâd into a separate kingdom,—being known as Kandukâchâryya, Dâna-vinôda, Vikrama-Sântara. To him, and to the Banavâse king Kâma-Dêva's daughter Lakshmî-Dêvi, was the son Châgi-Sântara, who had the Châgisamudra made. To him and to the Alvara Nanjaya's daughter Enjala-Dêvi was the son Vîra-Sântara. To him and to Madeyûr S'ântivarmma's daughter Jâkala-Dêvi was the son Kannara-Sântara. To his youner brother Kâva-Dêva and to Bîra-Bayalnâtha's daughter Chandala-Dêvi was the son Tyâgi-S'ântara. To him and to the Kadamba Harivarmma's daughter Nâgala-Dêvi was the son Nanni-S'ântara. To him and to the Palasige-nâd Arikêsari's daughter Siriyâ-Dêvi was the son Râya-S'ântara. To him and to Akkâ-Dêvi the son was Chikka-Vîra-S'ântara. To him and to Bijjala-Dêvi was the son Ammana-Dêva. To him and to Hochala-Dêvi were born a daughter Bîrabarasi and a son Tailapa-Dêva. That Bîrala-Dêvi became the queen of Bankiyâlva. That Bankiyâlva's younger sister Mânkabbarasi, and the glory of the Ganga-vamśa, Pâlaya-Dêva's daughter Kelayabbarasi, became wives to Tailapa-Dêva. Of them, to the mâdêvi Kelayabbarasi was born, with the marks of high good fortune, the glory of the S'ântara-kula, glorious as the sun, far removed from others' wives, the abode of a collection of virtues, a fire of the last day to enemies, firm as Mandara, fully versed in *nîti,* an expanding form of pure bright fame, able in protecting the earth, glorious as Surapati,—Bîra-Dêva. In war when he drew forth the creeper his sword, the pins of the bud-like bracelets of hostile kings' young women

were drawn out with a clatter,[1] as though his sword were the pin to fasten them—the king S'ântara. Who among other kings can compare with Bîraga, either in the Krita-yuga, or the Trêta, Dvâpara or Kali-yugas, as bountiful, brave and pious. His younger brothers were the world-renowned Singi-Dêva and destroyer of hostile armies, Barmma-Dêva, whose fame was spread throughout the world. To that Bîra-Dêva, when the Kâḍava queen Chaṭṭala-Dêvi's yoounger sister Bîrala-mâdêvi was united in marriage, Vîra-mâdêvi, Noḷamba Nârasinga-Dêva's daughter Bijjala-Dêvi, the Aḷva's daughter Achala-Dêvi were his wives of good family. Of them, to describe the descent of Vîra-mahâdêvi.

Be it well. Chief lord of all the world, sun in the sky the Ikshvâku-kula, capturer by his valour of the chief lord of Kanyâkubja, in whose head his sharp arrow stuck fast. Pârtha (Arjuna) among kings (*pârthiva*), in the game of war Dhananjaya (Arjuna), was Dhananjaya, whose wife was Gândhâri-Dêvî, their son Hariśchandra, whose senior queen was Rôhini-Dêvî, their two sons were Râma and Lakshmaṇa, who had the other names Daḍiga and Mâdhava, Their line was the Ganga line (*tad-anvayô Gangânvayaḥ*). To describe the might of arm of Mâdhava, lord of the goddesses of victory and fortune, only Mâdhava (Vishṇu) and Umâ-dhava (S'iva) are his equals, in the three worlds can any others be compared with him? That king's elder brother, of a courage beyond that of men, directly opposed the Kaurava army to the Matsya king's army and smote it,—the mighty (*daḍiga*[2]) Daḍiga. His son was Kiriya-Mâdhava, as famous for valour as Mâdhava (either Vishṇu or his uncle). His son was Harivarmma, possessed of good policy; his son was Vishṇugôpa, a lion to the rutting elephants the armies of puffed up hostile kings. The son of that lion among men was the mighty valiant Tadangâla-Mâdhava. His son, Agni or fire (*avi nîtar*, riders on the ram) to the forest the army of wicked (*avinîta*) hostile kings, unbending (*a-vinîtar*) in successful and astonishingly fierce battles,—such were they considered in the world (*avani*), the kings Avinîta and Durvinîta. Seizing in the field of slaughter Kâḍuveṭṭi, who was celebrated as a Râvaṇa to the earth, and setting up his (own) daughter's son, he became formidable in the world in the hereditary kingdom of Jayasimha-vallabha,—what a terror was this might of arm of Durvinîta, From him was Mushkara, who ruled the kingdom with great vigour (*mushkaranâgi*). His son, as far as the bank of the Tâvi, ruling the circle of the world with might of arm,—the kings S'rîvikrama and Bhûvikrama became very famous as kings. His younger brother was the king Kâma (or Nṛipa-Kâma), who having given an elephant to a supplicant, obtained the name Châgi. His grandson was S'rîpurusha, who being considered S'rîvallabha (the husband of S'rî), bore a significant name, and was known as the author of *Gaja-śâstra*. Gaining fame as a Bhairava of the last deluge to his banded enemies, which spread out in the middle of the three worlds; fighting to the death, in a wonderful manner, in Viḷarde (or Chiḷarde), Kâḍuveṭṭi of the warlike Kanchi, and taking away his Pallava umbrella, that great king distinguished himself by the power of his arm. That crest-jewel of kings took away from the hand of the Kânchî king, did he not, the name Permmânaḍi,—what can be said of the greatness of the valour of the Ganga king? Then, known as Vîramârttaṇḍa-Dêva, was his son S'iva-mâra-Dêva, who bore the second name Saigoṭṭa, and made the Gaja-śâstra called the *S'ivamâra-mata*. Moreover, what can be said of the king S'ivamâra's poetical genius,—if in the world the *Gajâshṭaka* were imparted to a dumb man, in place of being dumb he gained the power to speak. The king Vijayâditya was his younger brother. His son, great among charitable kings, was Ereganga. His son was Râjamalla. His son was Maruḷa. His son was Bûtuga. His son, possessed with a desire for victory, was Ereyapa, who was Mahêndrântaka (or death to Mahêndra) This Bhuvanaikavîra's son was Narasinga, who was entitled Bîra-vedega, Manujapati and Râjamalla. His younger brother was Kachchiya Ganga. His younger brother, who was versed in all

[1] That is, they were widowed and could not wear ornaments.

[2] Literally, wielder of a club (*daḍi*).

sciences, was Bûtuga-Vermmânadi, known as Krishṇa-Râja's sister's husband. [1] While he remained, his army captured provinces;—say not that he was an equal among others,—when it is said that in taking and giving (? in marriage), Balluha; in the skill of his artifice, Râya; in courage, Chôḷa;—these were his equals, who in the past or in the future will not say that no power was like Jagaduttaranga's. With a fire of anger like that S'iva's eye or the midday sun he fell upon Lalliya, and (restored) the whole of the royal insignia to him who was concealed (*uligange*). To speak of his power,—he took by assault Chitrakûṭa; took the Seven Mâlavas, and ? Atale; took Râyatamma and Dahale;—and thus in his single person setting up many stones in all parts, he gave it the name of Mâḷava-Ganga, and if asked who is brave, would say I am brave,—who could compare with this unshaken Ganga? To Rêvaka the second and to the lover of learning Bûtugêndra, as Pâvaki to the goddess Umâ and to Indudhara, so was Maruḷa-Dêva the eldest son. From the friendship of the lord of all the world, the king Krishṇa-bhûpa, was obtained by the illustriously named Maruḷa, an umbrella which was an emblem of the Madanâvatâra, such as none of the kings had acquired. This son-in-law to Krishṇa-Râja,—Marula-Dêva's younger brother, equal to Bhîma's younger brother, a lion in courage, was Mârasimha-Dêva, who set up the flag of his fame on the peak of Hêmâdri. To him,—known as Noḷambakulântaka, Pallava-malla, and Guttiya Ganga,—the younger brother was Râjamalla-Dêva, an armlet for Bhâratî[2],—a Râjaśêkhara he, and Bhâravi, a manifest Bâṇa, Mayûra, Valmîki, Kâḷidâsa and Vyâsa. His younger brother was the king Nîti-mârgga,—a manifest Kânîna, Bali, Dadhîchi and Gutta; a refuge for the destitute, the king named Gôvindara. To his younger brother the king Vâsava, and to Kanchala-Dêvi,—younger sister of Sâvini the second, mother of Rêvarasa and of Ayyaṇa, the father-in-law Ahavamalla-Dêva known as Trailokyamalla,—was born Gôvindara-Dêva. Of blameless character, supporter of his line, Satyavâkya, champion over many, a saw to hostile kings, a pearl among champions, merry among champions, a glory of kings. An ornament to the world, a hand on the face of riders, Brahma in a reserve of strength, bringer of a deluge on the rising energy of the bands of fierce enemies, with a destructive sword in his hand, his fame spread to all the points of the compass, of great might, the Ganga Nârâyaṇa, was Rakkasa-Ganga, the Ganga crest-jewel, glory of kings, Vîramârttaṇḍa-Dêva. An elephant which leaped over the fence he seized with a shout, and pulled it down, his head striking off the tuft of its tail, while its head came down on his chest,—this lion in war. His younger brother, renowned in the world, mighty as Komara (the son of S'iva), was Arumuḷi-Dêva, acquainted with *nîti*, of great glory, a last deluge to hostile armies, bold in war. To him, Arumuḷi-Dêva, and to Gâvabbarasi,—born to Ayyaṇa-Chandarasa, (valiant as Sahasrabâhu, born in the Mahî-Haya-vamśa[3], boon lord of Jyôtishmatî-pura, ruler of the Madhya-dêśa), and to Abbala-Dêvi; who was born to Baḷavarmma-Dêva, (of the line of him who bound the crown on Gudiya-Daḍiga and gave him the kingdom), and to Sântiyabbarasi; who was born to Panchala-Dêva and to Jâkala-Dêvi, the daughter of Kadamba Mayûravarmmâ,—as if the Sun, Sarasati, and Siri,—were born Chaṭṭale, the fortunate Kanchale, and the foremost of good men, Râja-Vidyâdhara. On their birth, considering that the crown of the kingdom was secured to him, Rakkasa-Ganga brought and placed them in his palace with great rejoicing. And as those virgin-jewels grew up in happiness, Rakkasa-Ganga-Permmânaḍi celebrated the marriage of the elder one, Chaṭṭala-Dêvi, to Kâḍuveṭṭi,—ruler of the Toṇḍe-nâḍ Forty-eight Thousand, lord of Kanchi, obtainer of a boon from Îśvara, having the bull crest,—and binding on Chaṭṭala-Dêvi the crown of the Kâḍava-mahâdêvi, placed her in a happy condition. And to Vîra-Dêva[4] and to Kanchala-Dêvi, who bore the second name of Vîra-mahâdêvi, were the sons—

[1] The three following verses are not easy to understand and translate,—words being used which are not in any dictionary.

[2] The original has *Bhâravi-Kêyûra* which must be a mistake, as Bhâravi is mentioned afterwards, and no such poet is known as Kêyûra.

[3] Or perhaps the *Ahi-Haya-vams'a*.

[4] *â Vîra Dêva*, that Vîra-Dêva, which may perhaps indicate that he was of the same family.

celebrated like Dasaratha's sons,—Taila, Goggiga, like the god of love the king Odduga, and Barmma. On their birth, in their own house were born wealth, virtue, courage, and fame, while in the houses of their enemies were born calamity, fear, and mental distress.

Those princes growing up in happiness, the eldest of them, Tailapa-Dêva, known as the unaided lion, the might of his arm like a fourfold army, made his rivals dwellers in the forest and his enemies powerless, by the power of his arms gained (*avataysi*) the S'ântara crown, and known as Bhujabala-S'ântara, ruled the kingdom in peace. The king Bhujabaḷa-S'ântara's might, glory, courage, desire for victory, and actual victory, were noised abroad throughout the world. His younger brother was Gôvindara-Dêva. Gôvindara's valour being always manifest in himself, the ability to terrify and drive off hostile kings seemed to be his natural disposition. Dêva ! I have seen in imagination all who are kings in the ocean-girdled earth, and in despoiling of their territory and driving away opposing hostile kings and their descendants, in giving largess to the learned, in protecting refugees,—who is there like you among the whole of the kings, brave Nanni-S'ântara ? Greater in every way than Mêru is the ocean ; in the universe, greater than Mêru and the ocean is the globe of the earth if rightly considered ; than Mêru, the ocean and the globe, greater is the sky ; but greater than Mêru, the ocean, the globe and the sky, behold, greater is S'ântarâditya-Dêva (or the S'ântara sun). Of his fame what can be said ?—the great distinction which Bûtuga-Vermmâḍi gained in the world, S'ântara greatly exceeded on the emperor (*chakri*) giving and he receiving not in vain (*amôgha*). Coming to meet him half way, and giving him half the seat on his metal throne, the emperor (*chakravartti*) placed the valiant S'ântara, whom he had protected, by his side.

Thus, having obtained the highest distinction, and made the enemies of his kingdom powerless, *nanni* (truth) being his natural character, he assumed the crown as Nanni-S'ântara, recovered for his own the lands which for a time had been occupied by others, known as the sole donor in the world from giving largely to the needy, an ocean of perfection, worshipper of the feet of Jina, protecting all the castes in their rights, a brother to the wives of others, so esteemed that in heroism, bounty, piety, purity there was no one like him in the world, protecting his relatives and his own country, with Chaṭṭala-Dêvi and the princes Oddamarasa, and Bamma-Dêva,—he was in Pomburchcha, ruling the kingdom in peace.

Thinking on the text, " Dharmma is the first concern,"—and saying let me make a memorial for the departure (or death) of Arumuḷi-Dêva, Gâvabbarasi, Vîrala-Dêvi and Râjâditya-Dêva,—she undertoók the task of making the Pancha-vasadi (or five basadis), known as Urvvî-tilakam ;—

S'rîvijaya-dêva, given to severe penance, being her guru, esteemed for his proficiency in all the *śâstra* and *âgama*,—how fortunate was Chaṭṭala-Dêvi in the world. Her father being the king Rakkasa-Ganga, the lord of Kânchî her own beloved (husband), the celebrated S'rîvijaya her preceptor, and rejoicing in his fame as a destroyer of hostile kings and glorying in the sword in his arm, Goggi her son,—than Chaṭṭala-Dêvi what goddess of fame was superior ? Tank, well, basadi, temple, watershed, sacred bathing place, śatra, grove and other well-known works of merit had she completed, and gained renown,—Chaṭṭala-Dêvi.

That lofty pile, the mother of Goggi, lord of the northern Madhurâ, with eagerness caused to be made such that it was the foremost in the world,—the Pancha-kûṭa Jina mandira. As if to vie with both the horizon and the sky, she caused to be made a new tank and a basadi, and S'ântara's mother spread abroad her fame on all sides. Thus, as if saying who else is greater in bestowing all gifts ; who in the future can exceed her vows ;—the celebrated Chaṭṭala-Dêvi as far as the four oceans ever gave to many lines of Brahmans and munis food, gold, raiment, and S'ântara's mother gained the highest renown.

Thus, on account of the abode of fame and renown Chattala-Dêvi and Nanni-S'ântara being Vodeya-dêva's lay disciples, pronouncing the name of S'rîvijaya-bhattâraka, head of the Nandi-gana of the Arungalânvaya of the Nidumbare-tirtha of the Tiyan-gudi, at an auspicious moment, his disciple S'rêyâmsa-pandita laid the foundation stone, in the principal spot, of the Pancha-vasadi, known as Urvvî-tilakam (an ornament to the earth).

To describe his âcharyya's descent:—When Varddhamâna-svâmi's tîrtha was progressing, there was Gautama-ganadhara, the muni acquainted with the three times (past, present and future); after him was Kondakundâcharyya, who moved about four inches above the ground (the sign of perfection in yôga). Some time having passed, there was Bhadrabâhu-svâmi, after whom the Kali-kâla came in and the different ganas were formed. Out of them arose the Kali-kâla ganadhara, the author of śâstras, Samantabhadra-svâmi. In the line of his disciples was S'ivakôty-âcharyya; after him Varadattâchâryya; after him, the author of the *Tatvârttha-sûtra*, Âryya-dêva; after him, Simhanandy-âchâryya, who made the Ganga kingdom (*Ganga-râjyamam mâdida Simhanandy-âchâryya*). After him Ekasandhi Sumati-bhattâraka. O king, even Buddha (the enlightened) becomes unenlightened, the preceptor (*guru*) of the gods becomes light (*aguru*), Pûrana becomes of unfulfilled desire, Sthânu (S'iva) becomes a post (*sthânu*), Aja (Brahma) becomes a goat (*aja*), the Sun (*Ravi*) becomes a sheep (*avi*), the mighty Mâdhava becomes impotent, Vyâsa becomes joined to flocks, Kanabhug becomes a glutton, the goddess of speech is dumb[1],—when I, Vâdisimha, enter the mantapa (or assembly) with the unfailing tongue of the *syâd-vâda*:—that is to say Akalanka-dêva. After him Vajranandy-âchâryya; after him Pûjyapâda-svâmi; after him S'rîpâla-bhattâraka; after him Abhinandanâcharyya; after him Kaviparamêshti-svâmi; after him Traividya-dêva; after him Anantavîryya-bhattâraka, who wrote the *vritti* to the *Akalanka-sûtra*; after him Kumârasêna-dêva; after him Mauni-dêva; after him Vimalachandra-bhattâraka; his disciple,—as by the side of the sun the moon cannot shine, so how can the chatterers called speakers in this world shine by the side of Vâdirâja,—thus esteemed was the king Râchamalla's guru, Kanakasêna-bhattâraka. His disciples were Dayâpâla, who settled the declensions of words (*rûpa-siddhi*) in his *Prakriya* to the *S'abdânuśâsana*,—and Pushpashêna-siddhânta-dêva. The power of your good sayings in prose and verse is felt as far as the tusks of the regent elephants; having gained the title of *Sarvajña-kalpam* (like to the omniscient), be not alarmed at the other chief speakers, for lo! if they refuse to give you the (*patra*) certificate (of victory), you will tear and burn them up, they are no match for you, Vâdirâja, thunderbolt to the mountain-chain other creeds. Thus considered, the *shat-tarkka-Shanmukha*, the *jagadêkamalla-vâdi*, was Vâdirâja-dêva. The guru of Rakkasa-Ganga-Permmânadi, Chattala-Dêvi, Bîra-Dêva and Nanni-S'ântara, in whom the former glory of both the learning and the penance of Hêmasêna-muni have for a long time grown and greatly increased, S'rîvijayêśa-dêva, in all parts of your frame, otherwise how could you acquire such learning and penance. From giving śâstras to the learned, and their needs to all the destitute, for that reason has he the name S'rîvijaya and is also called Pandita-pârijâta.

The said S'rîvijaya-bhattâraka and his disciples Chollata. . , S'ânta-dêva, Gunasêna-dêva, Dâyâpâla-dêva, Kamalabhadra-dêva, Ajitasêna-pandita-dêva, and S'rêyâmsa-pandita-dêva, consecrated that Panchakûta-vasadi, known as Urbbî-tilakam, (on the date specified).—And for the repairs of the basadi, for the food of the band of rishis there, and for the worship,—Nanni-S'ântara-Dêva, Oddamarasa, Bamma-dêva, and Chattala-Dêvi,—washing the feet of the âchâryya Kamalabhadra-dêva, and making those of his connection the chief (managers),—gave villages (specified).

*The rest is mostly effaced.*

36

*Date* 1077 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

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[1] The verse is full of plays upon words, some of which are difficult to understand.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, (with titles as for Nanni S'ântara in No. 35 above), was the mahâmaṇḍalêśvara. O handsome man, Bîruga is in person like the god of love,—O hero, Bîruga is in titles like Bhîma, well done !—moreover, O giver of gifts, Bîruga is greater than Karnna,—O man, Bîrala-Dêvi devoted herself to him and united with him shared in his good fortune. To that Bîra-Sântara-Dêva and to Bîrala-mahâdêvi were born, splendid as the sons of Daśaratha,—Taila, Goggiga, like the god of love Oḍḍuga, and the lord of the world Bamma, as sons. Among them, the eldest, a submarine fire in drying up the enemy's forces, a tree of plenty to dependents, made the country which had come into the possession of others his own sole possession, assumed the S'ântara crown, and by the might of his own arm capturing hostile kings, and subduing the whole country, the warlike king Taila gained the name Bhujabala-S'ântara. His younger brother, Gôvindara-Dêva, rendering powerless his enemies in many kingdoms, known as a crest-jewel of perfection, and sole donor in the world, ruled the Sântaḷige Thousand under the shadow of his sole umbrella, and gained the second name of Nanni-S'ântara. Of his fame what can be said ?—The great distinction which Bûtuga-Permmâḍi had gained in the world, S'ântara greatly exceeded on the emperor (*chakri*) giving and he receiving not in vain (*amôgha*). Coming to meet him half way, and giving him half the seat on his metal throne, the emperor (*chakravartti*) placed the valiant S'ântara, whom he had protected, at his side. His younger brother Oḍḍuga, with ease bearing up the circle of the world as if a bracelet, obtained the name Vikrama-S'ântara.

Be it well. Glory of the splendid Ugra-vamśa, Vîra-Dêva's son, of a valour which smote down the pride of boasting enemies, of a fame which like the full moon shone white on the walls of the horizon, triumphant is Vikrama-S'ântara, the beloved of the goddess of Fortune. His younger brother, an elephant to the groups of lotuses the heads of hostile kings, a garland between the two breasts of the goddess of fortune, in form the god of love, his fame kissing all the points of the compass, was the prince Barmma-Dêva. Their mother,—her father the king Rakkasa-Ganga, the lord of Kânchî her own beloved (husband), the celebrated S'rivijaya her preceptor, rejoicing in his fame as the slayer of hostile kings and in the sword in his hand Goggi her son,—than Chaṭṭala-Dêvi who was more famous or fortunate ?

Thus, when the birthplace of all virtuous qualities and piety, Chaṭṭala-Dêvi, Bhujabala-S'ântara-Dêva, Nanni-S'ântara-Dêva, Vikrama-S'ântara-Dêva and Barmma-Dêva were in Pomburchcha, ruling the kingdom in peace :—reflecting on the meaning of the text "Dharmma is the first concern,"—in order to secure good fortune for themselves, they undertook the task of making the Pancha-vasadi, known as Urvvî-tiḷakam (a glory to the world). And on account of all of them being lay-disciples of Oḍeya-dêva,—pronouncing the name of S'rîvijaya-dêva of the Draviḷa-sangha, Nandi-gaṇa and Arungalânvaya,—by his disciple S'rêyâmsa-panḍita, at an auspicious moment, they laid on the highest point the foundation stone of the Pancha-vasadi, known as Urvvî-tilakam, so as to endure as long as sun and moon.

To describe the descent of his âchâryyas ;—When Varddhamâna-svâmi's *tîrttha* was progressing, there was the obtainer of the *saptarddhi* (or seven miraculous powers) Gautama-gaṇadhara. After many munis having knowledge of the three times (past, present and future) had passed away, there were Koṇḍakundâchâryya, who moved about four inches above the ground (a mark of perfection in yôga) ; and the *s'rutakêvali* Bhadrabâhu-svâmi. When these and many âchâryyas had passed away, Sâmantabhadra-svâmi arose. In his line was Simhanandy-âchâryya, who made the Ganga kingdom (*Ganga-râjyamam mâḍida Simhaṇandy-âchâryyar*). After him, Akalanka-dêva. After him, the king Râchamalla's guru, known as Vâdirâja, Kanakasêna-dêva. His disciple Oḍeya-dêva ; Dayâpâla,

who made the *Rûpa-siddhi* ; Pushpasêna-siddhânta-dêva; Vâdirâja-dêva, known as Shaṭ-tarkka-Shanmukha and Jagadêkamalla-vâdi. After him Kamalabhadra-dêva. After him, the four-faced (Brahma) with one face, Gaṇapati without an elephant's face, Bhâratî but not a woman, the moon without the hare spot, the destroyer of Kâma (S'iva) but not Îśvara,—your mind is for the branches of learning both the ground from which they spring, the root and the support,—Ajitasêna-dêva,—how wonderful is the character of the learned. The colleagues of that Ajitasêna-dêva, known as S'abda-chaturmmukha, Târkkika-chakravartti and Vâdîbhasimha ;—Destroyer of the multitude of sins, a lion in splitting the temples of the rutting elephant Smara, beloved of the boon-giving Speech goddess, he shone in the world,—Kumârasêna-dêva-munîndra. After him, a lion to the elephant the Vaidyas (or followers of the Vêda), S'rêyâmsa-dêva.

He (on the date specified) having consecrated that Pancha-vasadi, known as the Urvvî-tiḷakaṃ (or glory of the world),—for the repairs of the basadi, for gifts of food to the community of rishis there, and for the worship,—adorned with the gems of all good qualities, Chaṭṭala-Dêvi, and the four brothers, being present, washing the feet of Kamalabhadra-dêva, and making his connection the chief,—Bhujabala-S'ântara-Dêva gave villages and lands (as specified). And his younger brother Nanni-S'ântara-Dêva, ruling the kingdom in peace, gave villages and lands (as specified). And his younger brother Vikrama-S'ântara-Dêva, ruling the kingdom, gave villages and lands (as specified). And these endowments of the basadi, they freed from all taxes (list given). Boundaries Imprecations and benedictions.

## 37

*Date* 1147 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When, (with usual Châḷukya titles), Jagadekamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, (with the same titles as Nanni-S'ântara in No. 35 above), the growth of his undiminished fame caused the vine of other kings' fame to lose its vigour, to supplicants he gave their desires, and shone with unclouded fame, the king Bîra-Dêva. Twining the vine her body round his heart as his other half, what question was there of her being greater than Siri or Girijâ among wives,—Bîrala-Dêvi. To them were sons in succession, like as when the sun rises in the quarter opposite to the west, first there is light, then bright crimson, then a great glory, and lastly the sun himself appears, so (were born) the king Taila, the world-renowned king Goggi, Oḍḍuga, and the exalted Bamma-Dêva. By the might of his own arm capturing hostile kings and subduing the whole country, the warlike king Taila gained the name Bhujabala-S'ântara. His younger brother, holding the world in his arms, he upheld the truth, the famous king Goggi, and thus was known to all the world by the name Nanni-S'ântara. The name Vikrama-S'ântara was obtained by the equal of S'akra, who subdued the extended circle of the world, and illumined the circle of the face of the points of the compass with his fame, the king Oḍḍuga. An elephant to the groups of lotuses the heads of hostile kings, a garland between the two breasts of the goddess of fortune, in form the god of love, his fame kissing the face of the horizon, was the prince Bamma-Dêva. Their mother,—her father the king Rakkasa-Ganga, the lord of Kânchî her own beloved (husband), the famous S'rîvijaya her preceptor, rejoicing in his fame as the slayer of hostile kings and in the sword in his hand Goggi her son,—than Chaṭṭala-Dêvi who was more famous or fortunate.

In the Kuntala-dêśa the beautiful S'ântaḷige was like the waist, and Pomburchcha like the broad forehead of the Earth goddess, on which was the single *tilaka* the Urvvî-tilakam (basadi). To Vikrama-S'ântara, the beloved son of the great pious lady (*mahâ-sati*) who had the Urvvî-tilakam Jina temple

made, was born in glory like the eye to the face or moonlight to the moon, the millstone to enemies, his fame like the autumn moon, the king Taila. As Nala in happiness, Dharmmaja in piety, the ocean in being a treasury of gems, the thunderbolt among weapons, Arjjuna as an archer, Surêndra in pleasure, mount Mandara among mountains, among unequalled kings Jhalappa[1] is the emperor (*chakri*),—so Taila is the donor among chieftains ;—thus after searching have I decided ; those who wish, choose for yourselves.

The emperor Tribhuvanamalla gave, and king Taila the best of kings received, the suitable name Tribhuvanamalla-S'ântara, and all the world praising him, he obtained the name Jagadêkadâni, and from his satisfying the desires of supplicants he was as if a new kind of moveable tree of plenty in the earth. Like a new jewelled garland on his breast she displayed the beauty of her person and her fortunate qualities, her wonderful body being like a clinging vine, Chaṭṭala-Dêvi. Engaged in festivals, enjoying the pleasures of youth, from their union and hearts' desires were born Pampâ-Dêvi, and the glory of the Ugra-vamsa, the king S'rîvallabha, as were born from the ocean S'rî and the tree of the gods. When rousing the ocean foreign kings with his sword, and quickly churning it with the Mandara mountain his sword, he carried round it the serpent his valiant arm, and placed the goddess of fortune on his broad chest,—how could the learned not extol his name of S'rîvallabha. When he drew to himself the goddess of valour which was encircled by the arms of hostile kings who attacked him in the pride of their courage, and placing her by force on the raised adamantine dais of the pavilion of his arms, wedded her, the bravest applauded him by the name Vikrama-S'ântara. His courage as it were a dîkshâ guru in bestowing widowhood on the wives of his boasting enemies ; his gifts putting to flight the poverty of supplicants ; his fame rivalling the jasmin in the hair of the women the points of the compass ;—was the Rôhana mountain of the gems of good qualities, the king Srîvallabha. A fearless and unsullied chief, to those who placed his footsteps as an ornament on their heads he gave all the world, to those who opposed him he gave either the serpent world (the lower regions) or paradise ;—and thus obtained the name Tribhuvana-dâni, while the circle of the learned praised him. Is this a ball of musk, or a sapphire image, thus did the world appear, borne in the adamantine fort of the arms of Sirivallabha. Thus praised, the S'ântara glory Vikrama-S'ântara, the Sântaḷige Thousand which he had acquired being in peace, supported it under his sole umbrella.

As for that king's elder sister, was it any wonder that the Ganges stream of her fame spread over the three worlds, washed away the growing evil of the Kali age and purified it ? All the world filled with newly raised towers of painted chaityâlayas, the ears of all the elephants at the points of the compass filled with the sound of trumpets and drums in Jina festivals, all the sky filled with flags for Jina worship,—Pampâ-Dêvî shone everywhere with the glory of the Arhad śâsana. Considering the stories of Jinanâtha in the well-known *Mahâpurâṇa* her earrings, the bestowal of the four kinds of gifts to Jina munis her bracelets, devotion and praise of Jinapati her beautiful necklaces,—could king Taila's daughter care for the weight of ornaments on her person ? As the Urbbî-tilakam (basadi) was erected in an astonishing manner, so in one month she caused to be made by herself alone a S'âsana-dêvati worthy of reverence from all the world,—Pampâ-Dêvi.

Having all world renowned virtues of a new Attimabbe[2], fortunate in an auspicious body, fortunate in enjoyment and praise, was born the generous Bâchala-Dêvi. Though wearing pearl necklaces between her high goblet breasts, well fitting diamond rings in her ears, and the *kêdagi* blossoms in her dark hair,—yet was she ever regular in morning worship at sunrise of the feet of Arhan,—Bâchala-Dêvi. To describe the virtuous vows of the mother of this pure-minded one ;—First in her desire

[1] Who this is meant for is not clear.

[2] Daughter of Mallapa, a general under the Châlukya emperor Taila, wife of Nâga-Dêva, and mother of Paḍuvala Taila. She was a devoted Jaina, had 1000 copies made at her own expense of Ponna's *S'anti-Purâṇa*, and 1500 Jina images, of gold and jewels. (See my Introduction to Bhaṭṭâkalanka-dêva's *Karṇâṭaka-S'abdânus'âsana*, pp. 23, 29.

was the *ashta-vidhârchchane,* first in her desire the *mahâbhishêkam,* first in her desire the *chatur-bhakti,*—these were the foremost desires of Pampâ-Dêvi at the three seasons (or watches).

These three being lay-disciples of Ajitasêna-pandita-dêva known as Vâdîbha-simha, of the Dravila-sangha, Nandi-gana, and Arungalânvaya,—they had the northern *pattas'âle* of the Pancha-vasadi, known as Urvvî-tilakam, made.

To describe the descent of the âchâryyas of the line of their gurus :—When Varddhamâna-svâmi's *tîrttha* was progressing, there was Gautama-ganadhara, who had acquired the seven *riddhi*[1] ; he and many munis acquainted with the three times (past, present and future) having passed away, there was Kondakundâchâryya, who moved about four inches above the ground (the sign of perfection in yôga) ; after the *s'rutakêvali* Bhadrabâhu-svâmi and many other âchâryyas had gone, Samantabhadra-svâmi arose. After him, Simhanandy-âchâryya who made the Ganga kingdom[2] ; after him, the moon to the waterlily the Jina creed, Akalanka-dêva ; after him, the king Râchamalla's guru, known as Vâdirâja-dêva, Kanakasêna-dêva ; his disciples, Odeya-dêva, and Dayâpâla-dêva who made the *Rûpasiddhi.* After they had passed away, known as the Shat-tarkka-Shanmukha, the Syâdvâda-vidyâpati, and the Jagadêkamallavâdi, was Vâdirâja-dêva. To gain the victory over the crowd of boasters in the assembly was a delight to Vâdirâja-sûri, and to write and give him a certificate of victory was a delight to the emperor Jayasimha. After this Vâdirâja-dêva ; after Kamalabhadra-dêva ; known as S'abda-Chaturmmukha, Târkkika-chakravartti, and Vâdibha-simha, was Ajitasêna-pandita-dêva. His colleagues were Kumârasêna-dêva ; and after him, known as a lion to the elephant the Vaidyas (or followers of the Vêda), S'rêyâmsa-dêva. After him, he who is reverenced in all the world, whom the good praise with eagerness, by whom Ananga (the god of love) was subdued, to whom the munis do obeisance, by whom the *âgama* is expounded to the people, who is full of kindness to living things,—to the master of penance Maladhâri be obeisance. He the nectar of whose speech destroys the poison of the false creeds in the earth, to S'ripâla-dêva be obeisance, the Traividya-chakri. His colleague,—Vidhâta who creates at will is afraid, Nârâyana is struck dumb, Mahêsvara hides himself afar off,—who then will stand up to dispute against Anantavîryya ?

When Pampâ-Dêvi and S'rîvallabha-Dêva were ruling the kingdom, (on the date specified), consecrating the northern *pattasâle,* S'rîvallabha-Dêva, washing the feet of Vâsupûjya-siddhânta-dêva, made a grant as follows ; —*(here comes the detail).*

Usual final verses.

Here come 6 lines (much effaced) recording something in the year Durmmati (1141 A.D.) in connection with Vîra-Sântara-Dêva.

Dêvarasa-dannâyaka wrote it. The sculptor Mâleya engraved it. Jina is the refuge.

## 38[3]

*Date about* 1077 *A.D.*

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, (with the same titles as in No. 37 above), was the mahâ-mandalêsvara Vîra-Sântara-Dêva. By the boon of Lakshmî possessed of lucky marks, a glory of the S'ântara-kula, glorious as the sun, far from others' wives, an abode of stable good qualities, a fire of the last day to enemies, a Mandara in firmness, fully versed in *nîti,* of wide-spread fame, able in protecting the world, majestic as Surapati,—was born Bîra-Dêva. When in war he drew forth the vine

[1] The *saptarddhi* are,—*buddhyarddhi* (consummate wisdom), *vikriyarddhi* (ability to move about in space without support), *tapa-riddhi* (highest penance), *balarddhi* (transcendent strength), *aushadarddhi* (power of healing), *rasarddhi* miraculous power of multiplying substances), *kshêtrarddhi* (power to expand or contract the body).

[2] See No 35 and 36 above.

[3] This and the following inscription contain no date and record no act or gift; they seem to be purely laudatory.

his sword, the buds the bracelets of the young women of hostile kings dropped off as if he had pulled them out along with the sword in his hands,—the S'ântara king. What others can compare with the king Bîruga; who in the Krita-yuga, Trêta, Dvâpara or Kali-yuga were like him courageous, generous, glorious, and promoters of merit? His eldest son,—the king Bhujabala-S'ântara's might, glory, courage desire for victory and actual victory were noised abroad throughout all the world. If without any sound he simply waved his sword, the arms of the fleeing hostile kings struck against the tusks of their elephants and dropped to pieces, such was the might of arm (*bhujabala*) of Bhujabala-S'ântara. Bhujabala-S'ântara, in this manner hearing the sound of the drum of victory, could the fleeing enemies whispering together and making no sound withstand you their Java (or Yama). Punishing the mean ones who, when supplicants begged them saying "Give us something to-day," told them to come to-morrow,— Goggi took by the hand like a harlot those who gave freely.

S'rêyâmsa-paṇḍita's lay-disciple Nannôja's engraving.

**39**[1]

*Date about* 1077 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. His broad chest a pleasure house for the goddess of fortune, his lotus face the joyful abode of the goddess of Speech, his pair of rod-like arms the native home of the goddess of valour,—thus his fame, pure as the light of the autumn moon, flies to the points of the compass. Manifest lord of the Ugra-kula, the shining sword in his arms the destroyer of fierce and powerful hostile kings, from whose gifts to the needy and destitute they were enabled to give to the desires of others,—thus does the famous Nanni-S'ântara greatly-shine in the world. He whose unequalled glory penetrating the hearts of hostile kings burns them up,—that king Oḍḍuga shines forth. The crest-jewel of princes, he shines, Brahma-Dêva, of all good qualities, blameless, a bee at the lotus feet of Jina, his fame spread into all the world. The king Râkshasa-Ganga, the Ganga-Nârâyaṇa, the terrifier of enemies by his two powerful arms, the Ganga-Permmânaḍi, being her father, beloved, unequalled, with a banner of wide-spread fame,—Chaṭṭala-Dêvi obtained the highest renown in the world. By whom was created the unequalled Pancha-Jinâlaya, witnessing the great festivals in which filled the hearts of all people with merit, and freed them from sins, while it shone with daily great ceremonies of worship. Who, in the broad ship the Jinendrâlaya which she had made for the munis who sought to cross over the ocean of family cares and reach the island of *nirvvâṇa* in its midst, filled with the gems of unequalled good qualities,—set up like the mast a *mâna-stambha*, making gifts to all. Ever bestowing gifts of food, shelter, medicine and learning, she shines in the world—Chaṭṭala-Dêvi, the theme of praise. That Rôhiṇî, Chêḷinî, Sîtâ, Rêvatâ and Prabhâvatî are of unspotted virtue we hear, but that she is so we see.

In the Dramiḷa-sangha, in the Nandi-sangha, in the Arungala-anvaya, illustrious is he who has crossed over the ocean of all sciences. He, by the strokes of the thunderbolt of whose speech the mountain the pride of opposing speakers is reduced to dust, that great muni Hêmasêna is illustrious. He who made the great *Rûpasiddhi* for the *S'abdânus'âsana,* Dayâpâla-munîsvara is illustrious. Born from union with the lotus face of Pushpasêna-siddhânta-dêva, Sarasvatî shines all white in his Jaina writings. His lotus feet illumined by the rays of the gems in the crowns of kings bowing before him, the guru S'rîvijaya shines. In the assembly Akalanka, in fame Dharmmakîrtti, in speech the preceptor of the gods, in *nyâya* Akshapâda,—thus a combination of all these gurus,

[1] See note 3 to No. 38 above.

Vâdirâja-dêva shines as if their reflection. A whirlwind in driving away the cloud the Sânkhya doctrine, a submarine fire in drying up the ocean the Bauddha doctrine, a moon in raising the tide of the ocean the Jaina doctrine,—may he prevail, the great Ajitasêna-munîndra. S'rêyâmsa-paṇḍita, the remover of delusion and other evils, understanding the essence of the Jina creed, the flag of his fame was like the white lotus mixed with the big jasmine. Obeisance to Jina.

## 40

*Date* 1077 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. (With the same titles and verses relating to Bira-Dêva and Bîrala-Dêvi as in No. 36 above), Bîra-Dêva's eldest son,—pulling up by the root the titles of hostile titled kings, he excelled all in the earth in the full possession of fortune, Bhujabala, the glory of the S'ântarânvaya. Playing at ball with the heads of titled hostile kings, and delighting the goddess of valour,—what kings can withstand you in battle, king Nanni-S'ântara? Chief lord of the northern Madhurâ, of highest virtues, a glory of the Ugra-vamśa, praised by the learned, an ocean of fame, a mighty titled king, Bhujabala's younger brother, was Goggi. His younger brother,—cutting down like sticks the army of united hostile kings, Oḍḍuga was holding the name *annan-ankakâṛa* (elder brother's warrior), when in the world he acquired the name *aras-ankakâṛa* (the king's warrior). The younger brother of that moon to the waterlilies,—he cut down the hosts of enemies, and broke their pride with full energy, Bammaga, the mine of wisdom, crest-jewel of titled princes. The mother of Taila, Goggi, Oḍḍuga, and Bamma, the delighter in Jina and royal piety king Bîra-Dêva's mother-in-law's daughter, the dwelling place of the goddess of valour king Rakkasa-Ganga's daughter, a mine of virtues,—could other women be devoted as that Chaṭṭala-Dêvi was devoted? Its root the king of the serpents, its stem the sky, its tip the zenith, the peaks of the silver mountain its berries, its leaves the points of the compass, its buds the constellations, the white lotus its blossom, its fruit the moon, watered by the milk ocean,—was the tree of Chaṭṭala-Dêvi's fame.

These, ruling the Sântaḷige Thousand kingdom in peace and wisdom;—from love of the Jaina-dharma which was the protection of their kingdom, (on the date specified), set up the Pancha-kûṭa Jina-mandira,—and for the repairs of that basadi, for new works, for worship, and for gifts of food to the company of rishis there,—washing the feet of Kamalabhadra-paṇḍita-dêva, disciple of S'rîvijaya-paṇḍita-dêva known as Oḍeya-dêva, disciple of Kanakasêna-paṇḍita-dêva having another name of Vâdirâja, of the Dramiḷa-gaṇa Nandi-sangha and Arungaḷânvaya, appointing those of their congregation the chiefs,—made grants of villages (as specified).

*Date* 1087 *A.D.*

Be it well. Glory of the splendid Ugra-vamśa, Vîra-Dêva's son, possessed of valour in destroying the pride of the hosts of his boasting enemies, the walls of the horizon illumined with his fame pure as the rays of the full moon,—Vikrama-S'ântara triumphs, the husband of Lakshmî (or fortune). At the sound of his footsteps the regent elephants let fall their rut and tremble, the serpent king seeing no place to be in quakes so as to cause an earthquake, the ocean is at once agitated and lifts its waves, the constellations are shaken, as Oḍḍuga shouting runs. Those who come against him without fear,—taking up devouring and piercing weapons, stabbing them, seizing and binding them, surrounding and besieging their abodes, leaving then only a span; those who submit to orders, ordering about,—famous Oḍḍuga, you are the *aras-ankagâṛa*. When running and forgetting the fire in their bellies they fed on carcases and were suffering from indigestion, on asking the doctors of the army, they

said elephant was the remedy, on which, swallowing elephant, they recovered digestion,—whereupon the doctors laughed, and the goddess of valour saying "Destroyer of enemies, through you this is so,"—Odduga became Vikrama-S'ântara.

Thus esteemed, Vikrama-S'ântara-Dêva, (on the date specified), for the worship at the Pancha-vasadi, for repairs, and for gifts of food to the rishis there,—Sarasvatî, that you enjoy so great a fame for learning is due to Ajitasêna-paṇḍita; that you became a goddess, this greatness is not yours but his,—washing the feet of this Ajitasêna-paṇḍita-dêva, known by another name of Vâdîbha-simha, and appointing his connection as the chief,—made grants of villages (as specified), with remission of all the taxes (list given). Usual final verses.

The Dramiḷa-gaṇa is glorious, from great ones of high virtue. The sênabôva S'ôbhanayya Dig-ambara-dâsi wrote it.

## 41

*Date* ? 1120 *A.D.*

Praise of the Jina śâsana. (On the date specified),...... (*the rest is gone*).

## 42

*Date* ? 1098 *A.D.*

Be it well. Famous in the śrî-Mûla-sangha and Pustuka-gachcha ...... bhaṭṭâraka's disciple Lakshmisêna-bhaṭṭâraka-dêva performed penance for a long time. (On the date specified), at sun-rise, Lakshmisêna-munipa attained the higher state.

Praise of Pârśvasêna-bhaṭṭâraka, who in the same year, by the rite of *samâdhi* went to the sky.

## 43

*Date* ? 1296 *A.D.*

Praise of the Jina śâsana. Be it well. (On the date specified), Guṇasêna-siddhânta-dêva's beloved lay-disciple Yâda-gavuḍa, by the rite of *samâdhi* gained the world of gods.

## 44

*Date* 1255 *A.D.*

Praise of the Jina śâsana Be it well. (On the date specified), having acquired the usual ascetic virtues (named), having the *tri-pada* without the *tri-s'alya*, free from the *tri-gârava*, united to the *tri-gupti*, having got beyond the *sapta bhaya*,[1] sheltering those who had no shelter, the mahâ-maṇḍalâchâryyas and râja-gurus Puṛpasêna-dêva and Akalaṅka-dêva expired with the rite of *sannya-sana* and gained the path of *mukti*. Fixing his mind on thoughts of the Supreme Spirit, repeating the five words[2] which are the source of eternal happiness, a bee at the lotus feet of Vâdirâja-

[1] The *tri-pada* are *âpûrva-karaṇa* (acquisition of fresh knowledge), *adhaḥpravṛitti-karaṇa* (making progress in it), *anivṛitti-karaṇa* (not giving it up). The *tri-s'alya* are *mithyâ-s'alya* (screen of falsehood), *mâyâ-s'alya* (of delusion) *nidâna-s'alya* (of desire). The *tri-gârava* are *pancha-sûna* (cutting, grinding, cooking, carrying water, sweeping), *strîmôhâdi* (love of women), *parigraha* (land, house, cattle, grain, bipeds, quadrupeds, conveyance, bed, servants, vessels). The *tri-gupti* are *manô-gupti*, *kâya-gupti* and *vachana-gupti* (concealment in mind, body, or speech). The *sapta-bhaya* are *maraṇa-bhaya*, *râja-bhaya* *chôra-bhaya*, *vyâghra-bhaya*, *dushṭa-daiva-bhaya*, *parîshaha-bhaya*, *samsâra-bhaya* (fear of death, kings, robbers, tigers, evil spirits, opposition and family).

[2] The *pancha-pada* are the five obeisances,—*namô Arihantâṇam namô Siddhâṇam namô Ayariyâṇam namô Uvajjâyhâṇam namô loe sabba-sâhûṇam.* (Obeisance to the Arhats, to the Siddhas, to the Âchâryas, to the Upâdhyâyas, to all Sâdhus in the world).

muni,—Purpasêna-yati gained the fruit of *mukti* with great desire. On the date specified, with joy the conscious Purpasêna-muni expired of his own accord. Permanently giving over the Pancha-vasadi to the hands of the chief muni Gunasêna-siddhanâtha, while the world of men applauded, he gained the path of *mukti.*

Thinking steadfastly on the essence of the supreme Jina, and with perfect confidence, the munipa expired in the earth and was wedded to *mukti,* the blameless (*nishkalanka*) Akalanka. Akalanka-dêva on the date specified gained the road of *mukti.* Publisher of the Jina-dharmma, and distinguished for good works, say, was it right for Brahma to take away Akalanka-brati, learned in all the doctrine ?

Would he say 'No' ?—would he say 'This is not the time to give' ?—would he say 'This is not like the former time, it is a bad time' ?—would he say to a supplicant 'I have no time' ?—Purpasêna-yatipati in the world. Disciple of Vâdirâja-muni, who had with undoubting wisdom crossed over the ocean of logic and grammar, and was a royal ornamental gem of the Nandy-anvaya,—the thunderbolt to the mountain opponent speakers, an ocean of literature, may he prevail, the glory of the Jaina sangha, Purpasêna-muni.

Sâyôja's son Sântôja made this.

**45**[1]

*Date about* 950 *A.D.*

Be it well. When the fierce supporter of the faith (or, the great Ugra, firm in the faith), possessed of valour, champion over foreign kings, ............ was ruling ;—(on the date specified), apparently Pâliyakka, Tolâpurusha-S'ântara's wife, on the death of her mother, erected a stone basadi called the Pâliyakka basadi, and various grants were made for it.

**46**

*Date about* 1530 *A.D.*

Vidyânanda-svâmi's voice of deep reasoning in the world is ever like the roar of a fierce lion splitting through the great elephants puffed up (opponent) speakers. In reality the speech which issues from the mouth of Vidyânandi-vratipati is ever cherished in the mind of the learned like the Bhâshya composed by the great brati free from woman. The impression of Vidyânanda-svâmi's irreproachable reasoning is ever pleasing to the minds of poets, appearing like Bâna's prose-expressed poem. In the assembly of the Nanjarâyapattana king Nanja-Dêva, he completely stopped the breath of that Nandana-Malli-bhatta, and distinguished himself,—Vidyânanda. Destroying the European faith of the agent of S'rîranga-nagara,[2] in a learned assembly you brought S'âradâ into your power, and gained the reverence of the world, Vidyânanda. In the undisturbed court of the Sâtavêndra (or Sântavêndra) Râja, Kêsari Vikrama, you uttered a poem which was noised throughout the world, Vâdi-Vidyânanda. In the assembly of enlightened men, resembling a garland of flowers, of Sâlva-Malli-Râya, you excused the language of those great in authority, Vâdi-Vidyânanda In Guru-nripâla's court, which resembled an ear of the ocean-girdled earth, what an able Karnnâta work did you compose, and gain fame, Vâdi-Vidyânanda. In the court of Sâluva-Dêva-Râya, equal in good fortune to Vâsava (Indra), you were victorious in proving the great doctrines of all the speakers to be false, and pleased him, Vidyânanda. In the assemblies, which were like ...., of the kings of the Nagari kingdom, you made the company of the learned to sip the immeasurable sweetness of the nectar of your speech, Vâdi-Vidyânanda. In the court of king Narasimha of Bilige,

[1] The whole of one side is gone, being built into the wall.

[2] *S'rîranganagara kâryyana Pêringiya matamam alidu.*

courageous as Kalaśôdbhava (Agastya), you elucidated the Jina darśana, enemy of Nalinâmbaka (Vishnu)'s son (Kâma),—Vidyânanda. In the court of the ruler of Kârakala-nagara, the great king Bhairava, you elucidated the most excellent Jaina-dharmma so as to attract the mind, and distinguished yourself, Vidyânânda. So as to gain the approval of the assemblies of the Bhavya-jana (or Jains) of Bidire, whose hearts were adorned with wisdom and pure character, you with pleasure expounded the established faith, Vâdi-Vidyânanda. In the court of Krishna-Râya, the son of Narasimha, receiving homage from the jewelled crowns of kings, you wiped out the company of speakers of other creeds by the power of your speech, Vâdi-Vidyânanda. In Kopaṇa and other tîrtthas, with immense wealth, by the rite of *dêhôjñâ,* in order to gain the reward of salvation, you held great festival and distinguished yourself, Vidyânanda. At the two feet of Gommaṭêśa of Beḷuguḷa, you with affection poured out like rain to the Jaina sangha a *mahâkala* of cloths, ornaments, gold and silver, Vidyânanda. The *gaṇa* of munis devoted to discussion of the *yôgâgama* in Gerasoppe, you undertook with eagerness the business of supporting as if the chief guru, and distinguished yourself, Vidyânanda.

May Varddhamâna Jina,—for whom vîra-śrî-vara Dêva-Râja made *kalyâṇa-pûja*; who was worshipped by the sole abode of learning, joy, and prosperity, Sangi-Râja; who was reverenced by Padmâ's son Kṛishṇa-Dêva;—protect the king Sâḷuva-Kṛishṇa-Dêva,—with S'rîśa (Vishnu) and Arddhanârîśvara (S'iva).

Having the supreme profound *syâd-vâda* as a fruit bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine. May Varddhamâna Jina prevail, praised by Gautama and other munis; his lotus feet worshipped by Sutrâma (Indra); glorious with the supreme Arhantya. Victorious is Bhadrabâhu, chief of the *chaturdas'â-pûrvis,* worshipped by Viśâkha and the other *das'âpûrvis.* The author of the *Tatvârttha-sûtra*, Umâsvâti-munîśvara, almost a *s'rutakêvali,* do I reverence, an abode of good qualities. In the Nandi-sangha of the Kuṇḍakundânvaya, in the kingdom of yôgîśas were born many great ones (who bestowed blessings) on those who reverenced them, victorious over opponent speakers, clothed with good character, adorned with the gems of virtues. May Siddhântakîrtti, whose feet were worshipped by Jinadatta-Râya, prevail, accomplished in yôga, learned in siddhânta, reverenced by Jina speakers, performer of the rite that brought Padmâvatî under a spell. May he prevail, the maharddhika Akalanka, who made the *Bhâshya* to the *Dêvâgama-stôtra* of Samantabhadra. To him who illustrated the whole of the *Âpta-mîmâmsa* creed, the svâmi-Vidyânanda, obeisance to that great one. He who understands the pure ......,Vidyânanda-svâmi, possessing learning, happiness and prosperity, Vidyânanda-svâmi, composer of the *Slôka-vârttikâlankâra,* may he prevail, crest-jewel of poets, the learned and logicians, abode of unblemished virtues. Mâṇikyanandi, husband of the Jinarâja Vâṇî, subduer of opponent speakers; and the marvel Prabhâchandra, who in this world increased in splendour along with the *Mârttâṇḍa.*[1] .... to the author of the *Nyâyakumuda-chandrôdaya* obeisance, to the author of the *Nyâsa* on the sûtras of S'âkaṭâyana, to the vratîndra who was author of the *Nyâsa* named *Jainêndra,* praised by all the learned, also the great *Nyâsa* called *Śabdâvatâram* on (the sûtras) of Pâṇini, and the *Vaidya-śâstra* for the good of mankind; who made a *ṭîka* to the *Tatvârttha,* he shines in the world, Pûjyapâda-svâmi, reverenced by kings, of a speech free from ...,of full wisdom, distinguished for instruction. Varddhamâna-munîndra, by the power of whose learning and spell Hoysaḷa brought into subjection the tiger and ruled the world. Instructors of the kings of the Hoysaḷa line in conduct and learning, Varddhamâna-yôgîndra and others became their gurus. Vâsupûjya-vrati shines, served by the Bhavyas (or Jains), worshipped by the learned, a moon to the ocean the siddhânta, an embodinent of good

[1] This word, meaning sun, seems to be the name of a work he wrote. His name means the bright moon, and the marvel consists in the moon and sun continuing to shine together.

character. His lotus feet reverenced by the cutter down of enemies, Ballâḷa-Râya, radiant with the *anêkânta-naya* (or *syâd-vâda* doctrine) shines S'ripâla-sukhi. Dwelling at the foot of the mountains, averse from the service of kings, practising self-restraint and desiring *môksha*,—was Pâtrakêsari. The author of *Trilôkasâra* and other works, Nêmichandra shines, the *saiddhântika-sârvvabhauma*, his lotus feet worshipped by Châmuṇḍa-Râya. There shone Mâdhavachandra, who forbad the *madhût-sava* (? spring festival), dwelt in the Chaitya, cultivating purity, and ever devoted to *S'râvaṇas* (or Jains.)[1] May he prevail, Abhayachandra, the muni who was the last of those who understood the siddhânta, who exacted from Kêśavâryya a solemn oath...... a sun to kings, the benevolent Jayakîrtti-dêva is illustrious, chief of those acquainted with the śâstras, his beautiful body embraced by the goddess of fortune. Honoured by the Jina śâsana, like a ...... in the world shines Jinachandrâryya ........ Best of the âchâryyas ........ shines, victor over his senses, Indranandi, learned in the *Saṃhita-s'âstra* delivered by Jinêndra. Vasantakîrtti, dweller in the forest country, Viśâlakîrtti, S'ubhakîrtti-dêva, Padmanandi-muni, Mâghanandi, and distinguished by his top-knot, the pure Siṃhanandi. Greatly illustrious is the most worthy of the lords of virtue, Chandraprabha-muni; Vasunandi, Mâgachandra, Vîranandi, Dhananjaya. (Also) Vâdirâja, whose lotus feet were worshipped by kings. The *shaṭ-tarkka* orator, able in freeing the people from fear, Chaitra in causing to blossom the pleasure garden of literature, Dharmmabhûshaṇa-guru, served by munis and râjas, bhaṭ-ṭâraka, is victorious, a full moon to good poetry. His two lotus feet illumined by the crown of the râjâdhirâja paramesvara, the king Dêva-Râya,—chief of the disciples (*maukha*) of Varddhamâna-muni-vallabha, Dharmmabhûshaṇa-sukhî is victorious, abounding in patience. Vidyânanda-svâmi's excellent son was born Simhakîrtti-vratîndra, famous and honoured, perfect in bodily conduct, in giving almost the celestial cow or the celestial tree. Of white colour, ever clad in the world with the breeze, beautiful to the sight, was Mêrunandi, a perfect royal swan. Varddhamâna, Prabhâchandra, Amarakirtti, a mine of good qualities Viśâlakîrtti, Nêmichandra, with the qualities of Siddhas. Illustrious in the time of Aśvapati, was the great logician, who in the assembly of the handsome Mahamuda Suritrâṇa, the ruler of the city of Diḷḷi, to which is attached the Vangâḷya country, speedily defeated,—this Jina guru,—the company of Bauddha and other speakers, the bhaṭṭâraka Simha-kîrtti-munirâṭ, the sole guru of the .... learning. Viśâlakîrtti, a foremost orator, learned in the *Paramâgama*, a bhaṭṭâraka, chief head of the Balâtkâra-gaṇa, a great ascetic; the reverence he received from Sikandara Suritrâṇa his glory, his fame arising from the defeat of great speakers an ornament to the world. In the assembly of Virûpâksha-Râya, the ruler of Vidyânagara, having defeated the company of speakers, he gained by the power of his intelligence a certificate of victory which by the learned and by kings was regarded as an original śâsana of Sarasvatî, ever brilliant. In Dêvappa daṇḍanâtha's city, Âraga, he expounded the great Jaina dharmma and was reverenced by the Brahmans. Viśâlakîrtti obtained a son named Vidyânanda-svâmi, who was honoured by Sâḷva-Malli-Râya. Omniscient in the three âgamas, adorned with the qualities of poetry, skilled in making) many commentaries, a great gale to the cloud (opponent) speakers.

To svâmi-Vidyânanda was born a son, a Bhâratî and a Bhâlalôchana, named Dêvêndrakîrtti, foremost of bhaṭṭârakas. May the brightness of the toe-nails of Dêvêndrakîrtti-vratipa be for my prosperity, may it be like jasmin on my head bowed in the direction of his feet, may it be like camphor applied to my eyes, like nectar to the lotus my face, like a clustre of pearls at my throat, to all my limbs like delightful sandal applied by moonlight. With my hands, moistened with the tears of joy, folded together at the parting of the brows, do I put my face on the feet of Dêvêndrakîrtti, as an eager lover on the breasts of his mistress. The stream of light from the moon in the nails of his lotus feet purifies the world, the dust from whose lotus feet rubbed over the body removes all the

[1] Following up the word Mâdhava in the name, the author introduces words expressive of other months.

great cares of family, the mercy of whose pitiful eyes is like a garment dipped in the milk sea, whose loving words are like nectar,—from age to age let him be my favourite guru. Dêvêndrakîrtti shines as a mirror to yatipatis, a lion to the elephant utterers of spells, a sun to the ocean literature, his body embraced by the pure goddess of penance, the son of Vidyânandâryya, a great tree of paradise to poets and the learned, Indra to the mountain the *bhûtas*, filled with affection for others, an earring for S'ârada. His lotus feet worshipped by the crown of Krishna-Râya's brother Achyuta-Râya, of beautiful form, Dêvêndrakîrtti-sukhirâṭ is victorious, a moon to the ocean the *syâd-vâda* śâstra. Dêvêndrakîrtti-vratipa, sun to the lotus the Jina creed, an autumn full moon to the ocean the good leaders of learning, a knife to the bonds of sin, shew favour to me, your speech like nectar from the cow of plenty, Vidyânandâryya's son, like the peak of the Rôhaṇa mountain with the gems of good qualities. Repeatedly worshipped with streaming tears, resembling pearls, dropping from the eyes of the many lotus faces of opponent speakers after disputation is ended,—Dêvêndrakîrtti, at your feet do I take refuge.

His mind fixed upon the path of holiness (or on the deer), cause of the increase of happiness to the people in the world (or to the water-lilies), of good character (or a perfect globe), praised among the most enlightened wise men (or among the deities), master of all sound arts (or digits), his bright feet placed on the heads of great kings (or his bright rays on the tops of great mountains),—ever may the lord of fortune Varddhamâna protect the moon Vidyânanda. A rising sun in dispersing the darkness the long speeches of disputants, a great devouring fire to Smara the proud enslaver of the three worlds, a moon to the ocean the śâstras, a sun like unto Dêvêndrakîrttyâryya,—Vidyânandâryya is victorious in the world, the summit of the mountain *dharmma*. Shining like goodness incarnate, like the omniscient in human form, like the world of all the śâstras in motion,—does Vidyânanda-svâmî shine. What is it that explains everything? Vinatâ's son, what is he to Hari? who may eat the pure *havis* (the oblation offered with fire)? where is the retreat of birds and animals? where is that of the host of gods? where is fame? from what do the good derive pleasure?—(Answers),—*vit* (intelligence); *yânam* (a vehicle); *damunâ* (the gods); *vanam* (the forest); *gavi* (in paradise); *jayini* (in a conqueror); the sight of the victor over Ananga (the god of love), Vidyânanda-muni.[1] Dêvêndrakîrtti among Jina worshippers, Viśâlakîrtti among the leaders of the learned, his feet worshipped by all kings, Vidyânanda,—may they be victorious in the world. For Vidyânanda-svâmi's śâstra, alternately watching and sleeping, it may be that S'êsha serves S'ambhu in the form of a garland, or himself taking the form of a conch worships the husband embraced by Lakshmî. In the overpowering sound when Vidyânanda-muni is expounding his brilliant commentary in assemblies of the learned, what (is the use of) the stories of other scholars? when the full moon rises can the fireflies glow? or lightning be long visible when the sun is shining? Worshipped with devotion by the king Sâḷuva-Krishṇa-Dêva,—who was the sister's son of the king vîra-śrî-vara Dêva-Râya, and the moon to the ocean the womb of Padmâmbâ, his feet reverenced by Râjêndra (or great kings),—Vidyânanda-munîśvara is victorious, the fruit of the *syâd-vâda* wisdom. Vidyânanda-svâmi is the mountain of the gods, methinks,—else how do the companies of the twice-born, the learned, poets and gurus (otherwise, the constellations, gods, S'ukra or Venus, and Guru or Bṛihaspati) serve him? Is it Vâṇî, or Chaturânana, or is it Vâchaspati, or else is it the glory of the learned, Sahasravadana, or is it Ananta himself?—thus do the learned express their doubts in the assembly when Vidyânanda-muni is making the *Budhêśabhavana-vyâkhyâna* (or commentary). In the court of the ruler of Vidyânagari, the victorious lord Krishna-Râya, defeating the company of the learned, like a lion (overcomes) an elephant, with the talons of his just argument, and his great lucid intelligence,—to that Vidyânanda-munîśvara obeisance, whose fame is world-wide.

[1] A specimen of what is called *antarlâpi*, resembling a series of riddles the answers to which are contained in the several syllables of the name referred to (here Vidyânanda), the whole name itself being the answer to the last riddle.

Vidyânanda-svâmi had as colleague (*sa-dharmma*) the famous Nêmichandra-munîndra, who caused the lotuses the hosts of bhûtas to shut up, and raised the waters of the ocean the śâstra. The *vasati* (or temple) of Pârśvanâtha at Pomburchcha he made with three storeys, and performed its consecration with great devotion.

May he prevail, the form of merit Vidyânanda-svâmi's son Viśalakîrtti, reverenced by the learned, an incarnation of all the śâstras, a lion in destroying the rutting elephant opponent speakers. The orator (*vâdi*) Viśâlakîrtti-sukhirâja, praised by the learned as promoter of virtue, refuter by his unequalled arguments of the company of the learned in the assemblies of kings. His mind purified by giving instruction in the Jinâgama of which the word *syât* is the sign, his feet worshipped by kings, victor over the god of love,—may he prevail, Amarakîrtti, the famous head-jewel of bhaṭṭâ-rakas, Viśâlakîrtti-yôgîndra's colleague, learned in the śâstras.

From the eastern mountain Viśâlakirtti-yôgîndra-bhaṭṭa shone forth the happy Dêvêndrakîrtti like the rising sun. Worshipped by king Pâṇḍya, the moon to the ocean the Bhairavêndra-vaṃśa (or family of the Bhairava kings), may he prevail, Dêvêndrakîrttyâryya, prospering greatly in the joy of learning. Dêvêndrakîrtti, the obtainer of wealth, whose word excites affection, a learned man,—how should one of a family born from him not be Varddhamâna (or prosperous)? Having burst his bonds, that merciful one, his mind set on *nirvvâṇa*, free from desire for the acquisition of outward wealth, far from evil thoughts, independent ......, with a body marked by good fortune, he is victorious in the world like a great elephant,—Varddhamâna the muni. Famous was Varddhamâna, free from the anxieties of family, learned in the meaning of the *Anuyôga-s'âstra*, of a body like gold. .......... ................................. devoted to worship with a mind purified by good qualities, he is victorious, mighty of arm, collecting the wealth of his ancestors, learned in the Jinapati creed, only preparing for the *môksha* of *svargga*. Of few words beloved by the people, having destroyed the arrows of the god of love, ...... like the rising sun, ...... famous yôgîndra, prosperous with the joy of learning, Varddhamâna, worthy of worship from the learned, repeated obeisance to thee.

As a good son thinks of his mother, as the thirsty man thinks of cool water, a young woman of her lover, a harlot of money, a yatipati of divine things, a *châtaka* bird of the clouds, a king of victory in war,—so does my mind ever dwell upon the lotus feet of Vidyânanda-sukhîśvara.

The goddess Padmâvatî, the beloved of Dharanîndra's mind, do I reverence,—the Sindhu .... ... ........

Brilliant are the verses composed by Varddhamâna-sukhî, the son of Dêvêndrakîrtti-munirâja,—filled with good qualities, of great animation, ornaments to the throat and ears of the learned and great poets ... ................... as long as kindness and *dharmma* remain may this dharmma-śâsana endure.

Fortune be to the world. May kings rule the world with justice. May the six darśanas prosper. .................. Dharmma is a common bridge for kings; this should you from age to age maintain: thus does Râmachandra continually implore all the kings who come after him.

Written by Varddhamâna-munîndra, Vidyânanda's relative, honoured with and approved by Dêvêndrakîrtti,—may it endure for ever.

## 47

*Date* 1062 *A.D.*

When, (with usual Châḷukya titles), Trailôkyamalla-Dêva was engaged in ruling the kingdom of the world as far as the four oceans :—

A dweller at his lotus feet, (with the same titles as Nanni-Sântara in No. 35 above), Trailôkyamalla Vîra-S'ântara-Dêva, having freed the Sântaḷige Thousand from those who had no claim to it, making them powerless, and being free from all troubles, was in the own capital (*râjadhâni*) of his line, Pomburchcha, ruling in peace and wisdom ;—(on the date specified),—in Pomburchcha the celebrated city of his line, where Jinadatta, when he obtained the favour of the goddess, terrified by the power of his arm the son of a demon,—he made many Jiṇa temples,—Vîra-bhûpâlaka. Is it the mountain of the gods, or Kubêragiri, or the lofty starry mountain,—comparing with these, did he with a mind of faith cause to rise up with great glory the Nokkiyabbe Jina temple, so that all the world praised it,—the king whose title was the omniscient.

The beloved of that Vîra-S'ântara's mind and eyes was Châgala-Dêvi. Numerous verses in her praise. In front of the basadi of Nokkiyabbe, the family-goddess of her husband Vîra-S'ântara, she had a *makara-tôraṇa* made. And in Baḷḷigâve she had a temple made called Châgêśvara, and making gifts of virgins to many Brahmans, she performed the *mahâdâna*, and giving gold and baskets to the crowd of eulogists and dependents of as much as they asked, was distinguished for her liberality. (And) that Châgala-Dêvi's mother Arasikabbe (also) rose to fame. (And) the *sarvva-pradhânam* of Sântara's house, Brahmâdhirâja Kâḷidâsa was distinguished.

For the Lokkiya basadi, Dêkararasa gave Jambahaḷḷi, making it over to Mâdhavasêna-dêva.

## 48

*Date about* 1060 *A.D.*

Be it well. Of the well-known Ugra-vamśa, in heroism Nârâyaṇa, an abode of wide-spread fame and courage, a Vidyâdhara with the bow, cutter down of the hostile forces of fleeing enemies, disturber of claimants, the theme of praise, beautiful to the eyes, was Vîra-bhûpâlaka. While in testing gems, in the training of horses, in the management of the best elephants, in new arts of love, in pleasing dances, in loud drums, in ancient songs, in all kinds of policy, in the science of government, all praised him as skilful,—the lord Vîra-S'ântara,—as for himself, when with the blows of the flowery arrows, amid pleasure gardens, moonlight, and fresh jasmin blossoms, he looked upon large-eyed women,—with coronets of leaves, cool water, sandal . . . . . . . . they fell a prey to him,—and he gave them pleasure, Bîra. . . . . . . . . . .

When the senior of the kings of the family, he named Râha, was in the northern Madhurâ, ruling the kingdom,—his junior having a liking for human flesh, seeing that he destroyed and devoured all the men of the city, Râha being afraid, coming with leaps springing up four feet, in Kurukshêtra he fought in the Bhârata (war) and was victorious ; at which Nârâyaṇa being pleased, gave him a single (whorl) conch and a Hanuman flag. On his slaying the *asura* named Simharatha, Jakkiyabbe being pleased, gave him the lion crest. Journeying to the south, he slew the *rakkasa* named Andhâsura, and on coming to Kanakâpura, slaying Kanakâsura, in Kundada-kôṭe he fought with Kara and Kara[illegible]ûshaṇa and drove them out. On which Nokkiyabbe being pleased, settled him at Pomburcha, saying [illegible]his is the seat of your kingdom (*râjya-sthâna*).

How [illegible]he family was called Sântara was, that when Râha stopped (there), he exclaimed *sâ antinoḷ* (she [illegible]at last)—after which Sântara was fixed as the designation of the family.

This bha[illegible]ri named Padmâvatiyabbe immediately coming from the northern Madhurâ, settled in the [illegible] of the *nokki* tree in Pomburcha, after which she received the name Nokkiyabbe. S'rî Senḍa know[illegible] this, Kanduka Brahma. Fortune.

For the self-established Nokkiyabbe, the ruler of Urukunda made grants (specified) as the temple endowment of Nokkiyabbe.

Eṟagadanna did this work.

## 49

*Date* 1235 *A.D.*

Be it well. (On the date specified), the mahâ-maṇḍalêśvara, Adiyarâditya, sun to both (families), male shears to the brave, having the flag of truth, by birth intelligent, an ornament of the S'ântali country, worshipper of the lotus feet of Brahmajña, Mâla.. Mâcha-gâvuṇḍa of Pombuchcha, knowing that his end was come, assembling all his relatives, with all the rites of *sannyasana*, expired with the rite of *samâdhi*, and gained the world of gods.

Boppa-jîya's younger sister Kâḍiyabbe ......

## 50

*Date* 1247 *A.D.*

A similar record for Sômaya's son, .... ḍe-veggaḍe.

## 51

*Date* 1398 *A.D.*

A similar record for Pâyaṇṇa of Hombuchcha, who by *sannyasana* and *sallêkhana*[1] rid himself of the burden of his body and gained the world of gods.

## 53

*Date* ? 1255 *A.D.*

Mother of .... lay-disciple of ... du-traividya-dêva of the śrî-Mûla-sangha and Dêśi-gaṇa, Bâlachandra-dêva's female lay-disciple Sôyi-Dêvi, (on the date specified). by the rite of *samâdhi* expired and gained by force the world of gods. Her mother was Kâmambikâ, her father Mâdhava, her daughter Sômambikâ.

I n poetry, in declamation, in discussion, in conversation, in victory, the equal of traividya-Bâlachandra there is not, there is not, in the world.

## 54

*Date ? about* 1220 *A.D.*

Memorial to Munichandra-Maladhâri's disciple Abhaya .... of the Mûla-sangha, Dêśi-gaṇa and Kuṇḍakundânvaya.

## 55

*Date* ? 1268 *A.D.*

Praise of the Jina śâsana. (On the date specified), the ... wealthy Jakapa's two [illegible]ns, Râma-srêshṭi and Brahma-srêshṭi had the first maṇṭapa erected with rich decorations.

May the Jina sâsana long increase. To the makers of this, may good merit, str[illegible]h, long life health and wealth increase.

[1] Starving to death,—see *Inscriptions at S'ravaṇa Beḷgoḷa*, Intro., p. 15 ff.

## 56

*Date* 1248 *A.D.*

The mahâ-maṇḍalêśvara Brahma-bhûpâla's minister ...... Brahmaya-sênabôva's beloved son Pârśva-sênabôva by the rite of *samâdhi* gained the world of gods.

## 57

*Date about* 1077 *A.D.*

Vîra-S'ântara's eldest son Tailaha-Dêva, known as Bhujabala-S'ântara, having assumed the crown,—for the Tirtthada-basadi erected by the paṭṭaṇa-svâmi, he made a grant of Bîjakana-bayal as a temple endowment. Imprecation.

Be it well. Proficient in expounding the nature of true and false things as proclaimed from the lotus mouth of the holy Arhat paramêśvara parama-bhaṭṭâraka, who is possessed of the five *mahâ-kalyâṇa*[1] and eight *mahâ-prâtihâryya*,[2] and adorned with the thirty-four *atis'aya*[3],—filled with pure wisdom cleansed in the water of the ocean of nectar the siddhânta,—an ocean of both siddhânta,—was Divâkaranandi-siddhânta-dêva, whose lay-disciple,—Be it well. Adorned with the collection of many virtues, an ornament to the face of the citizens, a cause of the prosperity of the S'ântara kingdom, restrainer of the faults of the Kali age, a portable *tîrttha* in the middle of the forest the S'ântaḷi country, a Pârttha of the Kali age, a sun arisen in the Pomburchcha-kula, his head at the feet of Jina, Kânîna in making gifts of food shelter medicine and learning, the source of wide-spread fame, an ocean of good character,—was the paṭṭaṇa-svâmi Nokkayya- Seṭṭi. Praises of him and his guru. Through him Bîra-Dêva is successful. Farther verses comparing him with the ocean. The paṭṭaṇa-svâmi's son Mallam wrote it.

So that the stupid, or children, as well as the learned, might gain knowledge of the *tatvârtha*, and destroying sin, might certainly attain perfection and the seven supreme states, he made a *vritti* in Kannaḍa to the *Tatvârttha-sûtra*,—how can he be sufficiently praised, the *siddhânta-ratnâkara* ? The destroyer of the pride of Kantu (god of love) Jina, being his favourite ; his ruler, of invincible courage, the brave Vîra-S'ântara ; the worthy Ammaṇa his father ; his guru Divâkaranandi-siddhânta-dêva, whose fame was spread as far as the elephants at the points of the compass ;—the paṭṭaṇa-svâmi Nokka is indeed worthy of praise. (After describing his daily provision for the worship of Jina and benefactions to the people),—may you be perfectly established by the Arhat of Pomburchcha,—wise in worldly wisdom. *Pa-ṭṭa-ṇa svâ-mi*,—by repeating this spell of five letters, that instant is all poverty, avarice, pride and fear destroyed. Can liars, the unstable, or consorters with strange women, be mentioned along with you, the truthful and manly Nokka ?

Praise of Chandrakîrtti-bhaṭṭâraka's chief disciple Divâkaranandi-sûri. The disciple of that *siddhânta-ratnâkara* was Sakalachandra-muninâtha, of whom Pitâmaha (Brahma) has written it on the tusks of the elephants at the points of the compass that in all the world he is supremely worthy.

Praise of the paṭṭaṇa-svâmi Nokkayya-Seṭṭi's son Indara, a glory of the Vaiśya-vamśa.

## 58

*Date* 1062 *A.D.*

Be it well. May the śâsana of the all-praised Jinêndra, his feet bathed in the rays streaming from the crowns on the heads of gods and demons, be ever for the prosperity of all the Bhavyas (or Jains).

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[1] The *pancha-kalyâṇa* are *garbhâvataraṇa*, *janmâbhishêka*, *parinishkramaṇa*, *kêvala-jñâna*, and *nirvâṇa*.

[2] The *ashṭa-prâtihârya* are *bhringâra*, *tâḷa*, *kalas'a*, *dhvaja*, *supratishṭhâ*, *svêtâtapatra*, *darpana*, and *châmara*.

[3] These are—10 *sahajâtis'aya* or inborn special qualities ; 14 *dêvôpanîtâtis'aya* or divinely bestowed endowments ; and 10 *ghâtikshayajâtis'aya* or victory over obstacles to successful penance.

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's kingdom was continning:— Be it well. When, (with the same titles as Nanni-S'ântara in No. 35 above), Trailôkyamalla-Vîra-S'ântara-Dêva was ruling the S'ântalige Thousand under the shadow of his sole umbrella ;—

A dweller at his lotus feet, (with epithets as in No. 57 above), the paṭṭaṇa-svâmi Nokkayya-Seṭṭi, (on the date specified), for the Paṭṭaṇa-svâmi Jinâlaya which he had caused to be made, presenting at the feet of Vîra-S'ântara-Dêva one hundred gadyâṇa of gold, obtained the grant of Molakeṟe ; its boundaries. He also granted his village Kukkuḍavaḷḷi, and releasing it from all taxes (specified), made it over to his *saha-dharmmi* Sakalachandra-paṇḍita-dêva.

Imprecations and usual final verses.

Verses in praise of the king Bîra-S'ântara and of the paṭṭaṇa-svâmi Nokka, known as *samyaktva-vârâsi.* In Mâhura, completing the god's favourites, he set them with jewels, and had images made of gold, silver, coral, precious stones and the five metals. S'ântageṟe, Moḷakeṟe, and below Molakeṟe the Paṭṭaṇa-svâmigeṟe, the Talevinḍegeṟe of Kukkuḍavaḷḷi,—these tanks did he have built. And giving one hundred gadyâṇa of gold, he made the Ugure stream to enter the Pâgimagala tank of Sauḷanga.

Sakaḷachandra-paṇḍita-dêva's lay-disciple Mallinâtha wrote it. His praise. He made a grant of Guḍivayal.

Praises of the paṭṭaṇa-svâmi's guru Divâkaranandi-siddhânta-ratnâkara-dêva, and of Bîra-S'ântara-Dêva entitled the omniscient. Also of Nokka who received the crown (or badge, *paṭṭa*) of paṭṭaṇa-svâmi.

The śâsana of the Paṭṭaṇasvâmi Jinâlaya.

## 59

*Date* 1066 *A.D.*

Prosperity to the Jina śâsana.

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva was engaged in ruling the kingdom of the world as far as the four oceans :—

A dweller at his lotus feet,—Be it well. When, (with S'ântara titles as in No. 58 above), Trailôkyamalla Bhujabala-S'ântara-Dêva, freeing the S'ântaḷige Thousand from claimants and troubles, was ruling the kingdom ;—(on the date specified), for the Bhujabala-S'ântara Jinâlaya in his own capital (*râjadhâni*) Pomburchcha, he granted Haravari to his guru Kaṇakanandi-dêva : its boundaries. Such is the śâsana of the basadi.

## 60

*Date* 897 *A.D.*

Be it well. Of the irreproachable faith, glory of the great Ugra-kula, having acquired renown for justice, able in capturing the champions of foreign kingdoms, Râma with the bow,—Tolâpurusha Vikramâditya-S'ântara, (on the date specified), had a stone basadi made for Môni-siddhânta-bhaṭâra of the Koṇḍakundânvaya and made grants (specified) for it. Imprecations.

## 61

*Date* 1288 *A.D.*

Obeisance to S'ambhu &c.

Be it well. The mahâ-maṇḍalêśvara, chief lord of the northern Madhurâ, boon lord of Paṭṭi-Pomburchcha-pura, ornament of the great Ugra-vaṁśa, ........

Be it well. The mahâ-maṇḍalêśvara, the establisher of chieftains, the Vîrabhadra of the Kali-yuga to chieftains, Kaṭhâri-karahatta-malla Sôveya-Nâyka and Kôṭi-Nâyka,—when Kumâra (or the prince) Soḍḍa ... Dêva .. .. was ruling the Sântaḷige kingdom under his sole umbrella,—thinking on the text, " Dharma is the first concern," (on the date specified), restoring the temple of Kammaṭêśvara, made grants (specified) for it in Pombucha, making them over to ...... valinga-dêva.

Imprecation.

## 62

*Date about* 800 *A.D.*

(A fragmentary inscription). Praises of Mâsara Jakkayya, whose temple was the most beautiful to the south of Mannekhêṭa.

## 63

*Date about* 1062 *A.D.*

Obtainer of a boon from Sadâśiva-bhaṭṭâraka at whose side are the jewelled crowns of all the gods,—Be it well.—the all mahâ-maṇḍalêśvara Trailôkyamalla-Bîra-Sântara granted Goravarapaḷḷi to Sarvvanna-jîya, for as long as sun moon and stars endure, free of all imposts.

The gâvuṇḍas of this nâḍ, those of the five maṭhas and the kings who rule the nâḍ will protect this. Imprecation.

## 64

*Date* 1506 *A.D.*

(*Nâgarî characters*)

Obeisance to Gaṇâdhipati. Praise of Sambhu, the Boar and Gaṇêśa.

From the churning of the milk ocean by the gods arose like butter a marvel (Chandra) dispersing the darkness. His son was Budha, his son Purûrava, his son Âyu, his son Nahusha, his son Yayâti, whose son was Turvasu, born from Dêvayâni. In his line was born, the husband of Dêvakî, the king Timma, as famous among the Tuluva kings as Krishṇa among the Yadus. From him was the husband of Bukkamâ, the king Iśvara, a jewelled crown of virtues to kings. From him was born the king Narasa, the son of Dêvakî, as Kâma was born the son of Dêvakî. Crossing over the Kâvêrî when in full flood, and seizing his enemy alive, taking possession of his kingdom, and making S'rîrangapaṭṭaṇa his own, he set up the pillar of his fame, and won the praise of the three worlds. Conquering Chêra, Chôḷa, and Pâṇḍya, and the king of Madhurâ whose honour was his ornament, as well as the fierce Turushka, the Gajapati king and others, from the Gangâ to Lankâ, and from the eastern to the western mountains he imposed his commands on all kings. So as greatly to increase the fame he had in the world, he many times made with joy all the sixteen great gifts in Râmêśvara and other principal sacred places, according to the śâstras, surrounded by learned men. By his queen Tippâji he had a son, as by Kausalya Daśaratha had Raghuvîra,—the handsome Vîra-Nrisimhêndra, equal to his father in liberality. Many gifts did he make in Kanakasadas, in the temple of Virûpâksha, in the city of the Kâlahasti lord, in Venkaṭâdri, in Kânchî, in S'rîśaila, S'ôṇa-śaila, Harihara, Ahôbala, Sangama, S'rîranga, Kumbhaghôṇa, in the great Nandi-tîrtha the remover of darkness (or ignorance), in Nivritti, Gôkarṇa, Râmasêtu[1] and many other sacred places, the streams poured out along with which filled again the ocean, which was dried up by the dust raised by the hoofs of his horsemen, and thus saved the Mainâka mountain which was exposed to the attack of Indra's thunderbolt. Names of the gifts he made.

[1] Of these places, 1 is Chidambram in South Arcot ; 2 is at Vijayanagara ; 3 in North Arcot ; 4 near Tirupati in the same ; 5 is Conjeeveram ; 6 is in Kurnool ; 7 is Trinomalee in South Arcot ; 8 is in the north of Mysore ; 9 in Kurnool ; 10 near Raichur ; 11 near Trichinopoly ; 12 in Tanjore ; 13 and 14 in Kurnool ; 15 in North Kanara ; 16 in Madura.

Punisher of angry hostile kings, able in protecting the earth with his serpent-like arms, champion over kings who break their word, satisfying the desires of suppliants, brave in war, the râjâdhirâja râja-paramêsvara, champion over the three kings, terrifier of foreign kings, Suratrâṇa of the Hindu kings, destroyer of the tigers the evil, ... elephants, gaṇḍa-bhêruṇḍa,—adorned with these and other titles, addressed by the Aṅga, Vaṅga, Kaḷiṅga and other kings with such words as "Look on us, great king! Victory! Long life!".—Vîra-Nârasiṃha, seated on the jewel throne in Vijayanagara, eclipsing in fame and policy Nṛiga, Naḷa, Nahusha and other great kings of the world, praised by the Brahmans as far as Sêtu and Mêru, the eastern and the western mountains, pleasing the minds of all people, was ruling the kingdom. (On the date specified,) at the time of the eclipse of the sun, on the bank of the Tuṅgabhadrâ, in the presence of the god Pampâ Vîrûpâksha,—Sômaṇṇa-Nâyaka, son of Basavaya and Râjîva, having obtained permission of his lord to make a great gift, when he was ruling the Âraga kingdom by the order of Vîra-Nṛisimhêndra, said—"(On the date specified, = 1502 A.D.) at the time of the eclipse of the sun, on the bank of the Kṛishṇavêṇî river, in the S'ûrpâlaya-mahâ-kshêtra, a grant of land for the âchârya-svâmi was, by permission, made by me, great lord. For this grant a śâsana, that it may be enjoyed as long as sun moon and stars."

For the parama-hamsa, an instructor in the form of Hamsa, giver of boons to the excellent *parivrâjakâchâryyas*, having crossed over the great ocean of grammar, logic and philosophy, acquainted with all arts, expounder of the traditions of the *Mahâbhâshya* and other true śâstras, chief lord of S'ata-śringapura, famous in Gôkarṇa, his mind ever fixed to the Râma mahâ-mantra, the Yôgi named Râgha-vêśvarasvâmî-Bhâratî, devoted to worship of the feet of the god Râmachandra, having the title Sripada (thrice repeated, as well as other titles),—(on the date specified = 1506 A.D.), at the time of the eclipse of the sun, on the bank of the Tungabhadrâ river, are granted the following villages situated between Âra-nâd and Honnekoppa—(here come the names and boundaries). Valued at 573 varaha.

The grant is repeated three times in Sanskrit and twice in Kannaḍa.

This Vîraṇṇa's śâsana is the order of Vîra-Nṛisimha-Râja's (son) Vîra-Nârasimhêndra-bhûmipâla.

The carpenter Mallanâchârya wrote (or engraved) this copper śâsana. Usual final verses.

(*Signed*, in Kannaḍa)—śrî-Virûpâksha.

## 65

*Date* 1455 *A.D.*

(*Nâgarî characters*)

Obeisance to Gaṇâdhipati. Praise of S'ambhu and the Boar.

From the milk ocean was born the moon, in whose line was the king named Yadu, by Vâsudêva of whose family the earth was protected. In that family (omitting laudations) arose the king named Sangama; from him Bukka-Râya; who by Gauri had the son Harihara; he, by Mêlâmbikâ, had a son Pratâpa-Dêva-Râya; who, by Dêmambikâ, had a son Vijaya-bhûpati; he, by Nârâyaṇi-Dêvi, had the son Prauḍha-Pratâpa-Dêva-Râya; his queen was Ponnalâ-Dêvî, by whom, through the favour of the god Mallikârjuna of S'rîgiri, he had a son Mallikârjuna. On the death of his father, Immaḍi-[Prauḍha]-Dêvêndra became the king of the world.

He, (with the Vijayanagar titles as in No. 64 above), in Vijayanagara whose moat is the Tunga-bhadrâ, having obtained the throne from his father, was ruling the whole world. That king Dêva-Râya, the powerful Immaḍi-Prauḍha, there shone, the chief of kings. (On the date specified),—a Viśvâmitra of the Yajuś-śâkhâ, resident of Honnâvura-pura, was the famous Nîlakôḍa, the Brahman

Varadêśvara ; his son was Gôvinda Vâmana ; whose elder brother was Bas. va-bhaṭṭa ; whose son was Divâkara. Receiving obeisance from the three, a dharma-sâsana was granted, for the śâsana-patrika given in the year Srîmukha &c. (1453 A.D.) at the time of the moon's eclipse. Hâlakêri and Aḍugaṭṭa in the border of Kaḍutôke, valued at 100 varaha, will belong to Gôvinda. To the elder brother Basavaṇa and his son Divâkara are given Urakera belonging to Maṇivaḷḷi, and with payment of rent, Kolapaiki. Farther details of the grant, with repetition of the same.

And the Brahmans blessed the king that he might live for ever.

Boundaries. Praises of the king Prauḍha-Dêva. Particulars of the 947 families of the *hâṇes.*

To the carpenter Muddaṇâchârya's son Vîraṇa, the engraver of the śâsana, was granted one share. Usual final verses.

(*signed*, in Kannaḍa)—śrî-Virûpâksha.

## 66

*Date* 1506 *A.D.*

(*Nâgarî characters*)

Corresponds throughout with No. 64 above, except that the village granted is Moḷapura, with its hamlet Suṇṇakal, to which was given the new name of Sômasamudram, situated in the Yedeghatta-sthala Fifty nâd of the Âraga-vênthe, granted as an agrahâra divided into 18 shares. (Names and particulars of the Brahman recipients, and in Kannaḍa the boundaries).

The engraver and conclusion are the same as in No. 64.

## 67

*Date* 1450 *A.D.*

(*Nâgarî characters*)

Obeisance to Gaṇêśa. Obeisance to S'ambhu &c.

When the mahârâjâdhirâja vîra-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in Vijaya the royal city (*râjadhâni*) of many countries (*nânâ-dêśa*), protecting all the countries in his own right (*sva-dharmadalu*) :—(on the date specified), the *parama-hamsa parivrâjakâchârya,* established by Bhôgavardhana-vâlapurusha, descended in the line of Surêsvarâchârya the disciple of S'ankarâchârya the disciple of Bhagavat-pâdapûjya, consecrated by the lotus hands of Krishnatîrtha-guru dwelling in Rishyaśṛingapura,—Vidyâraṇya-śrîpâda—gave to the *parama-hamsa parivrâjakâchârya,* established by Bhôgavardhana-vâlapurusha, disciple of Sitâ-Râmachandra-Bhâratî of the Raghûttama-maṭha of Gôkarṇa,—Chidbôdha-Bhâratî,—a *vaibhava tâmra-śâsana* (or grant conferring insignia), the text of which is as follows ;—Whereas the oversight of the *dharma,* the *prâyaschitta* and *agra-pûje* of the Brahmans distinguished as Haiva-Drâviḍas settled in the Haiva country has descended to you from a branch of the connection of Vidyânandâchârya the senior of Vidyabôdhaghanâchârya formerly resident in our Rishyaśringapura, and been exercised by you in due succession,—and both branches of the connection being the same,—in the presence of (the god) Mahâbalêśvara, we grant to you in addition, throne, crown, palanquin, white umbrella, châmaras on both sides, *makara tôraṇa* (a kind of arched canopy), fan, daylight torch, yellow and red flags and such insignia, with cymbals, conchs, *chakra* and other musical instruments, in the presence of people come from many countries. With these insignia (repeated) you may travel to countries in the four quarters and continue in their enjoyment, you and your diciples in succession, together with the privileges (repeated) formerly belonging to you,—as long as sun and moon endure.

## 68

*Date* 1463 *A.D.*

*(Nâgarî characters)*

Beginning as in No. 67 above, but in the reign of Immaḍi-Dêva-Râya-mahârâya. (On the date specified), at the foot of Hêmâdri, on the bank of the Tuṅgabhadrâ,—to the *parama-hamsa parivrâjakâchârya* Râghavêśvara-Bhârati-śrîpâda of the Raghûttama-maṭha of Gôkarṇa, worshipper of the lotus feet of (the god) Râmachandra, consecrated by the lotus hands of Chidbôdha-Bhâratî-śrîpâda residing in Sataśriṅgapura, established by Bhôgavardhana-vâlapurusha, descended in the line of Vidyânandâchârya disciple of Surêsvarâchârya disciple of S'ankarâchârya disciple of Bhagavatpâda-pûjya,—Immaḍi-Dêva-Râya-mahârâya, folding his hands to his forehead (in reverence), gave a *vaibhava-tâmra-śâsana* (or copper śâsana conferring insignia) as follows ;—Whereas formerly Vidyâraṇya-śrîpâda, in the presence of (the god) Mahâbalêśvara of Gôkarṇa, granted to your predecessor Chidbôdha-Bhâratî-śrîpâda, throne &c. (as in No. 67 above)—and you have continued in their enjoyment,—Now, in the presence of the god Virûpâkshêśvara, we grant to you in addition, two five-branched torches, five *kalaśas* above the palanquin and so forth, to be enjoyed &c. (as in No. 67).

The engraver was the carpenter Vîrannâchâri.

(*signed,* in Kannada),—śrî-Virûpâksha.

## 69

*Date* 1463 *A.D.*

Obeisance to Gaṇâdhipati. May he protect you, the original Boar, who raised up from the ocean the Earth, which was dripping as if with excessive perspiration from the tight embraces of her lover. He who, dancing in his mother's lap, took the crescent moon on his father's head to be his lost tusk, and was reaching for it, blaming his father for stealing it, while his mother looked on with a face covered with smiles,—the boy who was the home of parental affection, the one-tusked (Gaṇêśa), may he grant prosperity.

There is, glorious from the birth therein of the one free from ailments (Krishna, otherwise the birthplace of pearls) a root for lofty growth, honoured by the gods (otherwise, bright with joints), the excellent Yadu-vamśa.[1] In it there was a king named Sangama, of highest qualities, by whom the Lakshmî the Karṇâṭa country was enabled permanently to wear her earrings.[2] From him (omitting laudations was born Bukka-Râya. From him Harihara. From him Dêva-Râya. From him Vijaya-Râya. From him Dêva-Râya. His son was Mallikârjuna, who was called Immaḍi-Dêva-Râya.

He, being moved to make grants, having bathed in water brought from the sacred tîrthas, attired in purified flaxen garments, united with Brahmans who had performed the religious baths, the râjâdhirâja râja-paramêśvara vîra-pratâpa, the great king named Immaḍi-Prauḍha-Dêvêndra, (on the date specified), on his birthday (or under his natal star), in the pure Bhâskara-kshêtra, at the foot of the Hêmakûṭa hill, on the bank of the Tuṅgabhadrâ river, in the presence of the god Virûpâksha,—in a holy place, at an auspicious time, in the presence of the god Chandramauli, in the Bârakûr-vênthe of the Bârakûr kingdom, gave three villages belonging to Chaturmandi,—Baulâḍi, yielding 417$\frac{3}{8}$ kâṭi, Uppergunda, yielding 334$\frac{3}{4}$ kâṭi, and Dêvarahosûr, yielding 627$\frac{3}{8}$ kâṭi—altogether 1379$\frac{1}{2}$ kâṭi—there being 4 kâṭi to one varaha—equal to 345 varaha, with all rights, free of all imposts,—doing obeisance to the god Râmachandra, the form worshipped by the *parama-hamsa pari-*

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[1] Double meanings are derived from *vams'a*, a family or race, and *vams'a*, the bamboo.

[2] That is, she was not allowed to remain as a widow, or without a lord.

*vrâjakâchârya,* who had crossed over the great oceans of grammar, philosophy and logic, proficient in all arts, skilled in expounding the *mahâbhâshya* and other true śâstras, ever repeating in his mind the great Râma-mantra, ever worshipping the lotus feet of the god Râmachandra, Râghavêśvara-Sarasvatî-śrîpâda,—for the offerings to that god Râmachandra, who granted to the king the boon of his desires.

That all may understand clearly, the meaning of these ślôkas according to the sealed order (*mudra-chîṭu*)[1] of the king, are here given in the vernacular (*bhâshâ*) in the form employed in the Karṇâṭa country, together with the boundaries of those three Râma villages.

Repetition of the whole in Kannaḍa, with boundaries of the villages, to be enjoyed as a sarva-mânya agrahâra as long as sun and moon endure.

The composer, Vidvân Mallaṇa-bhaṭṭa, son of Kâmaṇa, of the Bhâradvâja-kula and a Rig-vêdi,—and the engraver of the śâsana, the carpenter Muddaṇâchârya's son Vîraṇa,—we two have given up the *vṛittis* granted to us, as an offering to the god Râmachandra.

Usual final verses.

(*signed*),—śrî-Virûpâksha.

## 70

*Date* ? 1068 *A.D.*

Be it well. Vîra-S'ântara-Dêva's *sâhaṇi* Kêtamalla, (on the date specified), fighting with Hoysala's Nâyaka, slew many, and wedded to the goddess of valour, gained the world of gods. Having conquered many warriors in battle with the valour of Bhîma and Arjjuna, this heroic Kêtamalla, having become S'rîramaṇa (the beloved of the goddess of Fortune), went to heaven.

His younger brother Gummeya-sâhaṇi performed the rites for him and set up this *vîragal.*

## 71

*Date about* 1062 *A.D.*

Be it well. The mahâ-maṇḍalêśvara Vîra-Sântara-Dêva's house-ministers being with the Siriyas of Mûḍanâḍ,—Jayasiṃha-veggaḍe's man Kumbâṛa-Siriyama, fighting with Hoysaṇa's hostile force, stabbed the horse and went to the world of gods.

## 72

*Date* 1221 *A.D.*

Be it well. (On the date specified), the chief man of Bammarasa's house ...... fought and gained the world of gods. His wife Siriyavve and his son-in-law Sâteya set up this *vîragal* for him.

## 73

*Date* 1511 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to Sambhu &c.

Be it well. (On the date specified=1501 A.D.), at the time when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Narasinga-mahârâya, ...... in the presence of the god Virûpâksha .... was protecting .... in righteousness :—having favoured to Nâgarasaṇṇa-Nâyaka and ..... Nâyaka the kingdom of Âraga, and they were protecting it ;—Sômaṇṇa-Nâyaka, (on the date specified,=1511 A.D.), at the time of an eclipse of the sun, made a grant of the Molaûr village, in .... of the Âraga kingdom, with the approval of Narasinga-Râya and Narasaṇa-Nâyaka-Râya, to Brah-

[1] In lines 82 and 83 called *tôraṇa-chîṭu.*

mans as an agrahâra. (Details of the Brahmans who received the 12 shares). Thus, at the auspicious time of the sun's eclipse, on the bank of the Kṛishṇa, from love to Umâ-Mahêśvara, was the village granted, free of all imposts. Witnesses,—Sun and moon &c. Usual final verses.

## 75

*Date about* 1550 *A.D.*

...... at the time when Bankiyarasa and Honna-... Dêviamma were protecting the Bidurûr-śîme;—for the god .... of Bidurûr, Hebbalage Gôvinda-adhikâri, granted endowments (as specified). Witnesses,—Sun and moon. Usual final verses.

## 76

*Date about* 1550 *A.D.*

(Most of the inscription is defaced). S'ankara-sênabhôva made grants (specified) for the service, offerings and festivals of the god S'ankara. Witnesses,—Sun and moon. Usual final verses.

## 77

*Date* 1550 *A.D.*

(On the date specified), at the time when, [descended from] the mahârâjâdhirâja..... vîra-pratâpa Harihara-Râya-mahârâya,—Sadâśiva-Râya-mahârâya was in Vidyânagara called Hampe Hastinâvatî, protecting the kingdom in peace and wisdom :—And by his order, Keḷadi Sadâśiva-Râya-Nâyaka was ruling the Araga kingdom ;—in the Ire Nine kampaṇa, belonging to ....... of the Bidirûr-śîme, Bankiyarasa and the owner of Ho ...., S'ankara-Dêviamma, ... (*rest gone*).

## 78

*Date* 1713 *A.D.*

*(Latin)*

Made at Amsterdam in the year of our Lord 1713.[1]

## 79

*Date* 1616 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the maṭha of the Râmânuja sect at Ikkêri and for the god Venkatêśa,—the Edava Murâri, kôṭe-kôḷâhaḷa, establisher of the pure Vaidikâdvaita-siddhânta, devoted to S'iva and the guru, Keḷadi Venkaṭappa-Nâyaka gave a dharma-śâsana as follows ;—the Tivaḷi village in Haratâlu-śîme, as an offering to Viśvêśvara, have we granted. Details of the *rêkhe* (or assessment), total 71 varaha.—Here follow particulars of how the sum is to be spent.

Witnesses,—Sun and moon, &c.

(*signed*)—śrî-Venkaṭâdri.

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[1] This Latin inscription is at the Venkataramaṇa temple, on a bell carried off by Tipu Sultân from one of the Christian churches in South Canara or Malabar.

# TÎRTHAHAḶḶI TALUQ

———:o:———

## 1

*Date* 1431 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), at the time of an eclipse of the sun,—when the râjâdhirâja râja-paramêśvara vira-pratâpa Dêva-Râya-mahârâya was in Vijayanagara, ruling a prosperous empire:—And, by that king's order, .... was protecting the Âraga kingdom:—details of the land given for the *dharmma-chhatra* made by Gangâdharapuri-śrîpâda in the name of Îśvarasvarûpa-odeyar;—(*here follow the details*). Also the money and articles to be given to the *pârupatya* (or manager).

Imprecations. The approval (or signature) of Gangâdharapuri-śrîpâda of the maṭha that made this *dharmma*,—śrî-Narasimha-Dêvaru.

Usual final verses.

## 2

*Date* 1423 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahârâjadhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in the royal city (*râjadhâni*) Vijayanagari, ruling a prosperous empire, protecting in righteousness the *âs'rama-dharmmas* of all the castes (*varṇa*):—And, by that king's order, Sirigirinâtha-Dêva was protecting in righteousness the Âraga kingdom;—Gangâdharapuri-śrîpâda, disciple of Dêvêndrapuri-śrîpâda of Tîrthadahaḷḷi in the Âraga-venthe, purchased (from persons named) the land of Hennaugi, a hamlet of Bukkarâjapura, and in the presence of the gods Râmanâtha and Narasimha of Tîrthadahaḷḷi, on the bank of the Tungabhadrâ, in front of the Brahmans, at the time of the eclipse of the sun, made a grant of it for a *satra*, with a śâsana as follows;—(*here come the details*).

Our junior guru Îśvarasvarûpa-śrîpâda having died from bloody jaundice, in his name 8 Brahmans, and in our name 2 Brahmans,—altogether 10 persons will receive allowances (as specified). And in the name of our guru Dêvêndrapuri-śrîpâda an allowance (as specified) will be granted to one Brahman. Directions as to the allowances for the Brahmans who manage the *chhatra*, and for the *pârupatya* (or manager) of all the lands and grants.

The protectors of this *dharmma* are the Brahmans of Bukkarâjapura and Tîrthadahaḷḷi. Imprecations.

## 3

*Date* 1640 *A.D.*

Obeisance to S'ambhu &c.

Be it well. (On the date specified), the Edava-Murâri, Kôṭe-kôḷâhaḷa, establisher of the pure Vaidikâdvaita-siddhânta, devoted to faith in Siva and the guru,—Keḷadi Venkaṭappa-Nâyaka's grandson, Bhadrappa-Nâyaka's son, Vîrabhadra-Nâyaka,—for the temple expenses of the gods Lakshmî-Narasimha and Sachchidânanda Îśvara, which Purushôttamayya Râmakrishnayya had set up

in Tîrtharâjapura,—on the application of Râmakrishna,—made the following grant,—(*here come the details*) an estate yielding 80 varaha in Madhuvanka-nâḍ, with all usual rights. Thus is the copper śâsana.

(Witnesses)—Sun and moon &c. Imprecations.

(*signed*)—śrî-Venkaṭâdri.

**4**

*Date* 1640 *A.D.*

A grant by the same to Râmakrishnaya,—son of Purushôttamaya, and grandson of Râmakrishnaya of the treasury—of villages (specified) in Muduvanka-nâḍ of the Âraga kingdom, valued at 348 varaha, with all usual rights. Ends like No. 3 above.

**5**

*Date* 1577 *A.D.*

(*Nâgarî characters*)

Obeisance to Gaṇâdhipati. Obeisance to Sambhu &c. Invocation of the Boar and praise of Gaṇêśa.

The râjâdhirâja râja-paramêśvara vîra-pratâpa the mahârâya Sadâśiva (his praises). The Turushkas, bowed down with the weight of their fears, did service in the courtyard of his great minister Râma-Râja ; and various ministers sent as envoys besought of him as a favour to admit them to his army.

When thus (with titles) king Sadâśiva, being in Vidyânagari, seated on the jewel throne, was formerly ruling the kingdom, protecting all the castes in their customs :—the follower of his orders, by his command,—the Yeḍava-Murâri, Kôṭe-kôlâhala, establisher of the viśuddha-Vaidikâdvaita-siddhânta, destroyer of his opponents, devoted to faith in S'iva, Sadâśiva-Râya-Nâyaka, born in Keḷadi, celebrated in the world by the place name Keḷadi, having taken possession of the Gutti-sîme, the Âraga Eighteen kampaṇa Bârakûr, and Mangalûr, with their districts, was ruling them ;—at that time was established the Sadâśivapura agrahâra,—the account of the restoration of which is as follows, written for general understanding in the language of the country.

Whereas Sadâśiva-Râya-Nâyaka's minister Mâdappayya established to the east of the Virûpa-samudra tank of Âraga, on the bank of the Kushâvati river, in the name of Sadâśiva-Râya-Nâyaka, an agrahâra named Sadâśivapura, and setting up there temples of Siva and Vishnu and other gods, for the Brahmans of that village and for the worship at the temples, having purchased from the Brahmans of the Sixty agrahâras lands among those formerly granted by the king to Brahmans which had gone to ruin and been resumed to the palace, and others from landholders and other nâḍ people, presented them ;—and to the north of the same having made certain vrittis, on which some Brahmans built houses and others did not, some raised crops from the land and some did not,—and the whole had come into disorder, being without any proper regulation,—

And whereas since then, the Âraga Gutti śîme, Bârakûr, Mangalûr and other kingdom devolved in succession,—under the hand of the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Srî-Ranga-Râya-Dêva-mahârâya,—on that Sadâśiva-Râya-Nâyaka's grandson, devoted to faith in S'iva and the guru, Râma-Râja-Nâyaka, and he was ruling it ;—

By order of that S'ri-Ranga-Râya,—Râma-Râja-Nâyaka, on account of the property of the agrahâra founded in the name of his ancester being insufficient for the Brahmans and their families, and because that Mâdappa's sons not knowing how to act in accord with the signature of the palace, had disposed of the vrittis and having no wish for the management of the village had left it without

any manager, and it was going to ruin ;—And whereas meanwhile, among the agrahâras formerly given by the king, the Yegimalali village having escheated to the palace, it was granted for food for the village, but instead of the existing shareholders dividing it among themselves, a few had irregularly made it into extra vrittis, and the estate being insufficient for the proper shareholders and their families, the *dharmas* of the agrahâra were neglected,—(on the date specified, S'aka 1495, the year S'rîmukha), Râma-Râja-Nâyaka made inquiry into the case of the village, removed the original irregularities, brought into use the shares unlawfully formed into extra vrittis, and making grants, at the time of the moon's eclipse, of lands belonging to agrahâras formerly given by the king which had been ruined and resumed to the palace, had appointed as manager Krishnappaya, the son of Nârâyaṇappa of the treasury of gold, and making it the chief agrahâra among those of the Âraga Gutti kingdom, had given it the name of Yejamâna Sadâśivapura.

Since then, releasing the village given (as above) for food, and the other lands ; in the year Îśvara (1577 A.D.) he granted other lands instead and assigned them by a permanent śâsana to the shareholder Brahmans and the temples, renewing the distribution as follows :—(*here follow very lengthy details of the lands, and lists of the Brahmans who received shares*).

Divine witnesses,—Sun and moon &c. Usual final verses.

(*signed*),—śrî-Sadâśiva.

## 6

*Date* 1723 *A.D.*

Obeisance to S'ambhu. Be it well. (On the date specified), (with usual titles), born in Keladi Sadâśiva-Râya-Nâyaka's vamśa, S'ivappa-Nâyaka's great-grandson, Sômaśêkhara-Nâyaka's lawful wife Chennamâji's grandson, Basavappa-Nâyaka's son, Sômaśêkhara-Nâyaka, granted to Nallûr Venkaṇṇa's great-grandson, Lakshmipataiya's grandson, Venkaṇṇa's son, Lakshmipataiya's younger brother Vyâsaṇṇa, a śâsana of a gift of land as follows ;—Your father Venkaṇṇa having built the Lakshmîgôvindapura agrahâra in the name of his father, on the bank of the Tuṅgabhadrâ, in Bâlebayal village of Madhuvanka-nâd, on the road going from Tîrtharâjapura to S'ivarâjapura agrahâra, and built a temple there and set up the god Venkatêśvara,—and Nirvâṇaiya, (? your) father-in-law, having applied that a grant may be given by śâsana for the temple expenses,—the following *uttâr* is granted ; (*here come the details*) altogether 274 varaha 1 haṇa 1 mupâga, with all usual rights.

(Witnesses)—Sun and moon &c. Wherever a yôgîśvara once performs S'ivaliṅga worship, there all the sacred bathing places are ever present, O Guha.[1] Whatever gift is made to a S'ivabhakta from love to Hara is pure, it is said, and a chief means of obtaining *môksha.*

(*signed*),—śrî-Sadâśiva.

## 7

*Date* 1665 *A.D.*

At the auspicious lotus feet of Lambôdara (Gaṇêśa) do I take refuge, by contact with the dust from which, the seas of difficulty are dried up. Invocation of the Boar. Obeisance to S'ambhu &c.

Be it well. (On the date specified), (with usual titles), born in Keḷadi Sadâśiva-Râya-Nâyaka's vamśa, Sankanna-Nâyaka's great-grandson, Siddappa-Nâyaka's grandson, S'ivappa-Nâyaka's son, Sômaśêkhara-Nâyaka granted to the Brahmans of S'ivarâjapura agrahâra a copper śâsana of a grant of land as follows :—(*here comes an immense list of details, and distribution*),—altogether these villages yielding 935 varaha 7 haṇa have we granted as an offering to S'iva, with all usual rights, which may

[1] Thus is his son Guha (Shaṇmukha) addressed by S'iva.—Said to be quoted from the Skânda Purâṇa.

you, your sons and posterity enjoy as long as sun and moon endure, maintaining the temple observances, the Kandâchâra (or guards), the *satra dharma*, etcetera.

Divine witnesses;—Sun and moon &c. Usual final verses.

Another share, making the total 936 varaha 7 haṇa, granted by Sômaśêkhara-Nâyaka (related as above) to Brahmans of many gôtras, sûtras, śâkhâs, and names, of the S'ivarâjapura agrahâra, and for the temple and *satra dharma,*—together with our paternal uncle Venkaṭappa-Nâyaka and our elder brother Bhadrappa-Nâyaka.

(*signed*)—śrî-Sadâśiva

## 8

*Date* 1396 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to Sambhu. &c.

Be it well. (On the date specified) when the mahârâjâdhirâja râja-paramêśvara vîra-Harihara-Râya was in the city of Vijayanagari, ruling the empire in peace and wisdom :—all the Brahmans, farmers and subjects of .... in the Âraga kingdom, ...... and all the nâḍ people of our Muduvanka-nâḍ, agreeing among themselves, granted to ....... Mayyaṇṇa's son Virupaṇṇa a śâsana of a gift of land as follows ;—(*here come the details, much defaced*). Usual final verses.

## 9

*Date* 1404 *A.D.*

May the exalted Boar protect you, on the sprout upon whose face the earth shone like a bee on a *kêtaki* blossom. May the gods Brahma, Vishṇu, S'iva and Indra ever grant protection to the worlds. Obeisance to S'ambhu &c. May the four arms of Hari protect you, black as the clouds, hardened with the use of (the bow) S'yârnga, the pillars of the maṇṭapa of the three worlds.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya was in Vijayanagari, protecting the *varṇṇâs'rama-dharmmas,* and ruling the empire in peace and wisdom :—And, by that king's order, Râyappa-Oḍeyar's (son) Vîrappa-Oḍeyar was protecting the Âraga kingdom ;—all the nâḍs of the Eighteen kampaṇa of the Âraga-venṭhe, and all the cultivators of the three cities, having agreed together, made for the offerings of the god Kalinâtha of the Mûlasthâna of Âraga a grant of land rented at 12 *hon* in the Bondi village in Mêlubhâgi of Muduvanka-nâḍ, (*here come details*),—with freedom from *sunka, kâruka, grâma gadyâna, pancha kîruka* and all other dues ,—at the auspicious time of the (conjunction of the) seven planets.

## 10

*Date* 1404 *A.D.*

(On the date specified), 25 nâḍ people (named) agreeing among themselves, granted a *vîḷe* (or betel leaf)[1] as follows ;—all the .... land have we given up to Virappa-Oḍeyar for 25 *hon* to provide offerings, as we are unable to plough this land, or . . . it. And that we have no further connection with this land of the Bondi village, and have given it of our own free will,—witnesses (*here come the names and signatures*).

## 11

*Date* 1404 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahârâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya's son vîra-Bukka-mahârâya was in Vijayanagari, in the presence of the god Virûpâksha,

[1] The meaning is that the grant was made with the offering of *tâmbûla*—or betel leaf.

protecting the *varnnâsrama-dharmmas* :—And Râmappa-Odeyar's (son) Bommanna's son Viththanna was protecting the Âraga kingdom ;—that Viththanna granted for the offerings to the god Kalinâtha of the Mûlasthâna of Âraga a stone śâsana of a gift of land as follows ;—here come details of land having a fixed rent of 25 hon, in Bondi village of the Muduvanka-nâḍ of the Âraga-venthe. Also details of the articles to be provided for the god from the money, said to be written in a copper śâsana. Usual final verses.

Witnesses,—Sun and moon &c.

**12**

*Date* 1405 *A.D.*

Obeisance to Gaṇâdhipati, and to Sarasvatî and the gurus. May it be unobstructed.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara, subduer of hostile kings, champion over kings who break their word, vîra-pratâpa Bukkaṇṇa-mahârâya was in Vijayanagari, protecting the *varṇṇâs'rama-dharmmas*, and ruling the empire in peace and wisdom :—

And by that king's order, the Brahma-Kshatriya, a *dîkshâ-guru* in regard to all the gifts mentioned in the *Hêmâdri*, descended from Sankappa and Râyappa, Brahma-Râja's son Vîrappa-Voḍeyar, was protecting the Âraga kingdom in righteousness ;—all the farmers of the Mandu-nâḍ Four of Muduvanka-nâḍ in the Eighteen kampana of Âraga, and of the nâḍ Thirty, agreeing among themselves, granted for the god Kalinâtha of the Mûlasthâna of Âraga a śâsana of a gift of land as follows ;—in the Toragadde village in Mêlubhâgi of our Muduvanka-nâḍ we have purchased land for 2 ga and given it for the perpetual lamp of the god, with all usual rights, with stone and copper śâsanas.

Witnesses,—Sun and moon &c. The Âraga sênabôva Hariyappa's. . . . 's writing.

**13**

*Date* 1404 *A.D.*

Obeisance to Gaṇâdhipati. May it be prosperous. Obeisance to S'ambhu &c. Praises of (the goddess) Chaṇḍikâ.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-mahâraya's son Virûpâksha-mahârâya was in Vijayanagari, protecting the *varṇṇâs'rama-dharmmas*, and ruling the empire in peace and wisdom :—Râyappa's elder brother. . . . the minister Bommaṇṇa's son Viṭhṭhaṇṇa made for the offerings of the goddess Bana of Hiriyangaḍi in Âraga a gift of land by stone śâsana as follows ;—the Marivari village, formerly a Chauḍêśvari pura, was now restored to provide offerings (specified) in his own name for the goddess, and a money grant given to Anantavajhya for reciting praises and prayers to the goddess. Imprecation.

**14**

*Date* 1423 *A.D.*

Obeisance to Gaṇâdhipati. Superior to the *varṇâśramas*, superior to caste differences, superior to *karmas*, freed from avarice,—Akhaṇḍa-muni do I reverence, the chief of munis.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya's son Dêva-Râya-mahârâya, on the throne of Vijayanagara, was protecting the *varṇṇâśrama-dharmmas*, and ruling the whole empire in the path of righteousness :—and a *dîkshâ-guru* in regard to all the gifts mentioned in the *Hêmâdri*, Kamaṇṇa-Odeyar's son, the prince ... Sirigiri-nâtha-Oḍeyar, by [that king's] order, was ruling the Âraga empire in the path of righteousness ;—for

the god Akhaṇḍa-Brahmêśvara, that Sirigirinâtha-Oḍeyar made, for the offerings, perpetual lamp, and for the *chhatra* he had established in the temple, grants by a stone śâsana as follows ;—here come details of *sûsu* in Kakkavaḷḷi, and other villages,—altogether a dharma of 55 varaha. Details of the provision to be made ......

## 15

*Date about* 1545 *A.D.*

(12 lines gone). Be it well. (On the date specified, date gone) .......... Sadâśiva-Nâyaka and Râmarâya-Nâyaka granted to Benakappa-Seṭṭi of Âraga and others (named) a dharma śâsana. [Hari]hara-Oḍeyar made the dharma that for the Âraga city the fixed rent and combined dues should be 100 varaha. Customs and watchmen's due at the former rate. Thus much will we continue. For Brahmans and others the 101 families (*kula*) and for the 18 castes (*jâti*) there is no (forfeiture) on account of there being no son (*aputrike*). And so also there is no *annyâya*, fine (*daṇḍa*), or rent (*kandâya*). Imprecations.

## 16

*Date* 1377 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. In the increasing reign of the mahârâjâdhirâja râja-paramêśvara vîra-Bukka-Râya's son vîra-Harihara-Râya, (on the date specified), Vâsakâra Râma-Dêva's daughter Padmala-Dêvi, and Manjâ-Dêvi of the female apartments of Padmala-Dêvi's son that vîra-Bukka-Râya's son Vêdagiri Virûpa-Râya, had made for the god Vîrabhadra of Âraga 1000 ......

United with Vêdagiri-Virûpanna-Oḍeyar, Manjâ-Dêvi took *svargga* by force.

## 17

*Date* ? 1350 *A.D.*

Be it well. (On the date specified), when ...... chief lord of the eastern southern western and northern oceans, vîra-Harihara-Râya ............

## 18

*Date* ? *about* 1570 *A.D.*

(*Nâgarî characters*)

(The greater part of both sides is gone).

Details (*vakhâṇe*) of grant inscribed on the first stone ......... Kai ...... Nâyaka gave to the agrahâras of the Âraga Gutti śîme land having a money rent of 415 varaha. And the manager of Sadâśivapura on the bank of the Kuśâvati in Âraga, and the Brahmans gave land for the temple and village *dharmas*, and for repairs.

Divine witnesses,—Sun and moon &c. Imprecations.

## 19

*Date* 1573 *A.D.*

(Much of the inscription is effaced).

.......... pratâpa ...... mahârâya's son Sadâśiva-Râya .......... (on the date specified), Râmarâja-Nâyaka redeeming the ...... in the village, appointing holders for the existing shares,

and. . . . of the agrahâras formerly granted for food, . . . . . . . . . ,and from the village lands giving some at the time of the eclipse of the moon as an offering to Îsvara, appointed Râmakṛishṇappa (descent given) to be the manager, and gave to the village the name of Sadâśivapura.

*Date* 1577 *A.D.*

And (on the date specified) gave a śâsana to manager and Brahman shareholders restoring the lands for the temple, *satra*, . . . . purâṇa and . . . . . . (here come an immense number of details of the lands and the distribution to be made of the funds).

20

*Date* 1362 *A.D.*

(On the date specified), the pratâpa-chakrêśvara Bukka-Râja's son . . . . . in Virupâkshapura named after him, granted a share of land yielding 100 hon subject to a deduction (for taxes specified) of 20 hon. Imprecation.

By order of that Virupaṇṇa-Voḍeyar, some grant to Brahmans. (The inscription is much effaced).

21

*Date* ? 1378 *A.D.*

Obeisance to S'ambhu &c. (In the year specified), 45 Brahmans of...haḷḷi, agreeing among themselves, released the *svâmya* to certain persons (named), granting them the dues (named) in Eḍehaḷḷi, Betuḷa, and Beḷuguru . . . . . . . . . . . . . besides this they have no claim to half share. Witnesses.

22

*Date* 1405 *A.D.*

Obeisance to Gaṇâdhipati. May the four arms of Hari protect you, black as the rain clouds, hard with the use of (the bow) S'ârṅgya, the pillars of the maṇṭapa of the three worlds. Obeisance to S'ambhu &c. Obeisance to the god worthy of Brahmans, the friend of cows and Brahmans, and also the friend of the world,—to Krishna Gôvinda, obeisance.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya's son . . . . [1] Râya was in the city of Vijayanagari, in the presence of the god Virûpâksha, protecting the whole empire in peace and wisdom :—

And, by order of that king, ? Râyapa-Oḍeyar's (son) ? Vîraṇṇa was protecting the Âraga kingdom ;—to Vâmarasa (descent given), the mahâ-prabhus of the 59 agrahâras of the Sâtalige Thousand in the Âraga-venṭe and all the nâḍ Brahmans, agreeing among themselves, in order that they might attain to the Vishṇu-lôka, granted a śâsana of a gift of land as follows ;—here come the details of land rented at 2 hon, with a *bîjavari* of 17 khaṇḍuga, in ? Trivatsegana-bayalu, a hamlet of Koḷavaḷi-Kukuri in Maravaḷige-nâḍ of the Sâtalige-nâḍ, presented in the presence of the god Vîrabhadra of Âraga, with all usual rights.

Witnesses—Sun and moon &c. Usual final verses.

The nâḍ sênabhôva Narahari-dêva's writing. Signatures. Usual final verses.

23

*Date* 1432 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in the presence of the god Virûpâksha, protecting in peace and wisdom all the

[1] This seems to be a strange name, something like *Pariyâpaluvina*, but cannot be made out clearly.

*dharmmâśramas* :—and, by that king's order, the Brahma-Kshatriya Râyappa-Oḍeyar's son Sirigiri-nâtha-Oḍeyar was protecting the Âraga kingdom ;—on a force coming to Koḷavaḷi in Sâtalige-nâḍ and fighting, Bommarasa-heggaḍe's son Puṭṭagaḍe broke the army, and in the battle, with valour like that of Kumâra and Râmanâtha, covered with arrows, took *svargga* by force.

For which Bommarasa-heggaḍe granted land (specified) to Joyisa Siṅgaṇṇa.

This vîragal was made by Sûrôja's son Vîrôja.

**24**

*Date about* 1405 ***A.D.***

(The first part is all gone. In the reign of some Vijayanagar king), ........ and all the nâḍ seṭṭis, agreeing among themselves, made a grant of the Bâḷagârakoppa rented land in Bekkase village (its boundaries), with all usual rights, to the nâḍ people of the Eighteen kampaṇa and those of the three cities. Details of the rent and dues to be paid. And they granted Bâḷagâra to Râyappa's (son) Bommaṇṇa's (son) Vîraṇṇa-Oḍeyar.

And that Vîraṇṇa-Oḍeyar made over Bâḷagâra, giving it the name Ayôdhyâpura, to the moon to the garden of waterlilies the learned, ...... the establisher of the Vaishṇava-siddhânta, worshipper of the lotus feet of the god Râma, worshipper of the lotus feet of ... tîrtha-śrîpâda, Sulabhatîrtha-śrîpâda, for the offerings to the god.

And that Sulabhatîrtha-śrîpâda, dividing that Ayôdhyâpura into 22 shares, distributed them (as specified). Imprecations. The lotus his heart steeped in the *Sudhâ* (name of work, otherwise nectar) of the Madhva śâstras, his mind fixed on the two feet of S'rîkânta (Vishnu), Mâdhavâryya-tîrttha-guru's son Trailôkyabhûshaṇa-yatîndra-guru do I reverence.

Signatures. Some extra shares.

**25**

*Date* 1250 ***A.D.***

Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahâ-maṇḍalika, a brother to the wives of others, hunter of claimants, a wrestler in frontier fights, his father's rutting elephant, worshipper of the lotus feet of the gods Kali and Gôpâḷa,—Siriyam-heggaḍe was in the residence of Sagedavaḷḷi, ruling the kingdom in peace and wisdom :—(on the date specified), marching against Aṇṇam-heggaḍe, when having beaten and driven out his army from Heddûr-nâḍ, he was returning, (a long account of a fight in which Nâgana Siriyamma and his father-in-law Hoysaya fell). Siriyam-heggaḍe bore away their bodies with all honours, and the apsaras carried them to *svarga.* Hoysaya's younger brother made a grant for the *bîragal.* Imprecation.

**26**

*Date* 1250 *A.D.*

Account of the fight between Siriyama-veggaḍe (with titles as in No. 25 above) and Anna-veggaḍe, when the Heddûr-nâḍ was plundered. Nâgana Siriyama fell and was carried by the celestial nymphs to *svarga.*

For this *bîrgal* of Siriyama land (specified) was granted.

**27**

*Date* 929 *A.D.*

(The first part is effaced).

Be it well. (On the date specified), Ravichandrayya set up Masavâditya in Nellajavaḷḷi. And his younger brother Ammayya had a temple made, and gave for the bhaḷâra (or priest) Kêsavayya, 6 kaṇḍugas of land.

## 28

*Date* 1377 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahâ-maṇḍaḷêśvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukka-Râya's son vîra-Udagiri-Virupaṇṇa-Oḍeyar was ruling the Âraga kingdom in peace and wisdom :—all the nâḍ prabhus in the Nâsavandu-nâḍ-śîme of Muduvanka-nâḍ gave to Bêcharasa's son Gôyindêva, a śâsana of a gift as follows ;—here come details of the Attigâra village given with all usual rights, at the time of an eclipse of the sun, after offerings to S'iva. Imprecations.

(Witnesses)—Sun and moon &c.

## 30

*Date* 1368 *A.D.*

Be it well. (On the date specified), all the 34 ... of Madhuvanka-nâḍ,—when, with all titles, .. ........ was ruling,—made a grant of land (specified) for daily offerings to the god Vinâyaka at the boundary of the city of Âraga ......... son Virupaṇṇa-Voḍeyar's royal palace ...

## 31

*Date* 1401 *A.D.*

Obeisance to Gaṇâdhipati, Sarasvatî and the gurus. May it be unobstructed. Obeisance to Sambhu &c. Obeisance to (the god) worthy of Brahmans, the friend of cows and Brahmans, and friend of the world,—Krishṇa Gôvinda.

Be it well. (On the date specified), when the mahârâjâdhirâja râ a-paramêśvara vîra-Harihara-mahârâya was protecting the kingdom in peace and wisdom :—And, by that king's order, Jannarasa-Oḍeyar was protecting the Âraga kingdom ;—Bomm-heggaḍe of Bikkavaḷḷi belonging to Melubhâgi in Muduvanka-nâḍ of the Âraga-veṇṭe, gave to Dâmôdara-Nâyaka's son Kêsappa a stone and copper śâsana of a sale of land as follows ;—here come the details, the donee being here called Dâmôdara-bhaṭṭa's son Krishṇappa.

Written by the nâḍ sênabhôva Singaṇṇa. Witnesses. Signatures. Imprecations.

## 32

*Date* ? 1418 *A.D.*

(10 *lines effaced*). A long list, with details, of lands purchased, which some husband and wife granted for the god Srîgiri Mallikârjuna, and pray that all the seṭṭis of the three cities and the gauḍas of the Âraga Eighteen kampaṇas will protect the grant.

## 33

*Date about* 1430 *A.D.*

(25 *lines gone*). Details of lands given ? by Srîgirinâtha-Voḍeyar for a new *chhatra* of the god S'rîgiri Mallikârjuna, and amounts to be paid yearly for the food, house thatch, cots, mats and other articles for the houses of the Brahmans. And for 19 Brahmans of the *chhatra* to eat in and sleep in, Sangama-Dêvi gave up the house she was in, together with the wells and fruit trees (specified). And for the 10 Jangamas for whom the nâḍ people have provided in the *chhatra*, the Brahman who attends to them, and 2 Sûdra women to clean up, for these 13 persons, whoever is the manager of

the Brahman *chhatra* will collect from the nâd people the amount specified, and provide the *bhatta* (or rice) required for the whole 32 persons. Whatever funds are over will be for miscellaneous expenses, and in course of time for houses .. ... .

(47 *lines here effaced*).

A few broken sentences. Imprecations.

**34**

*Date* 1664 *A.D.*

Obeisance to S'ambhu &c.

Be it well. (On the date specified), (with usual titles), born in the line of Keḷadi Sadâśiva-Râya-Nâyaka, Sankaṇṇa-Nâyaka's great-grandson, Siddappa-Nâyaka's grandson, S'ivappa-Nâyaka's son, Bhadrappa-Nâyaka granted to Lakshmaṇa (descent given) a śâsana of a gift of land as follows :—for the temple expenses of the god S'ankara-Nârâyaṇa of the S'ankaranârâyaṇapura agrahâra built on the left side of the god Munivrinda Bhîmêśvara on the bank of the Tungabhadrâ, is granted land (specified) in Aralapura village of the Bhâratîpura-hôbali in the Sixty agrahâras—altogether land rated at 60 varaha 1 haṇa, with all the usual rights.

Divine witnesses ;—Sun and moon &c. Usual final verses. (*signed*)—śrî-Sadâśiva.

**37**

*Date* 1362 *A.D.*

(In the year specified), when the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern western and southern oceans, vîra-Bukkaṇṇa-Voḍeyar's son Vandagiri-Virupanna-Voḍeyar was ruling with a settled reign in the Âraga kingdom :—for the offerings to the god Mayilâra of the Nagari fort he granted land (specified). Imprecations.

**38**

*Date* 1627 *A.D.*

śrî-Sadâśiva. Obeisance to S'ambhu &c.

Be it well. (On the date specified), (with usual titles), Keḷadi Venkaṭappa-Nâyaka granted for the *masîdi* (or mosque) erected in Bhuvanagiridurga a dharma-śâsana as follows ;—the land formerly granted in the year Durmati (1621 A.D.) in the Halasinahaḷḷi village in Maduvanka-nâḍ, rented at the rate specified, we grant as an Inâm, which you may take into possession and through the Mullâ Hâji use for the purposes of the *masîdi* according to the times appointed.

(*signed*)—śrî-Venkaṭâdri.

**39**

*Date* 1627 *A.D.*

A grant by the same in the same terms to the same mosque, of land in Chandavaḷi village.

**40**

*Date* 1645 *A.D.*

Obeisance to S'ambhu &c.

Be it well. (On the date specified) for the maṭha built by Ch[illegible] M[illegible]a-Seṭṭi, son of Sindige Attinûr Singappa-Seṭṭi, in Hulikal for the Mahattu who has obtained the pure S'vâchâra of good

people, and is among the mahâ-mahattus of heaven and earth,—(with usual titles), Keḷadi Venkaṭappa-Nâyaka's grandson, Bhadrappa-Nâyaka's son, Vîrabhadra-Nâyaka granted a dharma-sâsana as follows:—Having received for the palace from Sindike Chenna-Malla-Seṭṭi the price, 750 varaha, we grant land (specified) in Koṭṭase village in the Mosarûr-śîme, rated (as specified) at 76 varaha 7 hana, with all usual rights.

(Witnesses)—Sun and moon &c. (*signed*)—śrî-Venkaṭâdri.

## 41

*Date* 1642 *A.D.*

A similar grant by the same, for the maṭha built by Suṇṇada Alûr Purâṇa-Seṭṭi, who through Sântappa paid to the palace 931 varaha, and received the grant by copper sâsana of Puradahâl and Hulikaṭṭe villages in the Gajanûr-śîme, together rated at 100 varaha.

(Witnesses)—Sun and moon &c. (*signed*)—śrî-Venkaṭâdri.

## 42

*Date* 1642 *A.D.*

A grant by the same, for the Mahattu maṭha built near the Araga pêṭhe of Bhuvanagiridurga by Durga Timmaṇṇa, of freedom from bullock tax, given by copper śâsana, as follows;—in the kingdom which we are ruling above the Ghats, in the *ṭâṇes* below Aṇeyaghaṭa, 10 pack bullocks,—except tassels, silk, areca-nut, pepper and cocoa-nut kernels,—laden with bamboo baskets, grain, rice, paddy, râgi, salt, jaggory, oil, ghî, and such articles, you may from time to time bring, and not selling them outside, store them as a fund for the six *darśana* (that is, the professors or students of these) and carry on the *dharma* of the *maṭha*.

(Witnesses)—Sun and moon &c. (*signed*)—śrî-Venkaṭâdri.

## 43

*Date* 1641 *A.D.*

A grant by the same for the Mahattu maṭha built in Chakôḍ by Kappagalale Basavaṇṇa, and for the performance in Kâśi (or Benares) of the Monday *parva* ceremony. For which was granted by copper śâsana the Chakôḍ village, rated altogether (as specified) at 61 varaha,—to be expended, 37 for the maṭha and 24 for the Monday ceremony in Kâśi.

(Witnesses)—as above. Usual final verses. (*signed*)—śrî-Venkaṭâdri.

## 44

*Date* 1641 *A.D.*

A grant by the same for the Mahattu maṭha built in Muḍuba by Hârô Venkaṭayya. The Dugandanakoppa village in Haratâḷa-śîme formerly granted by śâsana having gone in the invasion (*avântara*),—for that village, rated altogether (as specified) at 99 varaha, of which 4 varaha was remitted on account of damage by the river in the year Kâlayukta (1618 A.D.), leaving the rate at 95 varaha,—on account of that fate is granted the Kâḷange village in Haratâḷa-śîme, rated altogether (as specified) at 108 varaha 3 haṇa 1 hâga.

Divine witnesses;—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Venkaṭâdri.

45

*Date* 1641 *A.D.*

A grant by the same of a sale of land to Sivalinga-dêva, disciple of Sivalinga-dêva of the Maleya Kudihera matha. The sale for his matha by copper śâsana of Jadinakoppa village in Hebbayal-śîme, rated altogether (as specified) at 50 varaha 1 haṇa. Having received from you the price of 500 varaha, as an offering to S'iva we remit 300 varaha and grant you the village for 200 varaha.

(Witnesses)—Sun and moon &c. Usual final verse.

(*signed*)—śrî-Veṅkaṭâdri.

46

*Date* 1694 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the Mahattu matha built in Bhuvanagiridurga by Durga Timmaṇṇa,—(with usual titles) born in the family of Keḷadi S'adâśiva-Râya-Nâyaka, Sankaṇṇa-Nâyaka's great-grandson, Siddappa-Nâyaka's grandson, Sivappa-Nâyaka's son, Sômaśêkhara-Nâyaka's lawful wife Chennamâji caused to be written and given a *mûla-vîsa* dharma-śâsana as follows ;—in accordance with the order of Hire-Venkaṭappa-Nâyaka-ayya, all the mahâ-nâḍu-seṭṭis who load in panniers both ways, east, north, locally and in the interior, etcetera,—in order that dharma may be to them,—in the Durga *ṭhâṇya* in the country above the Ghats of the kingdom we are ruling, remit for areca-nut and pepper 1 bêḷe of local tax, and for all other loads ½ vîsa per load ;—at this rate remitting the *koḍavîsa*, you levied tolls at the rates entered in the former list and were carrying on the *dharma* of the matha.—But that list having been destroyed, we renew the grant of the *koḍavîsa* at the same rate in favour of this mahattu maṭha, and inscribe here the names of the mahâ-nâḍ people who appeared in the former list. (*Here come the names*).

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śri-Sadâśiva.

47

*Date* 1709 *A.D.*

Obeisance to Sambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built in Kôḍur, on the road from Bidurûr to Âraga, by the treasurer Sidda-Basavayya's wife Viramma, in the name of her son Bhadraiya, (with titles and descent as in No. 46 above) Chennamâji's son Basavappa-Nâyaka caused to be written and given a śâsana of a grant of land as follows ;—On the request of Mariyappa that a śâsana might be given to this maṭha, we grant the Kusubûr village of Maḍabûr-pâl in the Dânivâsa-śîme, rated altogether (as specified, with numerous remissions and grants at various times, as stated) at 260 varaha 5 haṇa 3 hâga 1 bêḷe for this mahattu maṭha.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî Sadâśiva.

48

*Date* 1665 *A.D.*

Obeisance to Sambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built on the road from Kalise to Ambaligoḷa by Chikka-Aramane-Sântaiya,—Keḷadi Sômaśêkhara-Nâyaka granted a dharma-śâsana as follows ;—the Sirugupe village in Sûdravâḍa of the Kaluse-śîme, rated (as specified, with various remissions as stated) at 306 varaha 1½ haṇa have we granted for the maṭha.

Witnesses and signature as above.

## 49

*Date* 1641 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built in Bhadrâpura of Bhuvanagiridurga by Durga Timmaṇṇa,—Keḷadi Vîrabhadra-Nâyaka granted by a copper śâsana freedom from bullock tax as follows;—In the kingdom that we are ruling, in the *ṭâṇes* above the Ghats and also the *ṭâṇes* below the Ghats, for the maṭha, 5 bullocks,—except tassels, silk, areca-nut, pepper, cocoa-nut kernels, and wood,—laden with bamboo baskets, grain, rice, paddy, râgi, salt, jaggory, oil, ghî, and other such articles, you may from time to time load and bring, and storing them for the six darśana (see No. 42 above), carry on the dharma of the maṭha.

Divine witnesses,—Sun and moon &c.

(*signed*)—śrî-Veṅkaṭâdri.

## 50

*Date* 1669 *A.D.*

A grant for the Mahattu maṭha built in Yeḍehaḷḷi in the Dânivâsa-sîme by Veṅkaṭayya,—made by Sômaśêkhara-Nâyaka (with descent as in No. 48 above), of the villages of Yeḍehaḷḷi and Handiguṇi, rated (as specified) altogether at 131 varaha.

Divine witnesses,—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

## 51

*Date* 1630 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles), Keḷadi Râmarâja-Nâyaka's son Vîrappa-Nâyaka granted to Timmaṇṇa's son Siddaṇṇa a copper śâsana of a sale of land as follows;—Having received from you for the palace 250 varaha, for the Mahattu maṭha and Virakta maṭha built by you in Bhadrâpura, we grant to you land (specified) rated at 30 varaha 8 haṇa 1 hâga. Boundaries.

Witnesses,—Sun and moon &c.

(*signed*)—śrî-Vîrabhadra.

## 52

*Date* 1641 *A.D.*

May it be prosperous. Be it well. (On the date specified), Basurûr Mûḍakari Adhinâtha-dêva and 153 seṭṭis and others gave to Malalagade Malappa's son Kapugaḷale Basavappa a *mûla-sâdana-paṭe* as follows;—from the *umbaḷi* granted for the drummers in our *mûla-sthala* we have separated and granted to you rice land (specified), and others, altogether three pieces, receiving the price from the seṭṭis named. Boundaries. In this land you may build the Mahatttu maṭha. Witnesses.

## 53

*Date* 1664 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), a grant by Sômaśêkhara-Nâyaka (with titles and descent as in No. 48 above), for the old Mahattu maṭha of Bidirûr, as follows;—

For the Mahattu maṭha built by Siddammâji in Siddâpura of Sunnadabasti in the Hombucha-śîme, was formerly granted the Gandravaḷi village in Mosarûr-śîme as an *uttâr*. But that maṭha having been formerly ruined in the invasion, its property was brought into the palace revenue, and the maṭha has never since been rebuilt. But the Bidirûr old maṭha is being carried on, and its pro-

perty is not sufficient ; the uttâr may be given to this maṭha,—the Charanti and elders having thus made application, we grant it for this maṭha, the village being rated (as specified) at 87 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses. (*signed*)—śrî-Sadâśiva.

## 54

*Date* 1642 *A.D.*

A grant for the Mahattu maṭha built near the Sangamêśvara tank by Siddalingaṇṇa, given by Vîrabhadra-Nâyaka (with titles and descent as in No. 49 above), as follows ;—Having received from Siddalingaṇṇa's son Sântayya 300 varaha for the palace, we grant from Kalûr in Mosarûr-śîme land (specified), rated at 42 varaha.

(Witnesses)—Sun and moon &c. (*signed*)—śrî-Veṅkaṭâdri.

## 55

*Date* 1665 *A.D.*

A grant to Mosarûr Maḷebage S'ânta-dêva by Sômaśêkhara-Nâyaka, as follows ;—An *umbali* in Keladi-śîme having been formerly given to Uducha-Bôva's son Hosûr-Bôva, and he having built in Sadâśivasâgara a Vaśîkṛita maṭha and granted that property for the maṭha, and requesting that a śâsana may be written confirming the grant,—we grant the same as follows ;—land in Aṇilekoppa village in S'ûdravâḍa of the Keḷadi-śîme, rated at 4½ varaha, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses. (*signed*)—śrî-Sadâśiva.

## 56

*Date* 1616 *A.D.*

A grant for the Mahattu maṭha built in Sadâśivasâgara by S'rîrangapaṭṭaṇa Holina-Hiriya-Hampayya, made by Keḷadi Venkaṭappa-Nâyaka as follows ;—the Kaḍenandihaḷḷi village in the Uduguṇi-śîme, rated (as specified) at 477 varaha, 8 haṇa 3 hâga. Also freedom from customs duty for 20 bullocks, laden with paddy and râgi going from time to time from Kaḍenandihaḷḷi to the Sadâśivasagara Mahattu maṭha.

(*signed*)—śri-Veṅkaṭâdri.

## 57

*Date* 1690 *A.D.*

A grant of land by Chennamâji (with descent as in No. 46 above) sold to Manôhara Jeṭâ-śaṅkara-dêva's disciple, Manôhara Mahattu Mallikârjuna-dêva's disciple, Kempina Manôhara-dêva, as follows ;—Whereas formerly in the year Pramâdi (1673 A.D.) we received 300 varaha and granted to Sidda Basavaiya of the customs in the Hombucha-śîme a property rated at 40 varaha 3 haṇa 1 hâga as *uttâr* ,—and his son Nanjaṇa for his livelihood obtained a loan of 300 varaha from Kenchava, mortgaging it with the śâsana,—and the principal and interest having mounted up so that he could not pay the sum,—and he having given her permission to sell the property and repay herself,—and she having agreed with you to sell it for 400 varaha to repay the principal and interest,—and having applied that the 400 varaha may be taken to the palace and in lieu of the mortgage sâsana a śâsana in our own name should be given for the property,—we have received the 400 varaha for the palace and grant you by sâsana the land in Handiga village, rated (as specified above), with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

58

*Date* 1630 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), to (with usual virtues) Battada Piriya-Basavalinga-dêva, disciple of Sidda-Vîranna-voḍêr of the upper cave of S'ivagange,—(with usual titles), Keḷadi Venkaṭappa-Nâyaka's grandson, Bhadrappa-Nâyaka's son, Vîrabhadra-Nâyaka granted a copper śâsana of a gift of land as follows ;—the Hotlasaruhu village in the Brâhmaṇa-vâḍa of the Mantasâle-śîme, rated (as specified) at 51 varaha 8 hana 1 aḍḍa, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Venkaṭâdri.

59

*Date* 1712 *A.D.*

A grant for the Mahattu maṭha built in Âraga by Kadaḷi Vîra-S'eṭṭi, made by Basavappa-Nâyaka, as follows ;—On the application of Mariyappa, lands (specified) under the Âraga tank, rated (as specified) altogether at 95 varaha 9 haṇa, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

60

*Date* 1708 *A.D.*

A grant by Chennamâji's (as in No. 46 above) son Basavappa-Nâyaka to Sidda Basavaiya of the treasury, for the ceremonies at the Hampe jâtre, of land, as follows ;—For this purpose I had given money to the care of the Mahattu, but Sidda Basavaiya having represented that there was no property (or endowment) ; one should be favoured,—and Mariyappa having stated that a śâsana was not given for the property granted as *uttâr* on account of the recorded debt of 120 varaha to the palace from the mahattu,—we have caused to be written and given a grant of land (specified) in Sâgâdakamba village on this side of the Yedatore-śîme, rated at 12 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

61

*Date* 1688 *A.D.*

Grant of a sale of land by Chennamâji (as in No. 46 above) to Kupasta Kanṭheharêśvara Sidda-Mallikârjuna-dêva's disciple Gurulinga-dêva, as follows ;—Having received from you for the palace 81 varaha, we grant to you land (specified) in Nâraṇa-bhaṭṭa's *paṭṭaḍi* in the Âraga-dêvasthâna-śîme, rated (as specified) at 8 varaha, with permission to build a maṭha there, and with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

62

*Date* 1635 *A.D.*

A grant by Bhadrappa-Nâyaka's son Vîrabhadra-Nâyaka (see No. 40 above) of a copper śâsana for a sale of land for the Mahattu maṭha built by our father-in-law Rêvaṇṇa-voḍêr in Aṇḍige, as follows ;—Having received from Rêvaṇṇa-voḍêr for the palace 600 varaha, we grant the hamlet Dêvatekôṭa of Hire Âvaḷi village in the Aṇḍige-śîme, rated (as specified) at 73 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Venkatâdri.

## 63

*Dae* 1641 *A.D.*

A grant for the Mahattu maṭha built in Sômêśvara in the name of Siddammâji, made by Vîrabhadra-Nâyaka (as above) :—the Sirangûr village in the Ninety country have we granted for the maṭha, rated (as specified) at 53 varaha 6 haṇa 1 hâga 1 bêḷê. Divine witness,—Sun and moon &c.

Temple endowments according to former custom. The six darśana to receive offerings (of food).

(*signed*)—śrî-Veṅkaṭâdri.

## 64

*Date* 1679 *A.D.*

A grant for the Mahattu maṭha of Hosahaḷḷi in Koṇanâḍ-pâl in the Dânivâsa-śîme, made by Chennammâji (as in No. 46 above), as follows ;—Kenchava having stated that this maṭha is on the high road ; it has no endowment ; you should support it ;—we have granted land (specified) in Golikoppa rated (as specified) at 27 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verse.

(*signed*)—śrî-Sadâśiva.

## 65

*Date* 1667 *A.D.*

A grant for the ceremonies, watchmen (*Kandâchâr*), and *satra* of the god Sidda-Lingêśvara set up in the name of Lingammâji in Uḷuve village of the Kesanûr-śîme, made by Sômaśêkhara-Nâyaka, as follows ;—Lands (specified) in Kaisûr village in Kesanûr-śîme, and other villages, rated (as specified) altogether at 504 varaha 5 haṇa 1 hâga, have we granted for the temple built in the name of our mother Lingammâji,—at the time of the eclipse of the moon,—with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

## 66

*Date* 1624 *A.D.*

A grant of a sale of land by Venkatappa-Nâyaka to Siddalingaṇṇa, as follows ;—Having received from you for the palace 1000 varaha, for the Mahattu maṭha built by you near the Saṅgamêśvara tank, we have granted the Puṇuje village in Soraba-śîme, rated (as specified) at 113 varaha 6 haṇa, with all rights.

(*signed*)—śrî-Veṅkaṭâdri.

## 67

*Date* 1673 *A.D.*

A grant of a sale of land by Chennammâji (as in No. 46 above), to Sidda Basavaṇârâdhya (descent given) of the Rêvana-Siddêśvara-dêva *sampradâya*, as follows ;—the Hondiga village in Hombucha-śîme, valued at 403 varaha, on account of its being in ruins, deducting 103 varaha, we have received from you 300 varaha, and grant the village to you, rated (as specified) at 40 varaha 8 haṇa 1 hâga, with all rights.

(Witnesses),—Sun and moon &c. Usual final verse.

(*signed*),—śrî-Sadâśiva.

68

*Date* 1673 *A.D.*

A grant for the Mahattu maṭha of Jeni on the road from Bidarûr to Kumbasi, by Chennammâji (as above), as follows ;—Freedom from toll on 5 bullocks for the above maṭha, built by the dancing girl Puṭṭitâyi Jambukhaṇḍa Chenni,—except areca-nut, pepper, tassels, silk, cocoa-nut kernels, wood and such other goods for gain,—laden with rice, paddy, râgi, oil, ghî, fruit, jaggory, rattan and such articles, on registering the colour and age of the bullocks in the customs *thâṇes* below the Ghats in the Ikkêri-hôbaḷi.

(*signed*)—śrî-Sadâśiva.

69

*Date* 1672 *A.D.*

A similar grant, in the same terms, for the Mahattu maṭha built by Sivalingi in Kandaḍiganamâni in the Âranâḍ-śîme, made by Chennammâji (as above).

70

*Date* 1674 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), the mahâ-prabhu Biḷigi Ghaṇṭe-Vaḍêr's grandson, S'ivappa-Nâyaka's son, Immaḍi-S'ivappa-Nâyaka granted a *dharma-sâdana* as follows ;—Whereas formerly the Nîruguḍi village was given to the Huluganahaḷḷi Charanti, the senior Guruśânta-dêva's disciple Kôḷûr-dêva, for 900 varaha, and it has been in enjoyment since then,—and now he and his S'iva brother Guruśânta-dêva state that they have made obeisance to the mahattu ; the village may be transferred to him by a *dharma-sâdana*. Accordingly, having received from the mahattu 70 varaha, we have made over the village to him, with all rights, with permission to build a maṭha there.

Earthly witnesses,[1] —Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

71

*Date* 1671 *A.D.*

A grant for the Mahattu maṭha of Jeni on the road from Bidirûr to Kumbase by Sômaśêkhara-Nâyaka, as follows ;—The court (*hujûr*) dancing girl Puṭṭitâyi Jambukhaṇḍi Chenni having made an offering of 300 varaha to the palace and requested that a property may be granted for the maṭha she had built (as above), we have granted the Chikka Jeni village in the Jeni-śime, rated (as specified) at 49 varaha 8 haṇa 1 hâga, with all rights. On the land formerly deducted on account of being overgrown with trees, the trees are not to be cut down, but the remaining land may be cultivated. Temple endowments, according to former custom.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

72

*Date* 1711 *A.D.*

A grant for the Mahattu maṭha built in Mûdugoppa in the Muninâḍ-śîme by Sântavîrappa, by Chennammâji's son Basavappa-Nâyaka, as follows ;—Mariyappa and Sântavîrappa having applied that a śâsana may be granted for freedom of toll on bullocks laden for the maṭha, we remit the toll on 25 bullocks,—except areca-nut, pepper, tassels, silk, wood, and such other goods for gain,—

[1] Generally in these grants called *dêva-sâkshi*, but here *lôka-sâkshi*.

laden with rice, paddy, râgi, salt, acid, rattan, grain, oil, ghî, pulse, jaggory, fruit, cutch, cocoa-nut kernels, cloths, iron, dates, tobacco, asafœtida, cumin seed, mustard, fenugreek, onion, garlic turmeric, ginger and other such articles,—on the colour and age of the bullocks being registered in the customs *ṭhâṇes* in Durga, Ikkêri and the hobalis below the Ghats.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śri-Sadâśiva.

**73**

*Date* 1674 *A.D.*

A grant for the Mahattu maṭha built in Mûḍugoppa in the Munninâḍ-śîme by Mariyappa's son S'ântavîrappa, made by Chennammâji as follows ;—making the *dharma* of the Chennâpura maṭha we had built in Kumbusi our refuge, we grant the lands (specified), from Bâḷekoppa village in the Kumbusi-śîme and from Hiri Morasa village, rated (as specified) altogether at 237 varaha. Also freedom from toll for 15 bullocks, laden as in No. 72 above, the colour and age of the bullocks being registered as in No. 72. The money thus obtained, and from cultivation of the land available from the last damage, without newly cutting down trees, to be applied to providing for the six darśana and promoting the dharma of the sect.

(Witnesses)—Sun and moon &c. (*signed*)—śrî-Sadâśiva.

**74**

*Date* 1669 *A.D.*

A grant for the Mahattu maṭha built by Holeyamma near the tank on the Paṭṭuguppe high road, made by Sômaśêkhara-Nâyaka, as follows ;—From the Jeni village in Paṭṭuguppe-śîme land rated (as specified) at 125 varaha 6 haṇa 1 aḍḍa, with all rights. In the damaged land, such as is available without cutting down the trees where they may have newly grown, may be cultivated.

(Witnesses)—Sun and moon &c. Usual final verse.

(*signed*)—śrî-Sadâśiva.

**75**

*Date* 1669 *A.D.*

A grant for the Mahattu maṭha built by Mare Bôva near the Asaganakoppa stream on the Paṭṭuguppe high road, made by Sômaśêkhara-Nâyaka as follows ;—Asaganakoppa and Kummarikana villages in the Kummata-śîme of the Arunâḍ-hôbali, rated (as specified) at 78 varaha,—60 varaha to be for the Mahattu maṭha and 18 for the offerings to the god Sômaśêkhara of the temple built by Mare Bôva.

(Witnesses)—Sun and moon &c. Usual final verse.

(*signed*)—śrî-Sadâśiva.

**76**

*Date* 1662 *A.D.*

A grant to Kari-Basavarâja-dêva of the Herûr cave, by S'ivappa-Nâyaka's son Bhadrappa-Nâyaka, as follows ;—Land from the Kakkinakâla village in the Jeni-śîme, rated (as specified) at 25 varaha 8 haṇa 3 hâga have we granted at the time of performing the *hiraṇya-garbha* gift, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verse. (*signed*)—śrî-Sadâśiva.

**77**

*Date* 1677 *A.D.*

A grant for the Mahattu maṭha built in Yeḍehaḷḷi of the Gâjanûr-śîme by the Sîmoge Phâṇadâra Puṭṭaṇṇa, made by Chennammâji, as follows ;—Having received from the Sîmoge Phâṇadâra

Puṭṭaṇṇa for the palace 1500 varaha, we grant the lands (specified) rated (as specified) at 152 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

78

*Date* 1667 *A.D.*

A grant for the Mahattu maṭha built by Timmaṇṇa-Nâyaka in Durga, made by Sômaśêkhara-Nâyaka, as follows;—Kempunanji-dêva having applied, and we having received from the maṭha people 2105 varaha, we grant land in Kaḷale village in Kallûr-hôbaḷi of the Mosarûr-śîme, rated (as specified) altogether at 120 varaha 4 haṇa 1 bêḷe, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verse.

(*signed*)—śrî-Sadâśiva.

79

*Date* 1702 *A.D.*

A grant for the Mahattu maṭha built by Durga Timmaṇṇa in Bhuvanagiridurga, made by Chennammâji's son Basavappa-Nâyaka as follows;—Having received from the mahattu the price, 901½ varaha, and for having a śâsana written and given, 195½ varaha,—both together, 1097 varaha for the palace, we grant the Marugasûr village in the Hedaṇa-śîme of Yadaûr-mâgaṇi, rated (as specified) altogether at 96 varaha 7 haṇa 1 hâga, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

80

*Date* 1664 *A.D.*

A grant for the Mahattu maṭha built by Nâgammâji in Kuduvaḷḷi in the name of ? her son-in-law S'ivappa-Nâyaka, made by Sômaśêkhara-Nâyaka, as follows;—Land in Kabirahaḷḷi in the Haḷe-Jevaniga-śîme of the Vasudhâre-hôbali, rated (as specified) at 50 varaha, with all rights. Also remission of toll on 5 bullocks for the maṭha, laden (as in No. 68 above).

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

81

*Date* 1659 *A.D.*

A grant by S'ivappa-Nâyaka for the Mahattu maṭha built in Hosangadi by Pasara Chennaṇṇa, as follows,—land from Bâgimâni of Naḍughaṭṭa in the Aḍimare-śîme, rated (as specified) altogether at 56 varaha 3 haṇa 1 hâga 1 bêḷe, with all rights.

(Witnesses)—Sun and moon &c. Usual final verse.

To the headship of this maṭha must be appointed only such as are of one mind with (or approved by) us and the mahattu,—not quarrelsome, hospitable, trustworthy, and having disciples.

(*signed*)—śrî-Sadâśiva.

82

*Date* 1624 *A.D.*

A grant to Paṭṭaṇageri Guru Nanjaiya-dêva's disciple Guru Mallikârjuna-dêva by Keḷadi Venkaṭappa-Nâyaka, as follows;—For the maṭha built for you by our grandson Sadâśiva-Nâyaka

we have granted the Hunusûr village in the S'ûdravâḍa of the Sirivante-sîme, rated (as specified) at 124 varaha 7 haṇa 1 aḍḍa, to be applied to the service of the maṭha, and if relinquished by you, to be made over to the maṭha.

Witnesses,—Sun and moon &c. (*signed*)—śrî-Veṅkaṭâdri.

**83**

*Date* 1623 *A.D.*

A grant by Keḷadi Veṅkaṭappa-Nâyaka for the Bârakûr Mahattu maṭha, as follows ;—the Masige village in the Bârakûr-sîme, rated (as specified) at 68 varaha, with all rights. Stipulation as to head of the maṭha as in No. 81 above.

Witnesses,—Sun and moon &c.

Also freedom from toll for 5 bullocks in the *thâṇes* above and below the Ghats,—except areca-nut, pepper, cocoa-nut kernels, and wood,—laden with bamboo baskets, grain, oil, ghî, jaggory, rice, paddy, râgi, salt and such articles, and brought from time to time for the maṭha.

(*signed*)—śrî-Venkaṭâdri.

**84**

*Date* 1635 *A.D.*

A grant by Keḷadi Vîrabhadra-Nâyaka for the Mahattu maṭha built by our wet-nurse Banadamma in Kerekoppa in Kesanûr-sîme, as follows ;—Mâgaḍidoḍḍeri and Râmagoṇḍanakoppa in the Kesanûr-sîme, rated (as specified) altogether at 216 varaha 8 haṇa 1 hâga, to be applied to providing (food) for the 18 castes. The head of the maṭha to be as in No. 81 above.

Witnesses,—Sun and moon &c.

Also freedom from toll for 10 bullocks throughout the kingdom we are ruling,—except areca-nut, pepper, cocoa-nut kernels and wood,—laden with rice, paddy, râgi, salt, bamboo baskets, grain, fruit, oil, ghî, and jaggory.

(*signed*) —śrî-Veṅkaṭâdri.

**85**

*Date* 1662 *A.D.*

A grant for the Mahattu maṭha of Kandaḍiganamâni in the Âraṇâḍ-sîme by Bhadrappa-Nâyaka, as follows ;—The dancing girl S'ivalingi having applied that a property might be sold to and granted for this maṭha, having received from her for the palace 320 varaha, we have granted land from the Kudugere village in the Kummaṭa-sîme of the Âraṇâḍ-hôbaḷi, rated (as specified) at 33 varaha 2 haṇa 1 hâga, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

The land formerly given for this maṭha in the year Khara (1651 A.D.) in Kandaḍiganamâni village in the Balluga-sîme, rated at 6 varaha 3 haṇa 3 hâga, is also confirmed to it.

(*signed*)—śrî-Sadâśiva.

**86**

*Date* 1664 *A.D.*

A grant for the Mahattu maṭha of Âraga by Keḷadi Sômaśêkhara-Nâyaka, as follows ;—The land formerly given in the year Plava (1662 A.D.) by our elder brother Bhadrappa-Nâyaka-ayya at the time of making the *hiraṇya-garbha* gift, from the Maragaḷale village of Jambepaṭṭaḍi in Madhuvanka-nâḍ, rated at 36 varaha, we confirm, with all rights.

(Witnesses)—Sun and moon &c. Usual final verse.

(*signed*)—śrî-Sadâśiva.

## 87

*Date* 1723 *A.D.*

A grant for the Mahattu maṭha built by Basavalinga-dêva in Kâragal in the Hombucha-śîme, made by Sômaśêkhara-Nâyaka, as follows;—Our father-in-law Nirvâṇaiya having applied that a śâsana might be written granting a property for this maṭha, we have granted the Uḍikere village in the Hombucha-śîme, as *uttâr*, rated (as specified) at 224 varaha 4 haṇa, receiving from Basavalinga-dêva for the palace the price of 2250 varaha; and other lands (specified) making up a total of 236 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses. (*signed*)—śrî-Sadâśiva.

## 88

*Date* 1641 *A.D.*

A grant for the Basarûr Mahattu maṭha by Vîrabhadra-Nâyaka, as follows;—For the Mahattu maṭha built in Basarûr by Kappagalale Basavaṇṇa, we grant the Bêchahalli village in Aḍimale-śîme, rated (as specified) at 74 varaha 1 haṇa 3 hâga, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

Out of this grant the 6½ varaha formerly granted for the god S'ankara-Nârâyaṇa at the stream of the village will be paid at the regular time, and the balance of 67 varaha 9 haṇa 3 hâga taken for the maṭha. (*signed*)—śrî-Venkaṭâdri.

## 89

*Date* 1681 *A.D.*

A grant for the Mahattu maṭha built in Âgumbe by our mother Pârvati-amma, made by Chennammâji, as follows;—land from the Kunda village in Hosaûr-pâḷ of the Âgumbe-śîme, rated (as specified) at 69 varaha 7 haṇa 1 hâga 1 bêḷe, with all rights.

Also freedom from toll for 7 bullocks in the customs *thâṇes* of Durga and Ikkêri hôbaḷis and below the Ghats—except areca-nut, pepper, tassels, silk, wood and other goods for gain,—laden with rice, paddy, râgi, salt, acid, bamboo baskets, grain, oil, ghî, jaggory, fruit, dates, cocoa-nut kernels, cutch, and such other articles, on registering the colour and age of the bullocks, to be used for providing for the six darśana.

(Witnesses)—Sun and moon &c. Usual final verses. (*signed*)—śrî-Sadâśiva.

## 90

*Date* 1690 *A.D.*

A grant for Kempina Manôhara-dêva by Chennammâji as follows;—Having received from you for the palace 403 varaha 1 dharaṇa, we grant land from Handiga village in Nagarahaḷḷi Tippa's paṭṭaḍi in the Hombucha-śîme, rated (as specified) at 40 varaha 3 haṇa 1 hâga, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

## 91

*Date* 1709 *A.D.*

A grant for the Mahattu maṭha built by Vîrammâji in Tîrtharâjapura, made by Basavappa-Nâyaka, as follows;—Mariyappa having stated that there is no śâsana for the property granted to this maṭha; a śâsana may be written and given,—we grant as *uttâr* in Hisaṇa village in the Jambe-

paṭṭaḍi of Madhuvanka-nâḍ-sîme, rated (as specified) altogether at 734 varaha 8 haṇa 1 hâga. Also the toll on sales of bullocks, she-buffaloes, cattle and he-buffaloes which belong to the ryots of the *uttâr* villages in the Gâjanûr and Yeḍatore sîmes themselves, and are not brought from outside. With all usual rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

92

*Date* 1664 *A.D.*

A grant for the Mahattu maṭha built by Paramêśvara-ammâji in Kôtîśvara, made by Sôma-śêkhara-Nâyaka, as follows;—land from the Asôḍu village in the Nâlvattu-nâḍ-sîme of the Bâta-kûr-hôbaḷi, rated (as specified) at 100 varaha 1 aḍḍa, with all rights. Also freedom from toll for 10 bullocks above and below the Ghats,—except areca-nut, pepper, tassels, silk, cocoa-nut kernels and such other goods for gain,—laden with rice, paddy, râgi, salt, bamboo baskets, grain, oil, ghi, jaggory and other such articles. And for one time, 1 load of areca-nut and 6 maṇa of pepper.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

93

*Date* 1707 *A.D.*

A grant to the Kaḷila guru Mallikârjuna-dêva, by Basavappa-Nâyaka, as follows;—Mariyappa having stated that there is no śâsana for the *uttâr* granted to this person; a śâsana may be written and given,—having received from this Maḷḷikârjuna-dêva a tribute of 6 varaha for the palace, we grant land in Dappadamâgi village of Madhuvanka-nâḍ-sîme, an *uttâr* of the Sadâśivapura agrahâra, rated (as specified) at 5½ varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

94

*Date* 1632 *A.D.*

A grant to the maṭha of the Yeraḍu-daṇḍa Siddalinga-dêva's diciple, the Mahanta-dêva of Ikkêri Hosapêṭhe, by Vîrabhadra-Nâyaka, as follows;—the Maḷare village in the S'ûdravâḍa of the Hosa-gunda-sîme, rated (as specified) at 200 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final varses.

(*signed*)—śrî-Veṅkaṭâdri.

95

*Date* 1709 *A.D.*

A grant for the throne of the mahâ-mahattu Maṇḍali Muḷḷasâji-svâmi, by Basavappa-Nâyaka, as follows;—Mariyappa having stated that there is no śâsana for the property formerly granted to this maṭha; one may be written and given,—we grant the Miranaghaṭṭa village in the Gâjanûr-sîme, and others (named), rated (as specified) altogether at 1338 varaha 2 haṇa 3 hâga 1 bêḷe, with the tax on certain newly come labourers (specified), not included in the former rating. With all rights.

(Witnesses)—Sun and moon &c.

(*signed*)—śrî-Sadâśiva.

96

*Date* 1664 *A.D.*

A grant for the old Mahattu maṭha in Bidirûr, by Sômaśêkhara-Nâyaka, as follows;—The property granted, in order that Sivappa-Nâyaka-ayya may obtain a permanent abode in the S'iva-

lôka, by his younger brother Venkaṭappa-Nâyaka ; and the *uttâr* formerly belonging to Siddâpura maṭha now in ruins, which was taken into the palace revenue ; and other properties (specified), —rated (as specified) altogether at 75 varaha 7 haṇa, we grant with all rights.

And on account of the 12th day ceremony of our elder brother Bhadrappa-Nâyaka-ayya, we remit for this maṭha the toll on 5 bullocks,—except areca-nut, pepper, tasels, silk, cocoa-nut kernels, wood and other such goods for gain,—laden with rice, paddy, râgi, salt, bamboo baskets, grain, oil, ghî, cocoa-nuts, jaggory, and other such articles, above and below the Ghats, not to be sold, but used to provide for the six darśana.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

**97**

*Date* 1615 *A.D.*

A grant to Basavalinga-dêva, disciple of Sidda-Viranna-Voḍêr-dêva of the upper cave of Sivagange, by Keḷadi Venkatappa-Nâyaka, as follows ;—For the maṭha erected in the Bhatta-pêṭe of Ikkêri by our lawful wife Virupaṇṇa-Nâyaka's daughter, we have granted the Kallakoppa village in the Mantasâle-sîme, rated (as specified) at 49 varaha 1 haṇa 1 aḍḍa, with all rights. Also freedom from toll on 5 bullocks, in the *ṭâṇes* above the Ghats—execpt areca-nut, pepper, cocoa-nut kernels, and wood,—laden with bamboo baskets, grain, paddy, râgi, salt, these articles.

(*signed*) —śrî-Venkaṭâdri.

**98**

*Date* 1668 *A.D.*

A grant for the Mahattu maṭha built by Holeyamma near the tank on the Paṭṭuguppe high road, made by Sômaśêkhara-Nâyaka, as follows ;—The Jambuvali village in the Paṭṭuguppe-sîme have we granted, rated (as specified) at 71 varaha 7 haṇa 3 hâga. Also freedom from toll on 5 bullocks. With all rights.

And as remission of toll on bullocks has been granted in Durga, Bidirûr, and Ikkêri hôbaḷis, and also in five villages below the Ghats, and as these pay tax to the Turukas,—for the present, leaving to them the 300 varaha villages and taking the remainig 200 varaha villages—we grant in Manamane and Gundikayi villages lands (specified), rated at 41 varaha, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

**99**

*Date* 1667 *A.D.*

A grant for the Mahattu maṭha built in Uḷuve in the name of Lingammâji, made by Sômaśêkhara Nâyaka, as follows ;—land from the Uluve village in the Kesanûr-sîme, rated (as specified) altogether at 514 varaha 1 aḍḍa, granted at the time of the moon's eclipse, in order that our mother Lingammâji may gain a permanent abode in Siva-lôka,—with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

**100**

*Date* 1672 *A.D.* Malali.

A grant to Maḷali Nâgârjuna-dêva by Chennammâji of a sale of land, as follows ;—Having received from the abkâri contractor (*s'ardbudâra*) Vîraya for the palace the price of 500 varaha, we

grant for Maḷali Nâgârjuna-dêva's maṭha, from the Maḷali village in Biḍi Timmanna's paṭṭaḍi in the Hombucha-sîme, land rated (as specified) at 64 varaha 7 haṇa 1 aḍḍa, with all rights.

(Witnesses)—Sun and moon &c. Usual final verse.

(*signed*)—śrî-Sadâśiva

## 101

*Date* 1641 *A.D.*

A grant to the same by Vîrabhadra-Nâyaka, as follows;—Having received from you for the palace 680 varaha, we grant for your maṭha the Pâyiseṭṭikoppa village, otherwise named Bhadrâpura, in the Mosarûr-sîme, rated (as specified) at 102 varaha; with all rights.

(Witnesses)—Sun and moon &c.

(*signed*)—śrî-Venkaṭâdri

## 102

*Date about* 1600 *A.D.*

(The first part is gone).

All the Gauḍas and subjects of the Thirty-six villages, agreeing together, made a grant. Imprecations.

## 103

*Date* 1560 *A.D.*

Obeisance to Gaṇâdhipati. May it be unobstructed. Obeisance to S'ambhu &c. May he grant protection, the elephant faced who is the source of unfading wealth, the sun in dispersing deep darkness, the son of Hara. May the tusk of the original Boar protect you, on which the earth shone like a parasol, with Hêmâdri as a kalaśa.

Be it well. (On the date specified) when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśiva-Râya was in Vidyânagari, ruling the kingdom in peace and wisdom:—And, by that king's order, the ... to the glory of his arm, Râma-Râju was . . . . . . . the kingdom;—and . . . . . Sadâśiva-Râya-Nâyaka was ruling the Âraga kingdom in righteousness;—and by that Nâyaka's order, Sêsappa was protecting the Âraga kingdom in righteousness;—Krishṇa-dêva having set up in the Bellagôd agrahâra, which is Nârasimhapura, in the Fifty nâḍ of the Âraga kingdom, the god Lakshmî-Nârâyaṇa,—for the anointing, offerings, and perpetual lamp of that god, the Brahmans of Belagôḍ granted the lands (specified), and for a *chhatra* for the god gave 14 . . . . . . .

Witnesses,—Sun and moon &c. Usual final verses.

## 104

*Date about* 1404 *A.D.*

(*Nâgarî characters*).

(The greater part is gone).

A grant by Viṭhṭhaṇṇa-Voḍeyar, of 3 villages bought for 350 hon, and divided into 32 shares,—2 for the god Vîrûpâksha, and 30 for the Brahmans.

Usual final verses.

## 105

*Date about* 1405 *A.D.*

(The greater part is gone).

A sale of lands to Vîraṇṇa-Oḍeyar by the nâḍ people of the Eighteen kampaṇa and all those of the three cities and the owners of the villages, for the formation of an agrahâra called Mâdhava-Virupâmbikapura. Signatures. Senabôva Lingaṇṇa's writing. Usual final verses.

## 106

*Date* 1702 *A.D.*

Obeisance to S'ambhu &c. Invocation of the Boar.

Be it well. (On the date specified), to the Brahmans of Virupâpura, in the Bhadrarâjapura agrahâra newly formed out of the Sixty agrahâras,—(with usual Keḷadi titles), Basavappa-Nâyaka granted lands rated (as specified at great length) altogether at 627 varaha 1 haṇa, formerly given in the year S'ubhakṛit (1662 A. D.), at the time of the moon's eclipse,—with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

## 107

*Date* ? 1419 *A.D.*

Obeisance to S'ambhu &c. When the râjâdhirâja .......... was ruling :—And, by that king's order, ..... a number of gauḍas (named), together with the 303 ......, gave to Mantevâsi Mallinâtha-bhaṭṭa's son Sôma ......a śâsana of a sale of land (specified), in the presence of the god Kalinâtha of the Mûlasthâna of Âraga, with all rights. Signatures.

The nâḍ sênabôva Sôvaṇṇa's writing. Usual final verses.

## 108

*Date* 1378 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), the Brahmans of 15 shares out of the 45 of Tîrthahaḷḷi, agreeing among themselves, granted by sâsana certain lands (specified) to the Brahmans of the 30 shares of Vîrupâkshapura, which is Kôṇandûr. Witnesses.

Usual final verses.

## 110

*Date* 1702 *A.D.*

Obeisance to S'ambhu &c. Invocation of the Boar.

Be it well. (On the date specified), to the Brahmans of Kôṇandûr in the Bhadrarâjapura agrahâra newly formed out of the Sixty agrahâras,—(with usual Keḷadi titles), Basavappa-Nâyaka granted the lands of Kôṇandûr, rated (as specified at great length) at 578 varaha 1 haṇa 1 hâga,—formerly given in the year S'ôbhakṛit (1663 A. D.) at the time of the moon's eclipse,—with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

## 114

*Date* 1379 *A.D.*

Obeisance to S'ambhu &c. Be it well. In the increasing reign of the victorious mahâmaṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern and western oceans, vîra-Bukka-Râya's son vîra-Mudageri-Virûpaṇṇa-Voḍeyar ;—(on the date specified), the gauḍas and subjects of the two Mandu-nâḍ Thirty of the Hombuchcha-nâḍ (many named), and five original landowners of Niṭṭûr in Hombuchcha-nâḍ (named), granted to Mallappa of the treasury, lands of the Niṭṭûr village, rated (as specified) at 14 hon. Imprecations.

Witnesses. The nâḍ sênabôva Dêvappa's writing.

Prosperity be to the donors and the donees.

## 115

*Date about* 1400 *A.D.*

(Most of the first part is gone).

A śâsana given for the Mahant of. . . . by all the people of the . . . ndu-nâḍ Thirty, as follows ;—alasinahaḷḷi having been granted to . . . . . and while continuing in his enjoyment,—the Kolahaḷḷi tammaḍi Nâgaya not joining with him, set up (other) boundary stones. The Mahant and the nâḍ making inquiry, decided that the stones had been unjustly put up and could not be allowed, and restored the *dharma*. Imprecation.

## 116

*Date* 1380 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), in the time of Virupaṇṇa-Voḍeyar,—the Samse Hebâruva Dêvanna's Hebîrati and all the Brahmans granted some land (*rest effaced*).

## 117

*Date* 1702 *A.D.*

A grant to the Brahmans of Akalâpura, in the Bhadrarâjapura agrahâra newly formed from the Sixty agrahâras, made by Basavappa-Nâyaka, as follows ;—The Akalâpura village in the Sixty agrahâras, rated (as specified, at great length) altogether at 488 varaha 1 hon 3 hâga, formerly granted in the year S'obhakrit (1663 A.D.) at the time of the moon's eclipse, do we now grant free of all imposts, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses. (*signed*)—śri-Sadâśiva.

## 118

*Date* 1672 *A.D.*

Land granted by Keḷaḍi Chennammâji.

(On the date specified), for the maṭha of Maḷali Nâgârjunasvâmi, the abkâri contractor (*sardbudâr*) Vîraiya, giving 500 varaha to the palace, bought this Dîvara Maḷali village and gave it. Imprecation.

## 119

*Date* 1371 *A.D.*

Be it well. (On the date specified), when vîra-Bukkaṇṇa-Voḍeyar was ruling the kingdom of the world :—all the nâḍ people of the four Mandu-nâḍ Thirty in Muduvanka-nâḍ granted the lands of Maugala village, excluding those belonging to the god, to Sûrya-bhaṭṭa's son Mallarasa, with all rights, in order to attain the four objects of human desire (specified). Also the land (specified) in Badagareyakere, from affection for Umâ-Mahêśvara.

## 120

*Date* 1367 *A.D.*

Be it well. (On the date specified all the gauḍas and subjects of the two Mandu-nâḍ Thirty in Hombuchcha-nâḍ granted land (specified) to Sankaṇṇa's son Dêvappa.

## 121

*Date* ? 1417 *A.D.*

Praise of the Jina-śâsana. (In the year specified), Guṇasêna-saiddhânti-dêva's lay-disciple . . . Ayappa-gauḍa's wife Kâḷi-gauṇḍi by the rite of *samâdhi* expired and gained the world of gods.

## 122

*Date* 1407 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara, subduer of hostile kings, champion over kings who break their word, Harihara-Râya's son Pratâpa-Dêva-Râya was in the city of Vijayanagari, in the presence of the god Virûpâksha, protecting the *varnâs'rama-dharmas* and ruling the empire in peace and wisdom :—And, by that king's order, the Brahma-Kshatriya, descended from Sankappa Râyappa, *dîkshâ-guru* for the *hêmâdri* and all other gifts, Brahma-Râja's son Viṭhaṇṇa-Oḍeyar was protecting the Âraga kingdom in righteousness ;—all the people of the two Mandu-nâḍ Thirty of Hombuchcha-nâḍ in the Âraga Eighteen kampaṇas, gave to Bomôja's son Kâmôja a śâsana as follows ;—the land (specified) in our Halavanahaḷḷi, with all rights, have we given as a *koḍagi*.

Sênabôva Bommarasa's writing.

Witnesses,—Sun and moon &c. Usual final verses.

## 124

*Date ? about* 830 *A.D.*

Be it well. Jagêsiy-arasi granted land in Muniyûr, yielding 20 gadyâṇa, for building a temple in Niṭavûr. Imprecation.

## 125

*Date* 1377 *A.D.*

*(Nâgarî characters).*

Obeisance to Sambhu &c.

Be it well. (On the date specified), at the time of the eclipse of the sun, when the râjâdhirâja râja-paramêśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern and western oceans, vîra-Bukka-Râya's son Udayagiri Virupaṇṇa-Oḍeyar was protecting the Âraga kingdom in peace and wisdom ;—to that Virupaṇṇa-Oḍeyar's house-minister Râmarasa, all the . . . . gauḍas, agreeing among themselves, from affection for Iśvara, made a grant of Huttadahaḷḷi in their nâḍ, with all rights.

And that Râmarasa, at the time of the eclipse of the sun, from love to his *ishṭa-dêvata*, formed it into an agrahâra named Hariharapura, divided into 22 shares, which he bestowed upon the Brahmans (named), and set up this stone śâsana. Boundaries. Usual final verses.

## 126

*Date* 1405 *A.D.*

Obeisance to Sambhu &c.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, subduer of hostile kings, punisher of kings who break their word, vîra-pratâpa Bukkaṇṇa-mahârâya was in the city of Vijayânagari, in the presence of the god Virûpâksha, protecting the *varnâs'rama-dharmas*, and ruling the empire in peace and wisdom :—And, by that king's order, the Brahma-Kshatriya, *dîkshâ-guru* for the *hêmâdri* and all the prescribed great gifts, sun to the lotus lake the line of Sankappa Râyappa, Brahma-Râja's son Viṭhaṇṇa-Voḍeyar was protecting the Âraga kingdom in righteousness ;—

Be it well. When the *paramahamsa-parivrâjakâchârya,* Narasimha-Bhâratî-tîrtha-srîpâda, in the presence of the god .... of S'ringêri on the bank of the Tungabhadrâ, was ruling the kingdom ;—All the gaudas and subjects (many named)... of the two Mandu-nâḍ of Hombuchcha-nâḍ in the Âraga-venthe Eighteen kampaṇa, agreeing among themselves, gave to Malli-bhaṭṭa, son of Kongaṇa-upâdhya, (with usual ascetic virtues), of the Dhananjaya-Visvâmitra-gôtra, follower of the Sâma-sâkhâ,—a sâsana of a sale of land as follows ;—the Kesare village for 160 ga, and land in Iḍagere for 15 ga,—both together 175 varaha, have we sold to Mallappa, with all rights. And that Mallappa making an agrahâra named Narasimhabhâratîpura, bestowed the shares as follows ;—for the offerings to the god Vidyâsankara of S'ringêri, 1 share ; *(here come details of shares to Brahmans).* Boundaries. (Witnesses)—Sun and moon &c.

Usual final verses. (Much of the inscription is effaced).

## 127

*Date* 1470 ***A.D.***

Be it well. (On the date specified), when vîra-Bukka-Râya[1] was ruling the kingdom :—all the nâḍ people of the .. ... Thirty of Hombuchcha-nâḍ gave to ...... certain lands (specified). Usual final verses.

## 129

***Date*** 1404 ***A.D.***

(The first part is gone). Praises of the king Harihara.

The Ândhras he blinded, the Turushkas who had become powerful he shrivelled up, ...... the Konkaṇas he dispersed,—Harihara, the crest-jewel of kings. Beholding his liberality, the *chintâmaṇi* and the *kalpa-vriksha* were put to shame. Thou lord of the earth, bearing the burden of the world, ever surrounded by the omniscient, .... behold the great king Harihara, possessed of a lion throne .... served by the sons of kings, ...... and be ashamed. In making all manner of great gifts even S'akra cannot for a moment compare with him.

Illustrious is ....... the great Bommaṇṇayya. From him (was born) the powerful and learned ..... by doing service to .. simha-dêva-svâmi, praised as a hero, the minister Viṭhṭhala, free from pride, having acquired both *dharma* and wealth. And Viṭhṭhala's lord was pratâpa-Hariharêsvara. The Rik its sâkhâ (or branches), faith in S'iva its sprouts, pure fame its blossoms, meritorious gifts its fruit, the general resort of *dvija* (birds or Brahmans), relieving the distress of passers by in its shade,—was the kalpa-vriksha (or tree of plenty), the great minister Viṭhṭhala.

Now, having for a long time ruled the earth, and blessed with sons, was Viṭhṭhala-mantri's lord the emperor, of great wisdom. In the year Târaṇa, in the rainy season, in the month Nabhasya (Bhâdrapada), the 10th tithi, on Sunday, ( =31st August 1404) under the constellation Pitri (Magha), the great king Harihara obtained *nirvvâṇa* (or died).

Be it well. (On the date specified,—a fortnight after the above), the bearer of the burden of the great empire of the mahârâjâdhirâja râja-paramêsvara vîra-pratâpa Harihara-mahârâya recognized by all people as proficient in music and poetry and admitted among scholars, a jewel from the ocean the womb of the eminent fortunate Virupâmbikâ, brilliant with fame that permanently shone like a string of pearls,—Viṭhṭhaṇa-Voḍeyar—on vîra-Harihara-mahârâya,—the splendour of the fame of whose gifts and the libations poured out with them from full golden vessels was such

[1] So in the original, but the time is that of Virûpâksha-Râya.

that these shone like lamps in the hands of the celestial nymphs and illumined the walls of all points of the compass, able in giving pleasure to and protecting the ocean-girdled lady the earth,—becoming *mukta* (or released from existence),—granted as an agrahâra, Muktahariharapura.

At the time when that Viṭhṭhaṇṇa-Voḍeyar was protecting that Âraga kingdom,—(he granted) Beḷûru in Muduvanka-nâḍ of that Âraga-vênthe,—its boundaries, marked out by 33 stones; list of taxes remitted; list of Brahmans who received the 28 shares.

And (on the date specified,—in the month following the above), the Bhôgâṟa Heggi-Seṭṭi granted for the agrahâra three families—a S'aiva goldsmith, a carpenter, and a blacksmith,—remitting the taxes payable by them, on condition of their settling there and working for the Brahmans.

Famed for the perfection of his learning, as a royal Vyâsa must he be remembered in the earth, or a royal Vâlmîki,—the auspicious king Harihara.

Vîraṇṇa's writing.

## 130

*Date* 1404 *A.D.*

Obeisance to Gaṇâdhipati, to the gurus, and Sarasvatî. May it be unobstructed. May Brahma, Vishnu, S'iva and Indra ever protect the worlds.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya was in Vijayanagari, ruling the empire in peace and wisdom :—(*very much of the inscription is effaced*)—[And, by that king's order],.... Viṭhappa-Oḍeyar was protecting the Âraga kingdom ;—all the nâḍ people of ...... gave to Huligila Nâgaṇṇa's son Nâgaṇṇa certain lands (specified), at the time of a conjunction of the seven planets and an eclipse of the moon, in the presence of (the god) Kallinâtha of the Âraga mûlasthâna.

Witnesses,—Sun and moon, &c, Usual final verses.

## 131

(35 lines gone). Usual final verses. Signatures.

*Date* 1408 *A.D.*

Obeisance to Gaṇâdhipati, to Sarasvatî, and the gurus. May it be unobstructed. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the râjâdhiraja paramêśvara vîra-pratâpa Dêva-Râya was in Vijayanagara, protecting the *varṇâsrama-dharmas*, and ruling the empire in peace and wisdom :—And, by that king's order, (with descent as in No. 126 above), Viṭhaṇṇa-Vodeyar was protecting the Âraga kingdom in righteousness ;—Paḍanipâḍa Lingarasa's son Virûpaṇṇa made a grant of Âlugavaḷi and Kauriyabhâge to the Brahmans, forming an agrahâra named Jommâpura, divided into 18 shares. (*Here come details of the Brahmans*).

Witnesses,—Sun and moon, &c. Usual final verses.

## 132

*Date* 1369 *A.D.*

Obeisance to Gaṇâdhipati. Be it well. (On the date specified), the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, vîra-Mârapa-Voḍeyar's son Sôvaṇṇa-Voḍeyar granted to Nâraṇa-bhaṭṭa's son Dêvaṇṇa-bhaṭṭa the lands (specified) belonging to Jegaṭigâre in the Muduvanka-nâḍ, free of all imposts. Usual final verses.

## 133

*Date* 1404 *A.D.*

Beginning as in No. 130.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêsvara, subduer of hostile kings, champion over kings who break their word, vîra-pratâpa Harihara-mahârâya was in Vijayanagari, in the presence of the god Virûpâksha, protecting the *varnâsrama-dharmas*, and ruling the empire in peace and wisdom :—And, by that king's order,—the Brahma-Kshatriya, *dîkshâ-guru* for the *hêmâdri* and all the prescribed great gifts, a sun to the lotus the line of Sankappa Râyappa, the son of Brahma-Râja, famed for all learning, a royal swan in the lotus pond the learned, a moon to the *chakôra* bird the poets, spring to the jasmin his mother's family, a moon to the ocean his own family, adorned with clustres of good qualities, his mind intent upon the six rites, turning away from others' wives, a moon to the ocean his relatives, remover of the poverty of his dependents, a bee at the lotus feet of Kriyâśakti-guru-munîśvara, devoted to the worship of Triyambaka, the son of Virupâmbikâ, —Viththappa-Odeyar was protecting the Âraga kingdom in righteousness ;—all the nâd people of the Âraga Eighteen kampanas and all the people of the three cities, uniting and agreeing together, sold to Râghava-dêva's (son) Achappa's (son) Viththappa, the Kaudavalli village, which is Virupâmbikâpura, in Beluve of the Âraga-vente, for 95 hon, with all rights. Boundaries.

Witnesses, —Sun and moon &c. Usual final verses.

## 134

*Date* 1404 *A.D.*

Obeisance to Ganâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), to Bêlûr Narasiva-dêva's son Sunganna, Achapa's son Vithapa gave a śâsana of a sale of land as follows ;—the Kaudavalli village given to us (as in No. 133 above) and other land (specified), on account of our marriage (*prastha*), we sell to you for 300 hon, the price fixed by arbitrators, with all rights. Boundaries.

And Sanganna made it Lakshmî-Narasimhapura.

Witnesses. Written with the approval of both parties by the Muduvanka-nâd sênabôva Singarasa. Signatures.

## 136

*Date* 1702 *A.D.*

Obeisance to S'ambhu &c. Invocation of the Boar.

Be it well. (On the date specified), to the Brahmans of Kammuchchi, in the Bhadrarâjapura agrahâra newly separated from the Sixty agrahâras,—(with usual Keladi titles), Basavappa-Nâyaka granted a śâsana as follows ;—the Kammuchi village in the Sixty agrahâras, formerly rated (as specified at very great length) at 147 varaha 2 hana 3 hâga 1 vîsa,—formerly granted in the year S'ôbhakrit (1663 A.D.) at the time of the moon's eclipse,—we grant to you free of all imposts, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses. (*signed*)—śrî-Sadâśiva.

## 137

*Date* 1702 *A.D.*

A similar grant by the same to the Brahmans of Dâmalâpura in the Bhadrarâjapura agrahâra newly separated from the Sixty agrahâras, rated (as specified, at immense length) at 454 varaha 5 hana 1 hâga 1 bêle.

## 139

*Date* 1303 *A.D.*

Obeisance to S'ambhu &c. Praise of the Boar.

Be it well. (On the date specified), the Brahmans (named) of Kyaslûr in Sântalige-nâḍ of the Âraga-venṭhe,—gave to Lingappa's son Chalappa (some village, the description of which is gone).

Witnesses. Signatures. Usual final verses.

## 142

*Date* 1411 *A.D.*

Obeisance to Gaṇâdhipati, and to Sarasvatî. Obeisance to S'ambhu &c.

Obeisance to the god worthy of Brahmans, the friend of cows and Brahmans, and the friend of the world,—Kṛishṇa Gôvinda.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-Harihara-mahârâya's son Pratâpa-Dêva-Râya-mahârâya was in Vijayanagari, in the presence of the god .. . , protecting all the *varṇâśrama-dharmas*, and ruling the empire in peace and wisdom :—And, by that king's order, the Brahma-Kshatriya .... Lingaṇṇa-Oḍeyar was protecting the Âraga kingdom ;—a number of heggaḍes (named) of Sâtalige in Âraga, sold to Dêvarasa's son Gôvaṇṇa certain lands (specified) for 34 hon, in order to provide for a marriage.

Witnesses,—Sun and moon &c. Usual final verses.

## 143

*Date* 1468 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Virûpâksha-mahârâya, protecting ...., with the .... ocean as his boundary, was in Vidyânagara, [ruling the empire] in peace and wisdom :—And, [by that king's] order, the great minister Dêvappa-daṇṇâyaka-Oḍeyar was protecting the Âraga kingdom ;—in the western nâd of Sântalige when (with various epithets) Kôṭiyappa-heggaḍe and Bommarasa-heggaḍe .......... rasa came up the Ghats and fought in Yallayasâle, that Kôṭiyappa-heggaḍe .........

Bommarasa-heggaḍe set up a bîragal for the event in Nâbaḷa. And Bommarasa-heggaḍe was established as Immaḍi-Kôṭiyappa-heggaḍe and was protecting all in Nâbaḷa as at first. And in the same year, the son of the lotus-eyed Narasi, the king Kôṭi, desiring to enjoy the company of the gods, took the world of gods by force.

## 144

*Date* 1421 *A.D.*

Be it well. Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Praise of the Boar. To Kṛishṇa, the son of Vâsudêva and Dêvakî, and to Nanda-Gôpa's son Gôvinda, be the śâsana.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in Vijayanagari, protecting all the *varṇâs'rama-dharmas* :—And, by that king's order, the Brahma-Kshatriya Râyappa-Voḍeyar's (son) Bommaṇṇa's son Srîgirinâtha-Dêva was protecting the Âraga kingdom ;—to the *paramahamsa-parivrâjakâcharya* Tirthamuttûr S'ankara-

Bhârati-śrîpâda in Kelabhâgi of Sântalige of the Âraga-venthe,—all the Brahmans (named) of Hiriya Hoḷalûr in Sântalige-nâḍ, sold certain land (specified) in Hangarabayal belonging to Hiriya Hoḷalûr, for 48 hon, the price fixed by arbitrators, with all rights.

Witnesses,—Sun and moon &c. Signatures.

Usual final verses.

**145**

*Date* 1662 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified) to the *paramahamsa-parivrâjakâ-châryya* Jnânêndra-Bhâratî-svâmi of the Tîrthamuttûr maṭha,—Keḷadi Bhadrappa-Nâyaka gave a dharma-śâsana as follows ;—The land (specified) rated at 150 varaha, have we granted, for the offerings and perpetual light of the god Narasimha of the Tîrthamuttûr maṭha, to Jnânêndra-Bhâratî-svâmi as alms to the yati at the time (specified) of bestowing the *hiranya-garbha* in Tîrtharâja-pura,—with all rights.

Divine witnesses,—Sun and moon, &c. Usual final verse.

(*signed*)—śrî-Sadâśiva.

**146**

*Date* 1397 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c. Invocation of the Boar.

When the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya was ruling a victorious empire :—And Sâtaṇṇa-Oḍeyar was protecting the Âraga kingdom ;—(on the date specified), to Sarvajnapurî-śrîpâda, the nâḍ people of the Âraga Eighteen kampaṇas and all those of the three cities, making prostration with the eight members, gave to him the Âlagêri village, which is Abhinava-Gôpinâthapura, in the Sâtalige-nâḍ, rated at 45 varaha,—having obtained a place for a market,—with all rights. Usual final verses.

**147**

*Date* 1384 *A.D.*

Obeisance to S'ambhu &c. Be it well. In, the mahâ-maṇḍaḷêśvara, subduer of hostile kings, champion over kings who break their word, vira-Bukka-Râya's son, master of the four oceans—eastern, western, northern and southern,—vîra-Harihara-Râya's increasing reign, when he was ruling a secure kingdom in peace and wisdom :—(on the date specified), at the time of the eclipse of the sun, that Harihara-Râya's great house-minister, Mâdhava-mantri, granted the Ambaligodagi land belonging to Koḍala agrahâra and to Hukkavaḷi in Keḷabhâge of Sâtalige-nâḍ in the Âraga Eighteen kampaṇas of the Male-râjya,—the Brahmans (named) of Koḍala having given it to Karṇika Sômarasa's son Dâsimarasa, with all rights, and with the witness of sun and moon, &c. And that Dâsimarasa will grant every year 12 salage of *bhatta* for the god Nârasimha of Koḍala, and enjoy the remainder, free of all imposts.

Usual final verses.

**148**

*Date* 1417 *A.D.*

(*Nâgarî characters*).

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c. May the arms of Hari protect you.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in Vidyânagari, in the presence of the god Virûpâksha, protecting the *varṇâ*-

*śrama-dharmas,* and ruling the empire in peace and wisdom :—And, by that king's order, the Brahma-Kshatriya, descended from the *dîkshâ-guru* for all gifts Râyappa Saṅkappa, Brahma-Dêva-Oḍeyar's son Viṭhappa-Oḍeyar was protecting the Âraga kingdom ;—certain heggaḍes (named) of Mêguravaḷi in Maduvalige-nâḍ in Sâtalige-nâḍ of the Âraga-venṭhe,—sold to (with the usual ascetic virtues), the râya-râjaguru, follower of the Sâma-śâkhâ, Upêndrâchârya's descendant, Viśvêśvara-dêva's server (*samârâdhaka*) Nâgappaiya's son Dêvappaiya,—lands (specified) under the tank built in Mumbeḷe, for 42½ hon, the price fixed by arbitrators. Signatures.

Usual final verses. Boundaries.

Also some other land (specified) for 15 hon. Signatures, of witnesses.

## 153

*Date about* 1480 *A.D.*

(The first part is gone). Fifteen Brahmans of .. .. made over to Lingappa's son.. .. one out of their 15½ shares given by Dêva-Râya-mahârâya with a copper śâsana signed in the name of Narasimha-Bhâratî-Voḍeyar,—making the grant in the presence of the god Vidyâśankara of S'ringêri, before the eyes of Purushôttama-Bhâratî-Voḍeyar, at the feet of the god Narasimhêśvara,—the fixed rent of the share being 10 hon. Signatures.

Usual final verses.

## 154

*Date* 1346 *A.D.*

Narasimha is the protector. Obeisance to S'ambhu &c.

Be it well. (On the date specified), the Pâṇḍya chakravartti, circumventor of hostile kings, an elephant-goad to .. .. kings, vîra-Kâya .... ,—during the increase of the victorious reign of the mahâ-maṇḍalêśvara, master of the eastern western and northern oceans, subduer of hostle kings, champion over kings who break their word, vîra-Hariyappa-Voḍeyar,—made a grant of land yielding 7 ga in .... in the .. nine agrahâras of the Sâtalige Thousand, for the god Narasimha, to the Garuḍa Nârâyaṇa, establisher of the vêda-mârgga, Narahari-dêva. Imprecation.

## 155

*Date about* 1450 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. When the victorious mahârâjâdhirâja râja-paramêsvara vîra-pratâpa Mallikârjuna-mahâraya was in Vijayanagari, protecting the *varṇâśrama-dharmas* and ruling a secure empire :—And, by that king's order, S'rîgirinâtha-Voḍeyar was protecting the Âraga kingdom ;—a grant of land in Sâtalige-nâḍ (*rest gone*).

## 156

*Date* 1666 *A.D.*

Obeisance to Gaṇapati. May it be prosperous. Obeisance to S'ambhu &c.

At the lotus feet of the Belly god do I take refuge, the asylum of the world, by contact with the dust from which, the seas of difficulty are at once dried up. May the tusk of the Boar, the sportive form of Hari, protect you, on which the earth shone like a parasol, with Hemâdri as a kalaśa.

A town there is, named Keḷadi, the seat of heroes, and in it was the great king Sadâśiva, like Indra in the world. By which king's powerful right arm was that region acquired, filled with temples, groves, tanks and Brahmans. When the king Keḷadi Sadâśiva took his bow into his hands, and showed anger in his eyes, the forces of his enemies became powerless, they deserted the weaker sex, and took to biting grass.[1] Distinguished by the titles Yeḍava-Murâri, Kôṭe-kôlâhala, establisher of the viśuddha-Vaidikâdvaita-siddhânta, devoted to faith in Siva and the guru, was the king Sadâśiva. He had a son, the famous king named Chikka-Sanka, a lion to the elephant hostile kings. His son, filled with faith in Siva and wisdom in affairs, a hero of heroes, pure, was Siddhêndra, illustrious in the world, a treasury of virtues, rejoicing in the company of the good. He had a son, a chief among kings of auspicious aspect, a sun to the waterlilies hostile kings, an Arjuna in battle. His two feet illumined by the jewels in the crowns of prostrate kings, rejoicing the Brahmans with his liberal gifts, the king Siva. His son, with a countenance like an expanded lotus, exulting in great wealth, was Bhadrêndra, an ornament to the world, giving joy to the good. By the streams poured forth with his gifts the ocean was filled, an asylum for the twice-born, devoted to the protection of charities to gods and Brahmans, an able monarch.

By him,—to the honoured in many ways by the kings Siva and Venkaṭa, chief of the paramahamsa sannyâsis in the world, the Advaita siddhânti, expounder of the great and pure good path laid down by Vishṇu-svâmi, ever bending in the eight prostrations, director into the great path of the vaidika, firm in establishing the throne of Hari in Ghanâdri, independent master of all the tantras, ruler of the throne named the Muḷavâgil, a friend to learning, disciple's disciple of Kshîra-svâmi, of great fame, the disciple of Sachchidânanda, the yôgi Kṛishṇânanda, possessed of the great virtues of learning intelligence modesty truthfulness eloquence and generosity,—by the great king Bhadrêndra was granted, in the land permanently inherited by him, Mattûr and Sîtûr in the Madhuvanka-nâḍ kingdom, to endure as long as sun and moon.

And to promote the fame of the dharma of that king Bhadrêndra,—Kṛishṇânanda made there the famous Bhadrasamudra, a crest-jewel of agrahâras, on the bank of the Tungabhadrâ, and gave it to Brahmans of many gôtras and sûtras,—and directed his disciple Sachchidânanda-yôgi, saying—Give a śâsana of the village, and carry out the dharma. Being thus ordered, this best of disciples, a crest-jewel of the learned,—with the approval of king Bhadra's younger brother, the king Sômaśêkhara,—Sachchidânanda writes this śâsana.[2]

Be it well. (On the date specified), the âchâryya of the paramahamsa sannyâsis, having crossed to the farthest shore of grammar logic and philosophy, devoted to the eight forms of yôga, descended from a line of gurus without beginning and without end, expounder of the Vaidika path, promoter of the doctrines of Vishṇu-svâmi, establisher of the throne of the great royal city Ghanagiri, independent master of all tantras, disciple's disciple of Muḷavâgil Sachchidânanda-svâmi, disciple of Kṛishṇânanda-svâmi, lord of Munibrindapura on the bank of the Tuṅgabhadrâ, Sachchidânanda-svâmi,—in order that increase of glory might be to Sômaśêkhara-Nâyaka,—gave to the Brahmans of the Bhadrasamudra agrahâra a copper śâsana as follows;—(The grant is here repeated, with all details).

Divine witnssses,—Sun and moon &c. Usual final verses.

The copper śâsana written by Sachchidânanda-muni.

Śrî-Kṛishṇa.

[1] The verse is full of puns on *bala*, *abala*, etc.

[2] Thus far is in Sanskrit. From here the inscription is in Kannaḍa.

BHÎMAN HA PLATES (TL 157)

Ib

IIa

BHÎMANKAṬṬE MAṬHA PLATES (TL 157)

## 157

*Date* ? 1367 *A.D.*[1]

(*Dêvanâgarî characters*).

Obeisance to Gaṇâdhipati. May the four arms of Hari protect you, black as the rain-cloud, hardened with the blows of (the bow) S'ârunga, the pillars of the maṇḍapa of the three worlds.

Be it well. In the victorious Yudhishṭhira-śaka (or era), in the year named Plavanga, one less than ninety, in the month Sahasya (Pushya), on new moon day, Wednesday,—the mahârâjâdhirâja râja-paramêśvara vîra-pratâpaśâli, born in the Kuru-kula, of the Vaiyagrapîpâda-gôtra, the king Janamêjaya, seated on the throne in Kishkindhâ, protecting all the *varṇâśrama-dharmas,*—for the worship of Sîtâ-Râma, worshipped by Kaivalyanâtha, disciple of Garuḍavâhana-tîrtha-śrîpâda of the Munivrinda-maṭha, in the Sîtâpura Vṛikôdara-kshêtra, situated in the west country,—made a grant of a gift of land as follows;—The four boundaries of the Munivrinda-kshêtra, where our great-grandfather Yudhishṭhira and the others stayed,—on the east side, the west (bank) of the Tungabhadrâ flowing north; on the south side, the north of the Agastyâśrama; on the west, the east (bank) of the Pâshâṇa river; on the north side, the south (bank) of the Bhîma river;—the Munivrinda-kshêtra within these (limits), for your reverence and your disciples in succession, as long as sun and moon endure, together with the (eight) rights of full possession (as usual),—in order that our mothers and fathers may attain to the Vishṇu-lôka,—in the presence of (the god) Harihara, at the time of the eclipse, with presentation of a coin and pouring of water from the Tungabhadrâ, have I given into the hand of the yati.

Witnesses to this dharma-śâsana,—Sun and moon, wind and fire, sky earth and water, mind and man,[2] day and night, morning and evening twilight,—these know a man's dharma and conduct. śrî-Vâraha.[3] Usual final verses.

## 158

*Date about* 1400 *A.D.*

(The greater part is gone). Appears to be the record of a grant connected with Bukkarâyapura, made by Kṛishṇa-dikshita.

## 159

*Date about* 1400 *A.D.*

(A great part is gone). Boundaries of Bukkarâjapura. Vîrapa-Râya gives to the Brahmans of it a śâsana freeing it from all imposts.

Usual final verses. List of Brahmans who received shares—altogether 37 shares.

## 160

*Date* 1397 *A.D.*

(*Nâgarî characters*).

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. When ........ champion over kings who break their word, master of the eastern southern and western four oceans, vîra-pratâpa Harihara-mahârâya was ruling the empire:—And, ............-Voḍeyar was protecting the Âraga kingdom;—(on the date specified), a number of heggaḍes (named) made a grant of the Kallakoḍagi land (specified) of Hollavâni ......

[1] The professed date is 3012 B.C. There are many errors in the inscription.
[2] Generally Yama.
[3] This is in Kannaḍa characters, and seems meant for a signature.

## 161

*Date* 1687 *A.D.*

Be it well. (On the date specified), in the name of Keḷadi S'ivappa-Nâyaka's son Sômasêkhara-Nâyaka's lawful wife Chennammâji,—the karṇika Venkappayya of the treasury made the agrahâra and delivered it at the feet of the gods Channakêśava, Sômêśvara and Hanumanta.

## 162

*Date* 1407 *A.D.*

*(Nâgarî characters).*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, master of the eastern southern western and northern oceans, vîra-pratâpa [Dêva-Râya Oḍeyar] was ruling the empire in peace and wisdom ;—And, by that king's order, Râyapp-Oḍeyar's (son) Viṭhaṇṇa was protecting the Âraga kingdom ;—to (with the usual ascetic virtues), .... the râya-guru and parama-naishṭika, .... S'ivâchâryya Dakshinâmûrtti-dêva,—all the nâḍ people and those of the three cities, agreeing among themselves, gave land (specified), yielding 100 hon.

And (with the same epithets) Vairâgya-S'ivâchâryya-dêva formed it into an agrahâra named Dakshiṇâmûrttl-S'ivâchâryya-pura, divided into 24 shares, which he bestowed upon Brahmans (as specified).

## 163

*Date* 1425 *A.D.*

*(Nâgarî characters).*

Obeisance to Gaṇâdhipati. Obeisance to Sambhu &c.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was ruling the empire in peace and wisdom ;—(*much here effaced*). Apparently a purchase was made by Viṭhappa-daṇṇâyaka of the Hulukôḍe village, out of which was formed the Hêmâmbikâpura agrahâra, divided into 12 shares. (List of Brahmans who received shares).

## 165

*Date* 1640 *A.D.*

Obeisance to Sambhu &c. Be it well. (On the date specified), for the Mahattu maṭha of Hechi-sidivâgi in the Dânivâse-śîme, Keḷaḍi Vîrabhadra-Nâyaka granted a copper śâsana as follows ;—the Sirigunda village of Bâlipâl in the Dânivâse-śîme have we granted, rated (as specified) at 80 varaha 2 haṇa 1 aḍḍa, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Veṅkaṭâdri.

## 166

*Date* 1610 *A.D.*

Obeisance to Anantanâtha. Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

In the circle of the gods honoured by his lotus feet being bathed in the rays from the rows of ewels in the crown of the king of serpents ; glorious with a mâna-stambha, a lotus pond, and a moat ; the joy of his own (followers) ; master of the *samavatarana*,—shines Ananta Jinêśa.

Be it well. (On the date specified), waker up of the sleeping kings, shining in the sky of the good path, of ever increasing splendour, causing the waterlilies hostile kings to shrivel up,—the sun Vênkaṭa-Dêva-Râya blazes with heat. When, distinguished by these and many other titles, the râjâdhirâja râja-paramêśvara vîra-pratâpa Vênkaṭapati-Dêva-mahârâya was seated on the Penugonde throne,—among all the kingdoms protected by him, celebrated was the Avanya-dêśa. In that Avanya-dêśa, glorious beyond description was the town of Âraga, to the east of Bhuvana-giri. The ruler of that city, possessor of many great qualities, was Vênkaṭâdri-mahîpâla: to describe whose virtues,—the husband of fortune, the home of intelligence, an ocean to literature, a Manmatha to the hearts of women, praised by the learned, in music Îśvara, a lion to the rutting elephant his enemies, . . . . —thus did Vênkaṭâdri-mahipa adorn the world. And his fame and valour were such, that they eclipsed the brilliance of the great gems in the head of the king of serpents, the red lead on the temples of Indra's elephant, the flames of Îśa's frontal eye, the splendour of the peak of the starry mountain, and the ruddy stream of the river of the gods,—such was the glory and fame in the world of the mighty Vênkaṭêndra.

Thus filled with so many great qualities, Vênkaṭâdri-Nâyakayya cherished as a dependent (*kâḷânchi*) of his family, Bommaṇa-heggaḍe; his praises. He was the ruler of Muttûr. In it, in Mêḷige in Kûḍûr-pâḷ, belonging to Niḍuvala-nâḍ, was the royal śrêshṭhi Varddhamâna: his praises. His wife was Nêmâmbâ. His son Bommaṇa-śrêshṭhi erected a Jina temple, set up therein Ananta Jina, and became famous. His guru,—descended from the disciple of (with praises) Vidyânanda-muniśvara, head of the Balâtkâra-gaṇa, râya-râjaguru, Dêvêndrakîrtti-bhaṭṭâraka's disciple, was Viśâlakîrtti-bhaṭṭâraka,—a bee at whose lotus feet was Bommaṇa-śreshṭhi's son Bommaṇa who protected the Jina temple. His wife was Nêmâmbâ, and they had five sons, (with praises) Bommaṇa, Padumaṇa, Chandaṇa, Mâṇika, and Âdaṇṇa.

We (names repeated) agreeing together, built of stone the basti erected by our grandfather Bommi-seṭṭi, and (on the date specified) set up through Padma-śrêshṭhi, according to the rule of the śâstras, the Tirthêśvara named Ananta: and made grants (specified) for the worship, offerings, and perpetual lamp. Imprecatory verses. Witnesses,—Sun and moon &c.

## 167

*Date* ? 1380 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern western and southern oceans, vîra-Bukka-Râya's son, vîra-Udagiri-Virûpâksha-Râya was ruling the kingdom in righteousness:—he granted the Huṇasavaḷḷi village in Niḍuvala-nâḍ for an agrahâra to his house . . . . Goṭṭi-Seṭṭi. And that Goṭṭi-Seṭṭi, in the name of his father Nâga-Seṭṭi, made the Nâgasamudra, and gave the agrahâra in 15 shares to Brahmans (as specified). Usual final verses.

## 168

*Date ? about* 1420 *A.D.*

(The inscription is very much effaced).

When Dêva-Râya-mahârâya was in Vijayanagari, ruling the kingdom in peace and wisdom—certain persons bought land for 35 hon, and formed it into an agrahâra. And Boppa-heggaḍe gave the land to Lakkarasa-Oḍeyar, freed from the rent of 60 hon. Signatures. Usual final verses.

## 169

*Date about* 1100 *A.D.*

Obeisance to S'ambhu &c.

Be it well. When [the refuge of all the world], favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, the Châḷukya ornament,—Tribhuvanamalla-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom :—

And, a dweller at his lotus feet, the mahâ-maṇḍalêśvara S'ântara ...... was ruling the .... kingdom of the Sântalige Thousand, (*rest effaced*).

## 170

*Date* 1424 *A.D.*

(*Nâgari characters*).

Obeisance to Gaṇâdhipati, Sarasvati, and the gurus. May it be unobstructed. Obeisance to S'ambhu &c.

Praises of Harihara-Râya (much effaced). His son, the râjâdhirâja râja-paramêśvara vira-pratâpa Dêva-Râya-mahârâya was in Vijayanagari, protecting [the kingdom] ;—And, a dweller at his lotus feet, Râyaṇṇa-Oḍeyar was protecting ...... in righteousness :—(on the date specified), a stone śâsana was written and given as follows ;—Whereas formerly, when Harihara-mahârâya was protecting the Âraga kingdom in righteousness, in the year Dhâtu (1396 A.D.), Kôdûr Tirika-heggaḍe sold to ........ the Kûṭahaḷḷi village—its boundaries—for 80 hon, the price fixed by arbitrators,—and that Tiraka-heggaḍe assigned 8 hon for ...... —in the year Vijaya (1413 A.D.) we sold the village to Nâraṇa-dêva's son Râmarasa, with all rights,—and Mâdarasa made it over to Râmarasa, free of all imposts. Witnesses. Usual final verse. Signatures.

## 171

*Date* 1564 *A.D.*

Obeisance to Gaṇâdhipati. May it be unobstructed. Obeisance to S'ambhu &c.

Victorious is the father of the world, nourisher of living creatures, dweller in all hearts, with eyes of compassion, lord of the circle of the gods, devoted to song, bearing the moon on his head,—may he protect us, Viśvanâtha.

Gangâdharapuri-yôgi formerly, the equal of Gangâdhara, going forth, went to Kâśi and other kshêtras, and in due course came to this kshêtra. Having set up (the god) Nrisimha in Tîrthahaḷḷi on the bank of the Tungabhadrâ, he abode there, worshipping him. His disciple was Amarêndra-puri-yôgi, whose disciple was Yâdavêndrapuri-yôgi, whose disciple was Amarêndrapuri-yôgi, whose disciple was Dêvêndrapuri-yôgi. He, desiring to live in Kâśi, besought S'iva, who said,—On the southern bank of the Tungâ, in the auspicious Maleyâḷa maṭha, set me up and worship me, and gain the fruit of living in Kâśi. Being thus directed, obtaining from his elder, Timma-paṇḍita, a Narmmadâ linga, (on the date specified = 1558 A.D.)—when Sadâśiva-mahârâya was ruling the earth,—Dêvêndrapuri-yatîndra set up (the god) Viśvêśvara.

And (on the date specified, = 1564 A.D.) for the worship of the god, he made a grant of 6 villages (specified). Their boundaries. Also a grant of villages (specified) for the *chhatra* established by S'ankara-bhaṭṭa.

Witnesses,—Sun and moon &c. Usual final verse.

## 172

*Date* 1583 *A.D.*

The dharma made by Hariyappa of the palace, son of Nârâyaṇappa-ayya of the gold treasury. Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), at the lotus feet of the god Visvanâtha of the Maleyâḷa maṭha of Amarêndrapuri-srîpâda. at Tîrthahaḷḷi on the southern bank of the Tungabhadrâ,—Hariyapa of the palace, (son of, as above), presented a sâsana of a gift of land as follows;—Having purchased the Heggaḍitikoppa village, (as specified),—in order that our mother Timmamma may obtain a permanent abode in Brahma-lôka,—we have granted that village for the offerings and perpetual lamp of the god; its boundaries. Grant repeated. Also directions for the distribution of the paddy, including the feeding of 2 Brahmans daily in the god's *satra*.

Witnesses,—Sun and moon &c. Usual final verse.

Human witnesses,—Signatures.

## 173

*Date* 1394 *A.D.*

Obeisance to S'ambhu &c.

Account of Sangama and the kings descended from him (very much effaced).

Be it well. When the mahârâjâdhirâja râja-paramêsvara, subduer of hostile kings, champion over kings who break their word, Suratâḷa of the Hindu kings, master of the eastern southern and western oceans, vira-Bukka-Râya's son vîra-Harihara-mahârâya was ruling a secure kingdom;—And, by that king's order, Sôvaṇṇa-Oḍeyar was protecting the Âraga kingdom;—(on the date specified),—the inscription is much effaced,—apparently he confirmed to ...... puri-sripâda, 2 villages formerly granted in the year Prabhava (1387 A.D.) by Harihara-Râya Usual final verses.

## 174

*Date* 1440 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), Hariha[ra]-heggaḍe sold lands (specified) to .... hebbâruva's son Kêsava-hebbâruva. (The inscription is very much effaced).

## 175

*Date about* 1424 *A.D.*

Obeisance to S'ambhu &c. When ...... vira-pratâpa Dêva-Râya-mahârâya was in the capital Vijayanagari, protecting, .. .... in righteousness;—And, a dweller at his lotus feet, Râyappa .... .... was protecting the Âraga kingdom in righteousness;—(on the date specified), the âḷva-prabhu Bommiyakka-heggaḍiti's son ..... on account of his marriage, sold certain land (specified) to the temple priest Dêvaṇṇa-ayya's son Bôvaṇṇa-ayya.

(The inscription is much effaced).

*Date* 1437 *A.D.*

Obeisance to Gaṇâdhipati, Sarasvatî and the gurus. May it be unobstructed. Obeisance to S'ambhu &c.

Be it well. (On the date specified), in the reign of Dêva-Râya as above,—when Sirigirinâtha-heggaḍe was protecting the Âraga kingdom in righteousness;—Bommiyakka-heggaḍiti's son

Muttapparsa-heggaḍe granted land (specified) for a *satra*, in the presence of the god Râmanâtha, on the bank of the Tungabhadrâ, at the time of an eclipse of the sun,—making it over for the building of a maṭha by Gangâdharapuri-śrîpâda and by Padmanâbha-śrîpâda of the Maleyâḷa matha.

Signatures of witnesses.

## 176

*Date* 1415 *A.D.*

(On the date specified)—nearly all the first part is gone. And, by that king's order, the Brahma-Kshatriya ........ was protecting the Âraga kingdom;—Biḍapa-heggaḍe granted to (with usual ascetic virtues), Sidanâtha-paṇḍita's son Jaunappa certain land (specified) purchased for 45 varaha, at the rate of 15 haṇa per khaṇḍuga. Witnesses.

## 177

*Date* 1254 *A.D.*

Obeisance to S'ambhu &c. (On the date specified), when upon the mahâ-maṇḍalika Harichaveggaḍe and others (named),—the prithvî-râya Singhaḷa-Dêva's daḷavâyi Sâranga-Dêva marched and came and burnt Kôdûr,—Râya-Nâyaka, born in the capital Kôdûr to Taugiyachi-veggaḍiti and the Ganga-veggaḍe Bommaṇa, a slap on the face of the brave, plunderer of the Sêvaṇa camp, a thunderbolt to kings, so as to send them to Java (or Yama), slaying the mounted horsemen and foot soldiers who attacked him, and attacking them so as to make good the expression—I will smite down the champions in heaps,—he distinguished himself and gained the world of gods.

Verses describing his exploits. Grants of land made on his account.

The Pombucha ? stone-mason, Ayitapura Sâvi-ôja's son Sâta made this stone. Some other grants to relatives.

## 178

*Date* 1698 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles), Keḷadi Basavappa-Nâyaka gave to Ranganna (descent described) a śâsana as follows;—for the Venkaṭâpura agrahâra you have made in the name of your father Venkappa in the Kelakêri village of the Muttûr-śime, on the bank of the Tungabhadrâ, and for the god Lakshmî-Nârâyaṇa set up therein, we grant the lands (specified), rated as specified at length) at 123 varaha 1 hâga, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

## 179

*Date* 1678 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles) Keḷadi Chennammâji gave to Venkapa (descent described) a śâsana as follows;—for the temples of the Kônêripura agrahâra you have erected in the name of your father Kônappa in Muṇḍekâra Heddûrapâl, on the bank of the Tungabhadrâ,—having received from you for the palace 1600 ga,—we grant to you lands (specified), rated (as specified at length) at 187 varaha 1 hon. 3 hâga, with all rights. A certain portion to be for the god Tirumala set up in the agrahâra.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

## 180

*Date* 1687 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles), Keladi Chennammâji gave to the treasurer Srînivâsaya a śâsana as follows ;—for the agrahâra you have built in our name in the Âlumâne-sîme, on the bank of the Tungabhadrâ, and for the gods set up therein, we have granted the Kûḍagôḷi village, rated (as specified at great length) at 228 varaha 6 haṇa 1 hâga.

Divine witnesses,—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva

## 181

*Date* 1633 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), to (with usual epithets) the mahattu Akkipêṭhe Sidhevîra-dêva's disciple Chennavîra-dêva,—(with usual titles), Keḷadi Vîrabhadra-Nâyaka granted a śasana as follows ;—For the maṭha built for you by Kappagaḷale Basava in Moḍasûr of the Keḷadi-sîme, we grant you from the Hârôgopa village, lands (specified), rated (as specified) at 61 varaha 4 haṇa 1 hâga, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Venkatâdri

## 182

*Date* 1641 *A.D.*

Obeisance to Sambhu &c. Be it well. (On the date specified) (with usual titles), Keḷadi Vîrabhadra-Nayaka granted to the musician Sûraṇṇa of Kollûr a copper śasana as follows ;—For the maṭha you are making in Sîttûr in the name of Kôlur-amma, we grant land (specified) from the Râgôḍu village, rated (as specified) at 50 varaha ; with all rights.

Divine witnesses,—Sun and moon &c. (*signed*)—śrî-Venkaṭâdri

## 183

*Date* 1723 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built in Singanabidire village,—(with usual titles), Keḷadi Sômaśekhara-Nâyaka gave a śâsana as follows ;—Our father-in-law Nirvâṇaiya having requested that an *uttâr* might be granted for this maṭha,—we grant land (specified) from Talaûr village, rated (as specified) at 9 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva

## 184

*Date* 1674 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the Mahattu maṭha of S'ivarâjapura built in the name of S'ivappa-Nâyaka-ayya on the bank of the Tungabhadrâ in Tûdûr of the Mâlûr-sîme,—(with usual titles), Keḷadi Chennammâji granted freedom of toll for 15 bullocks—except pepper, tassels, silk, cocoa-nut kernels, wood and such other goods for gain,—laden with rice, paddy, râgi, oil, ghî, jaggory, salt, rattan, grain and such other articles,—on registering the colour and age of the bullocks in the customs *ṭhâṇes* of Ikkêri and Durga, and hôbalis below the Ghats,—the money thus acquired being used to provide for the six darśana.

(*signed*)—śrî-Sadâśiva

## 185

*Date* 1664 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the same maṭha as in No. 184 above,—(with usual titles), Keḷadi Sômaśêkhara-Nâyaka granted lands (specified) from Tûdûr village, rated (as specified at length) at 322 varaha, with all rights. Also freedom from toll above and below the Ghats for 10 bullocks, laden as in No. 184 above.

(Witnesses)—Sun and moon &c. Usual final verses.

Articles brought on the toll free bullocks are to be used for the maṭha and not sold outside.

(*signed*)—śrî-Sadâśiva

## 186

*Date* 1723 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built in Maṇḍagadde by Adaṇa,—(with usual titles), Keḷadi Sômaśêkhara-Nâyaka granted a śâsana as follows;—Our father-in-law Nirvâṇaiya having requested that an *uttâr* might be granted for this maṭha,—we grant for it land (specified) in Sadagavali village, rated (as specified) at 26½ varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva

## 187

*Date* 1702 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the S'ivarâyapura Mahattu maṭha built in the name of S'ivappa-Nâyaka-ayya in Tûdûr on the bank of the Tungabhadrâ,—(with usual titles), Keḷadi Basavappa-Nâyaka granted a śâsana as follows;—Having received from the mahattu the price of 988 varaha for the palace, we grant land (specified) from the Koṇakêri village, rated (as specified) at 80 varaha 9 haṇa, with all rights,—the allowance previously granted for the god Tirumala to be maintained.

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî Sadâśiva

## 188

*Date* 1674 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), to Basavalinga-dêva, disciple of Charamûrtti Mêlaṇagavi Mahatta-dêva,—Lôkayya of the treasury of gold, (with descent as stated) gave a śâsana as follows;—From the Sekharesi (village) inherited by me for the management of the Triyambakapura agrahâra established by my father in the . . . . stûr-śîme of the Araga kingdom, which has come down as his *kaṇiyâtchi* (or estate) to (with usual titles) Keḷadi Vîrabhadra-Nâyakayya,—we have given land (specified), rated at 20 varaha. Boundaries.

Divine witnesses,—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Râmakṛishṇa

## 189

*Date* 1712 *A.D.*

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles), Keḷadi Basavappa-Nâyaka gave to Hommaraḍi Narasaṇa (descent stated) a śâsana of a grant of land as follows;—Mariyappa having requested that an *uttâr* might be granted for the Mudugalu-Narasîpura

agrahâra built by you in the name of your father Narasaṇa near to the Mahise agrahâra, and for the god Hanumanta therein,—we have granted the Koutisaruvi village in the Hosagêri-pâl of the Muṇdekâra-sîme, rated (as specified at length) at 107 varaha 1 haṇa, with all rights.

Witnesses,—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva

## 190

*Date* 1407 *A.D.*

May Brahma, Vishṇu, S'iva and Indra ever protect the world. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in Vijayanagari, in the presence of the god Virûpâksha, protecting all the *varṇâśrama-dharmas*, and ruling the whole empire in peace and wisdom:—And, by that king's order, Râyaṇa-Voḍeyar's (son) Viṭhaṇṇa was protecting the Âraga kingdom;—Tipaṇṇa-ayya, with the consent of all the nâḍ people of the Âraga Eighteen kampaṇas and all the cultivators of the three cities, sold to Bommaṇṇa-ayya land (specified) in Mayise village, rated at 60 hon, wherein to make an agrahâra, and other land (specified) at the rate of 3 ga for land yielding 1 ga,—receiving the price of 200 gadyâṇa. Boundaries. Names of Brahmans who received the 12 shares in the former, and of those who received 4½ shares in the latter.

Verses as to the fruit of this śâsana:—The dust of the earth may be reckoned up, the drops of rain may be reckoned up; even Vidhâtra (Brahma) cannot reckon up the fruit of establishing Brahmans. Other similar verses.

The Muduvanka-nâḍ sênabôva Kêśavanâtha's writing.

(Witnesses)—Sun and moon &c.

## 191

*Date* ? 1180 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. (On the date specified), Chaliga-sênabôva,—younger brother of Bayla-sênabôva, son of Vaijaṇa-sênabôva, lay disciple of the mahâ-maṇḍalêśvara Maṇḍala-mahipâla's sarvvâdhikâri Padmaprabha-dêva,—knowing that his end had come, ............... in Kadambalige ........... ascended to heaven.

## 192

*Date* 1103 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to endure as long as sun moon and stars:—

A dweller at his lotus feet,—Entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, chief lord of the northern Madhurâ, boon lord of Paṭṭi-Pomburchcha-pura, ornament of the great Ugra-vaṁśa, obtainer of a boon from the goddess Padmâvati, having fully performed the *tûlâ-purusha, mahâ-dâna*, and *hiraṇya-garbha*, the three highest gifts, distinguished by the monkey flag and lion crest, proficient in many arts, moonlight to the waterlily the S'ântara-kula, a lamp to the moths hostile kings, a thunderbolt to the mountain chain the Toṇḍa-maṇḍalikas, a titled *bhêruṇḍa*, Kandukâchâryya, firm as Mandara, in fame Nârâyaṇa, in courage extreme, worshipper of the feet of

Jina, subduer of hostile armies, the S'ântara sun, praised by all people, skilled in the nîti-śâstra, a titled omniscient,—with these and all other titles, was the mahâ-maṇḍalêśvara Tribhuvanamalla-S'ântara-Dêva. To the golden mountain, to the ocean, and to the earth, was he in greatness, depth, and patience, similar, like, and equal ; who can compare with, resembles, or is on a par with the king omniscient, with Taila, with the wishing-stone to the crowd of supplicants,—if all the world be searched.

To describe the descent of the Ugrânvaya, which was the birthplace of this tree of plenty of the Kali age, and was second to none of the highest Kshatriya families. In the lineage of Pârśvanâtha, having subdued many hosts of enemies in war, was Râha, known as the *bhujanga* (or gallant) of the city the northern Madhurâ, the protecting lover of the ocean-girdled earth (*ghahvari*), ruling the kingdom. After him, the tree of plenty to suppliants, Sahakâra, bore the burden of the kingdom. His son, before whom all the kings in the world were like deer, while he by his splendid courage was like a lion on the great mountain the celebrated Ugrânvaya, was Jinadatta. That crest-jewel of mighty kings, in the irresisteble Bhârata war, fighting with distinguished brave warriors mounted in chariots (*atiratha, samaratha, mahâratha and arddharatha*), won a wedding festival with the Lakshmî of victory ; by the favour of Trivikrama (Vishṇu) obtained a brilliant single (whorl) conch ; having a monkey flag given by Dhananjaya ; having by his surpassing valour acquired a lion flag ;—for the purpose of conquering the regions, set out towards the South, destroyed all the race of Daityas, by worship of the feet of Padmâvatî obtained a kingdom with its seven constituents, assumed in the royal city Pomburchcha the S'ântara crown, ruled this S'ântalige Thousand under the shadow of his sole umbrella, and received the second name of S'ântara. After which the Ugrânvaya received the name of the S'ântarânvaya.

After many kings in succession to him had passed away,—in that line,—death to the titled, the home of heroism, the birthplace of liberality, in increasing the prosperity of the S'ântara-kula the autumn season, proficient in all good arts, the god of love to women, praised with affection by the learned, renowned in the world was the lord Sântara Oḍḍuga. Like lightning in the clouds is the flash of the sword wielded by S'ântara Oḍḍuga,—thus does the emperor (*bhuvanâdhipa*) in his own court praise the king (*bhûpati*). His younger brother,—subduing the unyielding kings who opposed him, satisfying the needs of supplicants, he won the highest praise in the earth as among kings Dilipa, and to brave enemies Death,—Taiḷa. His son, to the revenue a code, smiter through of the pride of boasting rival kings, of great valour, husband of the goddoss of victory, a hero in striking down his enemies, was Vîra. The wife of his heart, the beauty produced from the milk ocean the Gangânvaya, a lovely birthplace for the reign of love, was Bîrala-Dêvi. To those two, Bhujabala-S'ântara, his powerful arms beloved by the supreme goddess of victory, reverenced by kings, became the son, a wild-fire to the forest hostile armies. Younger than him, an asylum to refugees, a tree of plenty to supplicants, a submarine fire to the ocean other kings' armies, remover of all the troubles of the needy, his fame like the river of the gods filled with bright red waterlilies, was S'rîvallabha Nanni-S'ântara-Dêva, the sole donor in the world, renowned throughout the earth. His younger brother was Oḍḍuga, who being distinguished for his valour (*vikrama*), as if through the merit of the emperor (*chakra*) Vikrama the discus (*chakra*) had been born in the shape of a man, received the name of Vikrama-Sântara. The wife of his heart, like a moon in the sky of the Pâṇḍya-kula, and the flag of victory of the god of love, was Chandala-Dêvi. To them, like the sun on the eastern mountain, or the moon from the ocean, was born, an abode of all arts, in greatness a godlike mountain (*śaila*), Taila.

When, born as if through the merit of the people of the world the tree of plenty was born in the form of a Kshatriya, he was ruling the Sântalige Thousand as a secure kingdom under the

shadow of his sole umbrella :—Arumuli-Dêva's (wife) Gâvabbarasi's daughter, the king Vira's elder brother's wife, Birabbarasi's elder sister, the king Tailapa's grandmother,—Chattala-Dêvi was renowned. The mother of Bhujabala, Goggi, Odduga, and the husband of the goddess of victory Barmma, reverenced throughout the world, excelling the daughter of the Earth (Sîtâ) and Arundhatî,—was Chattala-Dêvi. The beloved of the heart of the ruler of Kânchî, a cow of plenty to the glorious Jina congregation, the flag of her fame spread to the points of the compass, the equal of Virincha (Brahma)'s Ramâ (Lakshmî),—renowned was Chattala-Dêvi.

That lamp to the Jina congregation, along with her own sons Bhujabala-S'ântara, Nanni-S'ântara, Vikrama-S'ântara, and Barmma-Dêva, and others, ruling a secure kingdom,—had the Pancha-vasadi made in the royal city (*râjadhâni*) Pomburchcha,—and for the repairs of that basadi, and gifts of food to the community of rishis there, Bhujabala-S'ântara, Nanni-S'ântara, and Vikrama-Sântara, these three, granted villages (specified).

And opposite to that Pancha-basadi, in Ânandûr, Chattala-Dêvi and Tribhuvanamalla-S'ântara-Dêva, as a memorial for the departure (or death) of Birabbarasi, laid the foundation stone of a basadi, pronouncing the name of Ajitasêna-pandita-dêva, known as Vâdi-gharatta, of the Dravila-sangha and Arungalânvaya.

To describe the descent of his line of âcharyyas :—when Varddhamâna-svâmi's *tirttha* was progressing, there was Gautama-ganadhara. Many of his line having passed away, there was the Kali-yuga ganadhara. Dayâpâla-dêva. After him, Jakadêkamalla-Vâdirâja-dêva, with another name of S'hat-tarkka-Shanmukha. From him Odeya-dêva ; from him S'rêyâmsa-pandita. After him, far removed from sin, having cast out pride, having by the force of his logic destroyed the hostile congregations, the beloved of the goddess of Speech, was Ajitasêna-munîndra. Splitter of the pride of Pradyumna (the god of love), an ocean of the gems of good qualities, was renowned, without dispute the modern ganadhara, the matchless Kumârasêna-bratipa.

A lay-disciple of the târkkika-chakravartti, the lion to the elephant (opponent) speakers Ajitasêna-pandita-dêva,—was the king, who had crossed over the ocean of learning, of boundless liberality, a Râhu in causing the eclipse of the moon the faces of his enemies, a lion to the elephant his enemies, a moon in the sky of the S'ântarânvaya, a mass of liberality, beggars he made of some kings, some kings by his exceeding valour he made to become dwellers in the woods,—Tailuga. His younger brother, the world illumined with the brightness of the pearls forced out from the split temples of the lusty elephants of hostile kings subdued by his own sword, was the matchless Gôvinda. Younger than him was Boppuga, the terrifier of the sons of kings, praised by kings, initiator into the virtues of widowhood of the young women of his enemies.

These kings being together, (on the date specified), at the time of the eclipse of the moon, they consecrated it, and for the repairs of the basadi, and gifts of food to the community of rishis there, and the eight kinds of ceremonies for the god, made grants (specified).

Usual final verses.

## 193

*Date* 1430 *A.D.*

May it be prosperous. (On the date specified), in the reign of (with usual titles), vîra-Bukka-Râya-Odeyar :—Kodûr Nâganna, Bekkase Bayichanna and others, the farmers and subjects of the sixty villages, agreeing among themselves, made a grant of Heggâra .... with all rights. The favourite god we worship, earth, moon and sun being witnesses, will we manitain this grant as long as they endure. And pouring water with their own hands, they have made over that Heggâra to Râmarasa, and caused this śâsana to be written and given. Usual final verses.

## 194

*Date ? about* 1450 *A.D.*

(The first part is gone)

Viṭhaṇṇa and Hariyappa made a grant of land on the terms of a śrôtra-agrahâra kaṭṭu-guttage vṛitti for the purpose of planting areca trees. And Taumaya-Nâyaka, with the consent of all his relatives (specified), of his own will gave the stone śâsana and copper śâsana of the kaṭṭu-guttage patra-śâsana. Witnesses. Imprecations.

## 196

*Date* 1404 *A.D.*

Obeisance to Gaṇâdhipati. May the gods beloved of Vâṇî, Kamalâ, Gauri and Sachî ever protect the worlds. Obeisance to S'ambhu &c. Obeisance to the god worthy of Brahmans, the friend of cows and Brahmans, the friend of the world,—Kṛishṇa Gôvinda.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, subduer of hostile kings, champion over kings who break their word, vîra-pratâpa Harihara-mahârâya's son Virupâksha-mahârâya was in the city of Vijayanagari, protecting all the *varṇâśrama-dharmas,* and ruling the empire :—

And, by that king's order, Râyappa-Voḍeyar's (son) Bommaṇṇa-Voḍeyar's son Viṭhaṇṇa-Voḍeyar was protecting the Âraga kingdom ;—the ruling prabhus, the chief men of all the nâḍs of the Âraga-venṭe Eighteen kampaṇas, of all the three cities, the Râu-nâd four mandus, and sixty villages, (many men named), and the dânamûlis of Kobaḍe, having agreed together, granted to Ingalêśvara Mâyaṇṇa's son Virupaṇṇa, and to Virupaṇṇa's sons Kallappa and Mâyaṇṇa, a stone śâsana of a gift of land as follows ;—here follow the details of land granted in the Kobaḍe village of Râu-nâḍ.

And forming this land into an agrahâra named Nigalâpura, after Kêśava-deva-heggaḍe's mother, they divided it into 3 shares for Virupaṇṇa, Kallappa, and Mâyaṇṇa, and made it over in the presence of the god Kallinâtha of the Âraga mûlasthâna. Boundaries.

## 197

*Date* 1363 *A.D.*

In the śri- Mûla-sangha, Dêśi-gaṇa, [Pusta]ka-gachha, and Koṇḍakundânvaya, destroyer of all the artifices of Kâma (the god of love) in the world,—was Chârukîrtti-Paṇḍita-yatipa.

Having the supreme profound *syâa-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, master of the three oceans, Sangamêśvara's son vîra-Bukka-mahârâya was ruling the kingdom :—

And his son Virupaṇṇa-Voḍeyar was ruling the Male-râjya (or hill kingdom) ;—the people of Heddûr-nâd and the temple âchâryas disputing with the sûris as to the boundaries of the land belonging to the Pârśva-dêva temple of Taḍatâḷa in Heddûr-nâd,—the great minister Nâgaṇṇa and various Arasus (named), with the Jaina Mallappa, summoned the ? elders of the three cities and the eighteen kampaṇas, and held an inquiry in the Âraga châvaḍi,—and having made the nâd agree, they fixed the boundaries (specified) according to former custom as those of the temple endowment of

Pârśva-dêva,—and (on the date specified) those Arasus and ministers and many others (named) caused a śâsana to be given to this effect. Imprecations.

Of the śrî-Mûla-sangha, Dêśi-gaṇa, Pustaka-gachha and Koṇḍakundânvaya ........

## 198

*Date* ? 1090 *A.D.*

Praise of the Jina śâsana. The great minister Hoysaḷa-Deva's treasurer Chandimayya's wife Boppavve, (on the date specified), performing *sannyasana*, by means of the tomb gained *svargga*.

## 199

*Date* ? 1093 *A.D.*

Praise of the Jina śâsana. Of the śrî-Mûla-sangha, Koṇḍakundânvaya, Dêśiya-gaṇa and Pustaka-gachchha,—of the Taḷatâḷa basadi belonging to the Lôkiyabbe basadi, by the severity of his penance his body covered with dust never removed, being like iron a long time rusty, and having become like a white-ant hill, was Maladhâri-dêva. (On the date specified), his disciple Subhachandra-dêva, by means of the tomb gained *svargga*.

## 200

*Date* 1445 *A.D.*

May it be prosperous. Numerous verses in praise of Gaṇêśa, Sarasvatî, Umâ-Mahêśvara, and the Boar.

(Omitting laudations)-Descended from Yadu was the Yâdava race, in which was Sangama. His son was Bukka, whose son was Harihara, whose son was Dêva-Râya, whose son was Vijaya, his wife was Nârâyanâmbâ, and their son was Dêva-Râya.

His praises at length, among which are—As he danced about the field of battle, the faces of the Turushkas shrivelled up, the Konkaṇa king S'anka was terrified, the Ândhras went into holes in the frontier hills, the Gurjaras were paralysed, the Kannôjas lost their courage, the Kaḷiṅgas were broken. The kings of Anga, Kannôja, Kâmbhôja, Vanga and Nêpâḷa were his servants, bearing his umbrella, châmara, stick, or vessel. When, (with usual titles), having obtained the throne from his father, he was in the city named Vijaya, whose moat was the Tungabhadrâ, Dêva-Râya-mahîpati (on the date specified)[1] ,—to the âchârya of parama-hamsa sannyâsis, (with various praises), Hîrâhâra's disciple in the third degree, who had the name Ananta but whom the Tîrtha-śrîpâda-parisha called Ânanda, to his disciple Virûpâksha, who took the name Ananta,—granted in the great Âraga kingdom, in Bala-nâḍ, the Mêṇangi village, giving it the new name Lakshmî-Nârâyaṇa-pura,—with all the usual rights.

And the yati blessed the king that he might live for ever.

Boundaries of the agrahâra in the language of the country.

The śâsana was engraved by the carpenter Muddanâchârya's son Vîraṇa, for which he received one share.

Blessings on the king. Usual final verses. (*signed*, in Kannaḍa)—śrî-Virûpâksha.

[1] The date is given as *sindhu adri Rāma chandra*, the year Krôdhana, but this makes 1377, whereas Krôdhana was 1367, which is undoubtedly the correct date. *Adri* has been used for the metre, perhaps instead of *ari*, which would be 6.

## 201

*Date* 1394 *A.D.*

(*Nâgarî characters*).

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c. Praise of the Boar.

Usual account of the rise of the Yâdava family. In it (omitting laudations) was the king Sangama. His sons were Harihara, Kampa-Râya, Bukka-mahîpati, Mârapa and Mudapa. Of them the most famous was the middle one, king Bukka. As he danced about on the battle field, the faces of the Turushkas shrivelled up, the Konkaṇa king S'anka was filled with fear, the Ândhras went into holes in the frontier hills, the Gurjaras were paralysed, the Kâmbôjas lost their courage, the Kalingas were broken. His wife was Gaurâmbikâ, by whom was born a son Harihara, who was famous for his bestowal of the sixteen great gifts.

(On the date specified), in the presence of (the god) Virûpâksha, to Brahmans of many śâkhâs, gôtras and sûtras, he granted in the S'rîrangapaṭṭaṇa kingdom, in the Tungabhadrâ-dêśa, together with its hamlets (named), Virupâpura, a village containing 44 shares, with all usual rights. (Names &c. of the Brahmans who received shares). Also for the gods of the village 3 shares. For the god Virûpâksha of Pampa 2 shares. To S'rigirinâtha's son Sômanâtha 1 share. To Sômanâtha-Voḍeyar a *dasavanda* of 4 khaṇḍugas of rice-field, and 1000 areca trees.

This śâsana of king Harihara was engraved by his orders by the carpenter Sâsanâchârya Nâgi-dêva the sculptor.

Usual final verses.

(*signed*, in Kannaḍa)—śrî-Virûpâksha.

## 204

*Date about* 1575 *A.D.*

(*Nâgarî characters*).

(The first plate is gone). We have sold and granted to you, having received at your hands 1000 current Priya Srâhe[1] nija-ghaṭṭi varaha, for this price, the village of Hiriya Kallahaḷḷi.

Keḷadi Sadâśiva-Râya-Nâyaka's grandson Râma-Râja-Nâyaka granted to Mâlênahalli Saha-vâsi Mâdarasayya's son Mallarasayya, at the time of the eclipse of the sun, (the above village), with all the usual rights. Grant repeated.

Witnesses,—Sun and moon &c. Usual final verses.

(*signed*, in Kannaḍa)—śrî-Sadâśiva.

## 205

*Date about* 1410 *A.D.*

(The inscription is much effaced).

Be it well. (On the date specified, figures and year gone), when the mahârâjâdhirâja ...... punisher of kings who break their word,.. .. mahârâya's son, Pratâpa-Dêva-Râya-mahârâya was on the throne in Vijayanagari, protecting all the *varṇṇâs'rama-dharmas*, and ruling the kingdom in peace and wisdom :—

And by that king's order, the Brahma-Kshatriya Râyappa-Voḍeyar's (son) Bommana-Voḍeyar's ...... ṇṇa-Voḍeyar was protecting the Âraga kingdom in righteousness ;—he made, for the offerings of (the goddess) Banada-dêvi of Hiriyangaḍi in Âraga-paṭṭaṇa, a grant of lands (specified in detail).

Witnesses. Signatures.

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[1] Coins known as S'râhe are said to be still met with in the bazars. They seem to be of Muhammadan mintage and the name may be a corruption of Shâhi, pointing to Bijapur.

## 206

*Date* 1463 *A.D.*

(*Nâgari characters*)

Obeisance to Gaṇâdhipati. Praise of the Boar and Gaṇêśa.

Rise of the Yadu-vamśa. In it (omitting laudations) was the king Sangama, by whom the Lakshmî the Karṇâṭa-dêśa was enabled permanently to wear her earrings.[1] His son was Bukka-Râya, whose son was Harihara, whose son was Dêva-Râya, whose son was Vijaya-Râya, whose son was Dêva-Râya, whose son was Mallikârjuna named Immaḍi-Dêva-Râya,—who, having bathed and prepared himself to make a grant,—(on the date specified), at the festival of giving a name to his son Dêva-Râya, in the pure Bhâskara-kshêtra at the foot of the Hêmakûṭa hill, in the presence of the god Virûpâksha on the bank of the Tuṅgabhadrâ, and in the presence of the god Chandra-mauli,—made a grant in the great Âraga kingdom, in the Sântalige-mâgaṇi, in the Niḍuvalla-nâḍ, of the village of Saraballige, giving it the new name Gajabêṭe-Dêvarâyapura, with its hamlet (specified),—descended from the family of the great minister Râyappa, inherited from king Harihara's favour,—to S'rîgirinâtha's eldest son, Dêvappa-daṇḍanâtha, protector of the great Âraga kingdom, who blessed the king that he might live for ever.

And S'rîgirinâtha's son, the minister Dêvapa, having obtained the king's permission, formed the village into an agrahâra of 80½ shares, which he distributed to 47 Brahmans. (Their names &c).

The śâsana was engraved by the carpenter Muddaṇâchârya's son Viraṇa, who received one share.

Usual final verses.

(*signed*, in Kannaḍa)—śri-Virûpâksha.

## 208

*Date* 1702 *A.D.*

Obeisance to S'ambhu &c. Invocation of the Boar.

Be it well. (On the date specified),—to the Brahmans of Bhâratîpura, in the Bhadrarâjapura agrahâra newly formed by distribution of the Sixty agrahâras,—(with usual titles and descent), Keḷadi Sômaśêkhara-Nâyaka's lawful wife Channammâji's son Basavappa-Nâyaka caused to be written and given a dharma-śâsana of a grant of land as follows;—(Details at great length of the lands and the Brahmans who received shares).

(Witnesses)—Sun and moon &c. Usual final verses.

(*signed*)—śrî-Sadâśiva.

## 213

*Date about* 1520 *A.D.*

(The greater part is effaced).

Maḷige Sankapp-oḍeyar's son Timmarasayya granted to Tirthadahaḷḷi Amarêndrapuri-oḍeyar and other Brahmans of many gôtras, sûtras and śâkhâs,—from love to Umâ-Mahêśvara and Lakshmî-Nârâyaṇa,—in order that dharma might be to Tipparasayya,—...... as an agrahâra.

Witnesses,—Sun and moon &c. Usual final verses.

Signatures.

## 215

*Date* 1399 *A.D.*

(The inscription is much effaced).

Obeisance to S'ambhu &c. (On the date specified), at the time of the eclipse of the moon,—when the mahârâjâdhirâja râja-paramêśvara, vîra-pratâpa [Harihara]-mahârâya was in the city of

[1] That is, she was not allowed to become a widow, and be without a lord.

Vijayânagari, in the presence of (the god) Virûpâksha, ruling the kingdom in peace and wisdom :— a grant was made in the Sintalige Thousand by Râmappa. Boundaries. Signatures.

## 216

*Date about* 1420 *A.D.*

(The first part is gone).

.... ma-Odeyar's son Srîgirinâtha-Odeyar made a grant of Halavusâle in the Âraga-venthe as a sarvamânya agrahâra to 10 Brahmans. (Details of the lands and names of the Brahmans).

## 217

*Date* 1415 *A.D.*

*(Nâgarî characters).*

(The first part is gone).

When the mahârâjâdhirâja râja-paramêsvara vîra-pratâpa Dêva-Râya-mahârâya was in Vijayanagari, protecting the empire in peace and wisdom :—

And, by that king's order, [Vithappa] was protecting the ...... ;—those of all the nâds and three cities of the Âraga Eighteen kampana, agreeing together, gave to Bankarasa's son Vithanna, a stone sâsana of a sale of land, as follows ;—(Details at great length of the lands of Beḷali and Kittadûr).

Honna-gaudi's sênabôva Mallappa's writing. Usual final verses.

## 218

*Date* 1415 *A.D.*

*(Nâgarî characters).*

After repetition of the grant as in No. 217 above—And that Bankarasa's son Vithappa, with the consent of his relatives, (on the date specified), formed those two villages of Beḷali and Kittadûr into an agrahâra, named after his mother Akkâmbikâpura, divided into 22 shares, and gave them to Brahmans (their names &c). Usual final verses.

## 220

*Date about* 1450 *A.D.*

(The greater part is effaced).

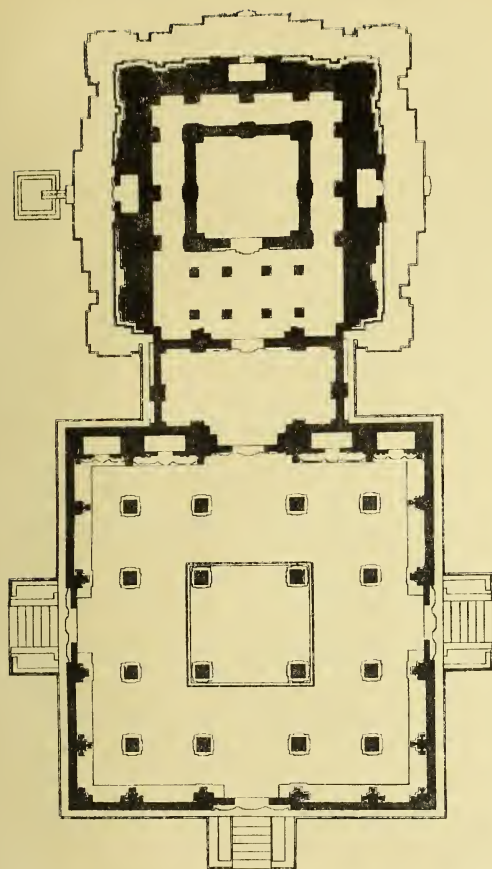
A grant in the time of Immadi-Pratâpa-Dêva-Râya.

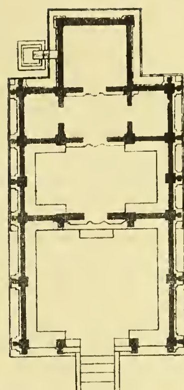
## 221

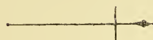
*Date* 1406 *A.D.*

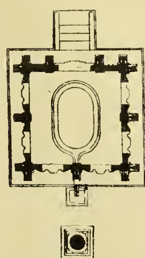
(The first part is all gone).

Be it well. (On the date specified), Mâsivâḷa Mâi-bhatta's son Jagannâtha-dêva gave to the Brahmans of Prasanna-Vithalapura a grant as follows ;—all those of the Âraga Eighteen kampana and the three cities, agreeing among themselves, having made over the Morahaḷi village in Banka-vâda-nâd, in the presence of (the god) Râmanâtha, on the bank of the Tungabhadrâ, (Names &c. of the Brahmans).









AGHÔRESVARA TEMPLE, IKKÊRI

GROUND PLAN

SCALE 10 5 10 20 30 FEET

## 222

*Date* 1408 *A.D.*

*(Nâgarî characters)*

(Greater part effaced)

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu &c.

To (with the usual ascetic virtues) ........ the Sûrali village, Nâgasamudra ...... granted as follows :—When the râjâdhirâja râja-paramêśvara, subduer of hostile kings, champion over kings who break their word, [Pratâpa-Dêva]-Râya-mahârâya was in Vijayanagari, protecting all the *varnâśrama-dharmas*, and ruling the empire in peace and wisdom :—And, [by that king's order], .. .... was protecting the Âraga kingdom ;—all the farmers and subjects of the Âraga Eighteen kampaṇa and all those of the three cities, agreeing among themselves, made a grant of ... in the Sûraḷi village, (its boundaries). And in the name of ...... making it an agrahâra named Nâgasamudra, at the time of the eclipse of the moon, in the presence of (the god) Viṭhalêśvara, on the bank of the Tuṅgabhadrâ, made it over to (with the usual ascetic and other virtues) the Brahmans (named).

Witnesses,—Sun and moon &c. Usual final verses.

Signatures.

# CORRIGENDA

***Roman Text***

| page | line | | | | |
|---|---|---|---|---|---|
| 3 | 19 | *for* | 4 | *read* | 54 |
| 5 | 2 | ,, | 14 | ,, | 19 |
| 12 | 7,19 | ,, | bâse | ,, | besa |
| | 11 | ,, | Dundubhi | ,, | Durmukhi |
| 13 | 20 | ,, | 1626 | ,, | 1446 |
| 15 | 6 | ,, | 7 | ,, | 17 |
| | 16 | ,, | 39 | ,, | 1 |
| 16 | 16 | ,, | appa | ,, | ashṭâ |
| 21 | 23 | ,, | 58 | ,, | 68 |
| 22 | 14 | ,, | 4 | ,, | 14 |
| | 22 | ,, | 52 | ,, | 12 |
| 26 | 26 | ,, | 13 | ,, | 23 |
| 35 | 21 | ,, | 4 | ,, | 49 |
| 103 | 13 | *after* | mûṟum | ,, | vaidyagaḷum |
| 106 | 35 | *for* | 4365 | ,, | 4265 |
| 107 | 27 | ,, | Paridhâvi | ,, | Dhâtri |
| 110 | 4 | ,, | 15 | ,, | 30' |
| 116 | 18 | ,, | samêta | ,, | samîra |
| 125 | 12 | ,, | 88 | ,, | 8 |
| 128 | 20 | *after* | oppuva | ,, | Nârasimha |
| 134 | 26 | *for* | 14 | ,, | 4 |
| 135 | 1 | ,, | 19 | ,, | 9 |
| 147 | 2 | ,, | Tâle | ,, | Râme |
| 150 | 2 | ,, | 27 | ,, | 7 |
| 186 | 31 | *read* | 1568 ne Vijaya | | |
| 201 | 27 | *for* | 18 | *read* | 84 |
| 246 | 14,18 | ,, | Vîraṇṇa | ,, | Viṭhaṇṇa |
| 289 | 11 | *note* | S'aka 1011 = S'ukla: | | Kîlaka = 990 |
| 297 | 12 | *for* | 1026 | *read* | 1326 |

***Translations***

| page | line | | | | |
|---|---|---|---|---|---|
| 7 | 7 | ,, | 420 | ,, | 400 |
| 38 | 3 | ,, | Karkara | ,, | Kannara |
| 86 | 12 | ,, | ? about 400 | ,, | about 420 |
| 90 | 16 | ,, | Rêchi | ,, | Kîrtti |
| 97 | 24 | ,, | Bhairava | ,, | Bhadrappa |
| 115 | 9,10 | ,, | Champakanarasi | ,, | Champakâsarasi |
| 132 | 32 | *read* | Âḷva Rananjaya | | |
| | | *for* | Madiyûr | *read* | Adiyûr |
| 136 | 5 | *before* | S'iva's | *insert* | of |
| | 21 | ,, | Âhavamalla | ,, | of |
| | note 4 | *after* | Vîra-Dêva | *read* | namely the S'ântara king before mentioned (p 134) as Bîra-Dêva |

***Translations***

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| page | 145 | | note 2 | *read* | Uvajjhayâṇam | | |
| | 165 | line | 14 | *for* | Vîrappa | *read* | Viṭhappa (also in Nos. **23** & 24) |
| | 185 | | 30 | ,, | Mudagiri | ,, | Udagiri |
| | 198 | | 9 | ,, | 1424 | ,, | 1414 |

***Kannada Text*** Corrections included in Roman Text.

# ALPHABETICAL LIST OF TOWNS AND VILLAGES

***where the inscriptions were found.***

| Name. | Taluq. | Inscription No. |
|---|---|---|
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| Atavâḍi .. | Sa | 62 |
| Attigâru .. | Tl | 28 |
| Avinahaḷḷi .. | Sa | 80-86 |
| Avulagôḍu .. | Sb | 560 |
| Baidûru .. | Nr | 17-18 |
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